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**Arabization in Algeria as a Policy and Ideology within the Globalization
Framework**

**Dissertation submitted to the Department of English as partial fulfilment of the requirements
for Master's Degree in Language Studies**

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Statement of Originality

We hereby certify that this study, which we now submit for the requirement of a Master's degree in Language Studies, is completely our own work and has not been taken from the work of others unless such work has been cited and acknowledged by means of references.

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Dedication

First and foremost, we are grateful to the Almighty God for his guidance
and blessings.

We wholeheartedly dedicate this work to our beloved parents and siblings
who have been our source of inspiration and encouragement all along our
academic journey.

My dearest friends, classmates and family.

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Abstract

This research work aims at analysing competing perspectives on the Arabization policy in the light of leading Algerian writers' works, intellectuals and political officials responsible for formulating and implementing language policy since independence; the process is perceived differently, either a policy or ideology, which affects people's attitude towards Arabic use in Algeria. Another challenging issue is the spread of English in the world due to the Globalization process. Henceforth, two research questions are put forward to examine: First: How is the Arabization process viewed; a policy or ideology? Second: What is the place of English within the Arabization framework? To this end, two research tools, i.e. a questionnaire and structured-interview, are used for the purpose of obtaining accurate results to, either, confirm or reject the research hypotheses. The sample, however, was limited to a micro category level, namely educated and multilingual people. The results obtained confirm that Arabization is perceived, both together, a policy and an ideology; besides, Globalization has a prominent impact on the spread of English in Algeria, i.e. indeed, English is taking much ground in the Algerian society. Accordingly, all research hypotheses are confirmed. Finally and illustratively, a proposal is made to start teaching Computer Science at tertiary education in English. This is due to the fact that all the terminology is of English origins; in addition to the update of Arabterm to modern sciences and technologies.

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List of Acronyms

MSA:	Modern Standard Arabic
CA:	Classical Arabic
AA:	Algerian Arabic
FLN:	National Liberation Front
PGCN:	Permanent Committee on Geographical Names for British Official-Use
LPP:	Language Planning and Policy
ENA:	Etoile National d’Afrique
AN:	Arab Nation
EFL:	English as a Foreign Language
USA:	United States of America
UNESCO:	United Nations Educational, Scientific and Cultural Organization
MI:	Medium of Instruction
LWC:	Language of Wider Communication
ICT:	Information and Communications Technologies

General Introduction

Language planning and policy, as a new field of research, has raised a challenging issue in the field of sociolinguistics and applied linguistics; these are concerned with the position of a specific language and its use in society. In a globalized world, language planning and policy must deal with local and national language issues from an international perspective, taking into consideration the spread of globalization, not least English. Therefore, the aim of a sociolinguistic study is to investigate the status and use of a language at the expense of other languages within society.

Algeria was a place of invasion and a crossroad of civilization that made the linguistic plurality reign among its speakers since the antiquity. However, after the independence from French colonialism in 1962, Algeria started facing a complex linguistic situation. Consequently, the attempt to set the Arabization policy was immediately rejected by the Francophones.

During the 21st century, Globalization contributed to the spread of English and made it the lingua franca of the world. Global interdependence, cultural integration and world organizations paved the way to the English linguistic imperialism. After the different attempt of Arabizing the Algerian society, in the period of president Abdelazziz Boutaflika there was an education reform in favour of bilingualism proposed to refresh the educational sectors. Consequently, Arabization has failed in achieving its objectives in front of French and English, mainly in the higher education of scientific disciplines. Additionally, English has started to be taught in the first-year middle school instead of the eighth grade. Moreover, with the advent of globalization which points at a world with one global language, English has gained another status at the expense of local and national languages.

To answer the above-discussed issue, two research questions have been formulated:

- ✓ How is the Arabization Process viewed; a Policy or an Ideology?
- ✓ What is the place of English within the Arabization Framework?

The hypotheses suggested for such research questions are ordered as follows:

- ✓ Arabization may be seen, as both, a Policy (language planning standpoint) and Ideology (Arab Identity).
- ✓ English has been the most learned language: It is gaining much ground in Algeria.

The current study aims at picturing the sociolinguistic profile in Algeria through analysing the Arabization process from independence to the present time, and exploring the status of English in Algeria. English ,as a global language, spreads all over the world, including Algeria. This research highlights the main functions that the English language is to fulfil in Algerian institutions and any other uses. Moreover, the research aims at finding ways which would make it possible for Arabic to shift from the language of Belles Lettres to the language of Science and Technology.

1

Chapter I: Overview of Related Literature on Arabization in Algeria

1.1 Introduction:

Algeria is the only Arab country which absorbed the heaviest Colonial impact. The French colonial controlled the most aspects of intellectual life through the Policy of Cultural Imperialism for 132 years. Consequently, the use of Modern Standard Arabic (MSA) dismantled drastically. Moreover, the French, as part of their ‘Divide and Rule’ Policy, favoured the Kabyles in education and employment. After independence, the Arabization Policy and Ideology was taking ground as it aimed at repairing the national identity.

Ahmed Ben Bella (1963-1965) on Arabization: “We feel Arab, but our Metric System is not Arab”. For some militant, Arabization forms an important Ideological dimension of the war. In one 1961 directive, FLN command Si Mohammed outlined the importance of Arabic in the National liberation struggle. Furthermore, the Algerian Constitution” Middle East Journal (1963, p. 446) Article 4 and 5 designate Islam the religion of the state and Arabic the official language. “Arabic” denoted strictly “Modern Standard Arabic” (MSA) is commonly referred to as Classical Arabic, Literary Arabic, Formal Arabic or FuSha. MSA is used to distinguish the official bureaucratic Arabic of the Algerian government from Qur’anic Arabic.

Language Planning and Policy in Algeria has raised many issues for sociolinguists, linguists and political leaders because it is related to historical, social, political, and economic aspects. Thus, the present work deals with the issue of how Arabization may be seen a Planning (language planning standpoint) or an Ideology (Arab Identity).

1.2 Historical Background of Arabization in Algeria:

In 1962, the new independent Algerian state found itself in shambles after seven years of warfare and 132 years of French colonialism and cultural imperialism. Consequently, the political leaders adopted a broad set of measures designed to develop, as rapidly as possible, into a modern state. In the light of Cheikh Abdelhamid Ben Badis’ (1989-1940) famous saying, “Islam is our religion, Algeria is our mother country;] Arabic

is our language,” the Algerian authority launched the process of Arabization in which Arabic was labelled Algeria’s sole official language and was to replace French in business, government, and education.

Throughout the independence war (1954-1962), the National Liberation Front outlined their plans to officiate Arabic following independence. The November 1st proclamation (1954), considered the first official document published by the FLN, called for the recognition of an Algerian nationalism distinct from French Algeria, an entity in denial of the “history, geography, language, religion, and traditions of the Algerian people.” Although the term Arabization did not appear in this early document, it, however, provided an initial plan for the displacement of French language and culture.

As Gilbert Meynier (2002, p.502) has shown, actual language use among the wartime FLN was variable and flexible, adapting to wartime needs and “bending to the mysteries of the bureaucracy.”¹ Except for outspoken proponents of Arabization such as Ahmed Tawfiq al-Madani and Abdehamid Mehri, most combatants were not concerned with questions of language and culture during the war itself². For their part, many among the francophone elite considered the question of Arabic to be a religious issue and would not make Arabization a serious priority despite much rhetoric to the contrary³. For some militants, however, Arabization did form an important ideological dimension of the war. In one 1961 directive, FLN commandant Si Mohammed outlined the importance of Arabic in the national liberation struggle as follows:

Language is an element of reconciliation between men. Above the diversity of the local languages and dialects, the nation, in order to be unified and organized, must possess a national language. Our national language is Arabic. It is the language of our religion, culture, and historical past. (FLN commandant Si Mohammed, 1961)

¹ Meynier Gilbert, *Histoire du FLN, 1954-1962*- Paris, Fayard, 2002. Réédité par Casbah Editions, Alger, 2003.

² *Ibid.*, 507

³ *Ibid.*, 507-508

Commandant Si Mohammed's emphasis on using Arabic to achieve political unity marked how many members of the Arabisant elite would justify the importance of Arabization in the ensuing years. Though Arabization may not have been a central tenant of the wartime FLN's platform, Si Mohammed's explanation indicates that some combatants were considering the place of language long before independence.

The Algerian Constitution (1963, p. 446) is worth exploring in detail because it provides the first piece of evidence regarding formal calls for the institutionalization of Arabic after the war. Articles Four and Five designate Islam the religion of the state and Arabic the official language. While this version of the constitution did not stipulate what kind of Arabic characterized the "official" language, it is safe to say "Arabic" denoted strictly Modern Standard Arabic (MSA). It was less clear how the leadership would ensure the erasure of French. In fact, Article 73 allowed for the continued use of French until Arabization could be realized:

The provision of this constitution notwithstanding, the actual achievement of Arabization on the territory of the Republic must take place in the shortest possible time; however, the French language may be used provisionally with the Arabic language.

Article 73 raises several questions regarding the failure of Arabization in Algeria. Indeed, the lack of clarity underscored in Article 73 is crucial for understanding the development of Arabization in Algeria because it reflects the ambivalence of the senior leadership regarding its desirability and possibility for implementation from the onset, an ambivalence that has continued to frame the political leadership's approach through today.

As first president of Algeria, Ahmed Ben Bella's leadership was integral in making Arabization a formal policy goal and defining its objectives. On October 5, 1962, two weeks after his victory in the September 20th National Assembly elections, Ben Bella announced that Arabic would be taught alongside French in elementary schools. He justified the initiative in a meeting with Algerian instructors less than one year later during which he insisted on the urgency of promoting Arabic, "the basis of Arab—Islamic

culture,” through Arabization programs that would allow “[Algerians] to reconcile [their country] which has been depersonalized, with its history and its past, that is to say, with itself...” (Firoozeh Kashani-Sabet, 1996, p. 269) This notion of reconciling the country with an Arab-Islamic past or “the Algerian” (often used in the masculine singular) with his “true personality” came to characterize how proponents of Arabization explained its importance in the ensuing decades.

For the largely French-educated and non-Arabophone elite of the new independent government, however, Arabizing Algeria proved a daunting task. Aware of the challenge of transitioning from French to Arabic too quickly, Ben Bella echoed the stipulation set forth in article 73 at the same teachers’ meeting discussed in the previous paragraph: “Having said this, I do not at all fail to recognize the importance of the French language, which is a factor of enrichment for us.”(John Ruedy: 2005, p. 224) Ben Bella himself doubted the efficacy and possibility of successfully implementing the upcoming programme, warning that it might not be possible to replace French with Arabic in all political and economic sectors.

The actual implementation of Arabization was achieved first and foremost through public schooling. Between 1962 and 1971, the national education system continued to follow the model set in place by the French colonial school (Saada, El Hadi: 1983, p. 109). This model, as Ruedy (2005, p. 227) describes, was “designed to provide basic verbal and quantitative skills for the majority while offering opportunities for the very talented to climb higher up sharply pitched educational pyramid.” From 1962 to 1978, students were required to take a final examination at the end of the primary cycle whose failure rates ranged between 48 and 75 percent. Language competency in MSA, but especially French, played a significant role in determining success rates, where students possessing oral and written competency in French found themselves far more likely to achieve social mobility and economic success.

By 1970, however, the Ministry of National Education and the Direction of Planning adopted several educational reforms aimed to promote student retention in public schools

and combat “the profound dependence” of Algeria’s education system on the French model. According to Benrabah (2007, p. 199), these educational reforms had three objectives: the democratization of education to enforce universal schooling, the promotion of science and technology, the implementation of Arabization. French was thereafter taught as a foreign language beginning in the fourth grade, a policy that lasted through the 1990s. El Hadi Saada has described the amendment set forth in 1971 as “reform without rupture” in the sense that the associated Quadrennial Plan, whose aim was to establish a more rigorous curriculum, distance Algerian schooling from the French pedagogical tradition, and lower the costs imposed by mass schooling, never fully resolved the education system’s associated “losses” of illiteracy and semi-lingualism which left the schools in veritable disorder (Saada: 1983, p. 110-113).

1.3 Sociolinguistic situation of Algeria:

Algeria is a multi-linguistically complex country. It has two official national languages which are Modern Standard Arabic and Tamazight (Berber), as specified in its constitution since 1963 for the former and since 2016 for the latter⁴. On the other hand, Algerian Arabic is considered as the language of everyday communication by almost all Algerian, most of the time mixed with French which is the second language of the country. In addition to that, English which is taking much ground in Algeria and is playing a key role in the educational sector, the media and other vital sectors

1.3.1 Arabic:

On one hand, Arabic may refer to Classical Arabic (CA) that is also labelled as a pure language, or the written language of Qur’an. Moreover, CA refers to the Arabic of medieval times in which a body of literature is written, specifically pre-Islamic poetry. It

⁴ Berber has been recognized as a national language by constitutional amendment since 8 May 2002. In February 2016, a constitutional resolution was passed to make Berber an official language alongside Arabic. (Ahmed Ouyahia)

should be stated that not only is CA practically a foreign language for Algerians, but in addition it is very difficult and tedious to assimilate. On the other hand, Arabic sometimes refers to what is called MSA which was developed in the 19th century as an outcome of Cultural Revival ‘Nahdd in the Middle East (Benrabah, 2007). It is important to state at this stage that some authors use the term CA and MSA interchangeably; however, others stress the difference between the two labels. Consistently speaking, MSA has two major roles: First, it is used in formal situations, both spoken and written. Second, it is used in non-formal situations for the purposes of establishing more mutual intelligibility between regional dialects that are distant, for example, Jordanian and Algerian Arabic.

1.3.2 Algerian Arabic (AA):

The Algerian dialect ‘known as Darja’ is often acquired as the Algerian’s mother tongue. It is the language of everyday interactions among most of the population (L’Hebdo liberté 1991). AA has Semitic vocabulary, with remarkable Berber and Latin varieties and numerous loanwords from French, Spanish and Ottoman Turkish. In this respect, AA is totally different from Modern Standard Arabic, in fact, they are said to be in diglossic relationship; the former is the Low variety whereas the latter is the High variety; each having distinct functions.

Spoken Arabic in Algeria (...) is spread over four major geographical areas each with its own linguistic features (1) Western Algerian Arabic used in an area which extend from Moroccan to Tunis. (2) Central Algerian Arabic spoken in the central zone which extend to Bejaia and includes Algiers and its surroundings. (3) Eastern Algerian Arabic spoken in the high plateaus around Setif, Constantine, Annaba, and extends to Tunisian Borders. (4) Sahara Algerian Arabic spoken by around 100.000 inhabitants in the Sahara Desert. (Benrabah, 2014)

Algerian Arabic occurs both in the spoken and the written form. The written form makes use of Arabic or Latin script; this form is concerned with internet chat rooms and phone messages. Algerian Arabic is the native language of the majority of Algerian populace.

1.3.3 Tamazight (Berber):

The Berber languages are the historically native languages of Algeria and other countries of North Africa before the Arab conquest during the 7th Century. Tamazight was mainly spoken, until recently that it has undergone some standardization given it a common script. During the French colonialism Tamazight was used as a dividing tool by the French within the Algerian society. The reason for which, Berbers rejected the implementation of Arabization soon after independence (Silverstein, 2004). Tamazight has the status of a national and official language of the state until 2016, as stated in article 3 of the national constitution of 2016.

1.3.4 French:

Prior to Algeria's independence, French was widely used and considered to be the language of educated elite. The fact that made of Algeria the second largest Francophone country in the world⁵. French is the second official language of Algeria and the lingua franca of the country⁶, and that despite the government effort to remove French. The 1963 and 1976 constitutions do not mention Berber and French, however, French continued to be used in education as a means of instruction. The Permanent Committee on Geographical Names for British Official Use (PCGN) stated "official attitudes towards both Berber and French have been largely negative"⁷, although French and Berber are the languages commonly and exclusively used in the Kabylie region. French is also part of the standard curriculum and is widely understood by most of the population. From a politico-linguistic standpoint, French is the first foreign language in Algeria. The term 'second language'

⁵ "La mondialisation, une chance pour la Francophonie" Colloque au Sénat les 27 et 28 avril 2006. Béatrice VERNAUDON-COPPENRATH

⁶ "Algeria" CIA World Factbook, Retrieved on 13 October 2012. "French (lingua Franca)"

⁷ "ALGERIA Language & Toponymy How politically driven language policies have impeded toponymic progress. P. 2, 12 March 2013

means that French is second to Arabic for national and official purposes. Yet, French as an essential international language continued to be recognized.

1.3.5 English:

English is a Germanic language of the British Isles, widespread and standard also in the U.S and most of the British Commonwealth, historically termed Old English (c450-c1150), Middle English (c1150-c1475), and Modern English (after c 1475).

In Algeria, English is the second foreign language in schools, after French (see paragraph 2.6).

1.4 Language Planning and Policy in Algeria:

Soon after the independence of Algeria in 1962, language Planning and Policy was revived, because it was necessary to restore the identity in a context of multi-ethno-linguistic mixed population. LPP is considered as an academic discipline dealing with language practices ((Saada, 1983)). The process of Language Planning and Policy in Algeria went into stages. It launched with a stage of optimism (1960s- 1970s) where the linguistic issue of the independent state started by the application of analytical and systemic measures. The second stage is known as ‘the wake of its failure’ between 1980’s and 1990’s. In that period, many linguists attempted to solve language problems and discuss political decisions related to it within the Algerian context.

1.5 Towards a Definition of Arabization:

Arabization (Arabic: ta‘rīb) refers to two different elements. Firstly, Arabization in Middle Eastern countries refers to lexical expansion which involves coinage of unfamiliar words either from existing roots, or through translating and/or borrowing foreign terms. Secondly, in North Africa, Arabization means the introduction of Arabic as a national language to replace other language varieties in various situations within the same country. It is often referred to as a Cultural and Political Processes to make Arabic the only language of administration and daily life activities. Arabization may also be called Arabicization; the two terms are used interchangeably by some scholars (Al-Abed Al-Haq, 1998).

Gilbert Grandguillaume (1983) has highlighted significant differences between academic disciplines regarding how Arabization is defined and understood:

- ✓ For linguists, Arabization denotes simply the substitution of French for Arabic in all domains.
- ✓ Sociolinguists tend to highlight the “dispossession” among French speakers at the hand of Arab elite.
- ✓ For anthropologists, Arabization centres around all on questions of cultural authenticity, language is a symbol of identity.

1.5.1 Arabization as a Policy:

In the Post-Independence-Era, the leaders of Algerian war especially the Nationalists soon adopted the following slogan:

“L’islam est notre religion, l’Algérie est notre patrie, la langue Arabe est notre langue”

(Islam is our religion, Algeria is our mother country, Arabic is our language)

In the meanwhile, Algeria had an urgent need to regain its Arab and Muslim identity since Classical Arabic (CA) is the language of the Holy Quran and because language is an instrument of power (Hadjarab: 2000, p. 02). As a result, great campaigns of Arabization were launched by the leaders of Algeria, who committed themselves to the reconstruction of Arab Identity and Islam across the country, as a reaction to the French cultural and linguistic imperialism. their goal was a country where Arabic is the national language, Islam is the religion, and Algerian is the national identity. Within this context, the ex-president of Algeria Houari Boumediene proclaimed in 1965:

Sans la récupération de cet élément essentiel et important qui est la langue nationale, nos efforts resterons en vain, notre personnalité incomplète et notre entité un corps sans âme.

(Without restoring the essential and essential element which is the national language, our efforts will remain in vain, our personality incomplete and our entity a body without a soul).

The Algerian society, whose indigenous identity had been demolished for more than 132 years, could not start to reconstruct itself without repairing the basis of that identity; the Arabic language and Islamic values. Therefore, the main objective was to reconstruct the Algerian identity upon two major elements which are: Islam and Arabic. Moreover, after declaring Arabization as an official Policy in Algeria by the President Ahmed Ben Bella in 1963, the use of French at schools decreased.

During the presidency of Houari Boumediene (1965-1978): Arabization Policy was an affirmation that Algeria is an Arabo-Islamic entity. However, French was still widely used in public places, and that was considered as one of the criticism about the Arabization Policy that marginalized the linguistic plurality in Algeria and which was launched without a systematic planning. In general, Arabization Policy faced a huge failure, and its weaknesses are still seen in the present time. Similarly, the first Minister Taleb Ibrahimi (1960) describes the Policy as follows: “ this Arabization will not work but we have to do it ...” The failure of Arabization Policy urged the Algerian governments to consider bilingualism; it stands for a schooling reformation with reference to Arabic-French bilingualism in schools.

1.5.2 Arabization as an Ideology:

Language ideologies refer to the assumptions about languages, speakers and discursive practices. Like any other ideology, language ideologies are strongly related to political and moral values and are shaped in a socio-cultural context. Hence, to investigate language ideologies is to explore the relationship between language, culture and politics.

Language Ideology emerged from the Ethnography of Speaking School (Hymes, 1960s-1970s), which stresses on cultural conceptions of language as these appeared in culturally different dimensions of speaking. By the 1980's, many scholars shifted their

interest towards inquiring how politics and social structures might be imbedded in language structure.

After the independence of Algeria there was a great debate about which language will be more appropriate to implement as a language of instruction. The French elite preferred French language because it a modern and suitable as language of technology; they were anti-Arabization. The Arab elite, on the other hand, advocated Arabic language as it represents the Algerian and Muslim identity and culture. Their main aim was to restore Arabic and Islam in the newly independent state.

According to the Algerian sociologist Khaoula Taleb Ibrahimi (1995, p. 252-253) demonstrated Arabization as a ‘concept’ comprised of different ‘components’. In the same vein, Taleb Ibrahimi reported that Arabization denotes literally as “to make Arab that which is not.” The term’s classical meaning, however, refers to the translation of Greek, Persian and Indian works into Arabic. During the 20th Century, Arabization was approached as “a way of affirming Arab identity (the language being perceived as a fundamental attribute of the Arab personality, the defining trait of Arabism)” (Taleb Ibrahimi, K.: 1995, p. 255)

After North African countries achieved independence, Arabization took on a significance that transcended the strictly technical aspect described below. In expanding this aspect into a general Arabization-translation that permits the Arabic language to definitively re-take its place in society and to liberate all aspects of daily and communal life from the foreign language (that of the former colonizer), Arabization became a synonym for revitalization (ressourcement), a return to authenticity, a recuperation of the Arab identity that could not be realized without the restoration of the Arabic language... [It became] the fundamental condition for reconciling [Algeria] with itself. (Taleb Ibrahimi: 1995)

Therefore, Arabization signified both a language policy, and a cultural, social and political identification with Arabism, a ‘process’ and an ‘objective’ “founded on the

concept of the state, defined essentially by its geographic, political, but especially cultural and linguistic unity.” The various conceptualizations led to the development of novel approaches to Arabization. In fact, Arabization encompasses political, economic, social, and religious dimensions that are interrelated.

One way to interpret Arabization as an ideology is to consider MSA as a language whose speakers believe it to exist in an ideal form.⁸ James Milroy argues that participants in a standard language culture commonly hold the view that when two or more linguistic variants exist, only one is correct and the evaluation of correctness does not require justification; it is “common sense” among speakers that the “correct” view is also the “responsible,” “decent,” and “moral” view.⁹ Those who hold the idea that their language to exist in a standardized form, also aim at assigning different authorities (linguists, grammarians, instructors, etc) to prevent the corruption of the standard use of language:

The canonical form of language is a precious inheritance that has been built up over generations, not by the millions of native speakers, but by a select few who have lavished loving care upon it, polishing, refining, and enriching it until it has become a fine instrument of expression (Milroy: 2001, p. 535-536)

Milroy’s analysis helps understanding Arabization since it emphasizes the Arabophone elite’s significant role in safeguarding MSA from French influence, local varieties and non-standard usages of Arabic within the Algerian speech community.

1.5.2.1 Aspects of Legitimacy: Arabic: Language of Islam

Language that plays the defining role for legitimacy is tightly related to identity and politics. Bernard Cubertafond (2014, p. 60) states that: ‘’ In Algeria, the crisis of legitimacy is profound. It is the essential problem of this country.’’ Since Algeria is a multi-ethno-linguistic state because of its history. During the post-colonial era, political leaders used

⁸ Camille Alexandra Bossut, “Arabization in Algeria: Language Ideology in Elite Discourse, 1962- 1991” (2016, p. 23)

⁹ James Milroy, “Language Ideology and the Consequences of Standardization,” *Journal of Sociolinguistics* 5, no. 4(2001, p. 535-536)

different instruments to gain legitimacy. Among these, three ideologies can be cited: socialism, nationalism, and Islam.

Islam is one of the main legitimizing characteristics of Arab-Muslim countries. Thence, within the Algerian society where most of the population is Muslim, Islam is an instrument of legitimacy. In fact, authoritarian regimes, which are the rule in these communities, may find their justification in the Holy Quran (Surah An-Nisa, v59): “Oh you believers! Obey the prophet and those amongst you who are in position of authority.” Besides, during the French colonization, the colonial education was considered a means to dismantle the Algerian’s identity and religion. As a result, Algerians chose to live in a state of cultural rigidity; parents preferred their children illiterate rather than joining French schools. The few who did sit for these institutions were regarded as ‘renegades’.

Nationalism is more often than national identity to be treated as a crucial political tool used by the government to gain legitimacy since Algeria had been dramatically influenced by the French colonization. This essential legitimizing instrument was effective in three areas: a ‘militant diplomacy’; an enhanced nationalism via a re-invented ‘history-saga’ (*histoire-épopée*); and the Language Policy of Arabization. The Algerian authorities could not restore the national identity without a Language Policy: Algerians had been asking for the officialization of their language (s) since the independence movement. In fact, the linguistic demand was found in the political agenda of the three founding parties of the movement. For instance, in its 1927 program, the first party for independence (*l’Etoile Nord Africaine*, *l’ENA*) called for granting the Arabic Language an official status; this was a reaction to centralized Jacobin French practice.

During the colonial period, French was implemented as the unique official language of Algeria, colonial legislators even declared Classical Arabic as a ‘foreign language’ by decree (*arrêté du 8 mars 1938*). This sharp legislation had the effect on reinforcing the status of Arabic as a ‘Martyr Language’; it served as the language of independence. In Algeria, what links together Islam and nationalism is the Arabic language. Effectively, following the independence of the state, Classical Arabic, the liturgical language of Islam,

was imposed as the national and official language (article 3 in all successive constitutions). In this respect, the political leader Belkacem defended Arabization and said, “the Arabic language and Islam are inseparable”.

The difficulty to disassociate language from religion led Algerian leaders to balance the ‘Arabization’ of society with its ‘Islamization’. This was the opinion of the Ulemas, a religio-conservative movement which has become actively involved in the process of Arabization after the military overthrow in June 1965.

1.6 Attitudes Towards the Arabization Policy:

The success or the failure of the Arabization process in Algeria is considerably influenced by people’s attitudes towards Arabic language and its use (El-biad, 1991). It is important to state that distinctive attitudes towards Arabic and French languages were developed because of the contact between the Algerians and the French colonists. Accordingly, the Algerians’ attitudes towards their languages and the complexity of the linguistic situation of the country are highly influenced by the French culture. Algerians consider French the language of the enemy that needs to be ousted out; yet it is the language of Science and Technology that must be supported and maintained (Maamri, 2009).

During the post-independence-era, Arabic was introduced as the medium of instruction under the policy of Arabization. However, the policy was rejected by French militants and the Kabyles. As a result, many administrative functions were divided according to cultural and ideological bases. Arabic was implemented in education, justice, media and religious settings; whereas French continued to be used in many sectors like higher education and industry. Consequently, The Francophones have more chances to prestigious jobs than the Arabophones.

1.7 Conclusion

In conclusion, the present chapter examines the Arabization process that was pursued in Algeria from independence with the aim of interpreting people’s view on this ongoing process. As a matter of fact, After the implementation of language policy and

planning in Algeria, Algerians have been divided into two categories: the supporters of Arabic for it is symbol on national identity and its close relationship to Qur'an, and opponents, the Francophone and Berberophone elites, who rejected Arabization and asked for equal rights and consideration of the existing languages in Algeria.

2

**Chapter II:
Globalization and
English Use in
Algeria**

2.1 Introduction:

The origins of Globalization go back to the first connection of humans across different geographical locations. Yet, its origins remain a subject of ongoing debate. Some scholars situate the origins of Globalization in the current era, whereas others claim that its history began with ancient civilizations and empires. The main aim of globalization is to integrate as much countries as possible under one-world order, at seven levels as they will be mentioned later in this chapter. In fact, Globalization has had a considerable impact on Algeria at many levels, namely the linguistic-level of integration. Recently, English has become a sine qua non condition in Education, more precisely Higher education. Besides, English has started to be used in Algerian sectors, media and in society by few people.

2.2 Emergence of Globalization:

Globalization is neither a simple notion that can be defined clearly nor a recent one. It has not appeared only with the technological development. But first, the root of globalization goes back to the eighteenth and nineteenth centuries, with the spread of imperialism as a western product that share the same principles with globalization in making their ideas and culture universal. Jurgen Osterhammel (2005, p. 126) notes that “the so-called industrial revolution and the spread of free trade were the major elements behind the rise of globalization at that time. It was an era of mass production and global trade”. The discovery of America and the great movement of migration from all parts of Europe toward America was a landmark that helped to create globalization.

...However, the notion of globalization is not new since it has been rugged in many different ways throughout the centuries in the term of slavery, such as NATO, WARSAW Pact, Non- Aligned Movement (NAM), League of Nations, United Nations Organization, and Common Wealth are few to name (Agwuele, 2010, p.).

After the end of America’s imperialism, a transitional period in the world of economy began. Nations wanted more control of their abilities within their territories, new theories emerged in this period by theorists such Adam Smith and Frederick Hegel, and

both create a universal echo by their ideas, which increased the rise of capital and capitalist, and marked a shift toward a world ruled by individuals and nations.

In the nineteenth century after the liberalization of international trade, many nations bought together from disparate parts of the world. The new industrial factories and the increase of customers created high competition. The invention of telegraph and the steamship facilitated more the connection between countries. According to Sachs (2012, p. 120), “By the early twentieth century, Europe largely dominated the world. European empires controlled essentially all Africa and large parts of Asia, and loomed large in financing and organizing Latin America’s trade as well, this was the first age of globalization impact”.

2.3 Globalization Levels of Integration:

Regarded as a process, Globalization aims at integrating as many countries as possible at various levels. This includes: political, economic, financial, educational, linguistic, cultural, and religious levels of integration. Usually associated with the U.S.A, Globalization is also known as Americanization, Anglicization, McDonaldization, and Internationalization of the world.

✓ Political Level of Integration:

It refers to the implementation of a one-world-political-order which is democracy and political pluralism. Nowadays, many countries follow this political system including Algeria.

✓ Economic Level of Integration:

It refers to the implementation of a one-world-economic-order; this has already started with the advent of the market oriented economy and communism in many world economies and Algeria is no exception.

✓ Financial Level of Integration:

It refers to the implementation of a one-world-financial-order; this has already started in Europe by sharing the same currency unit: The Euro. Other non-European countries are negotiating their joining the Euro-zone.

✓ Educational Level of Integration:

It refers to the implementation of a one-world-education system. Algeria has adopted the “competency-based approach” and the top-down introduction of the LMD system with its European Common Credit Transfer System scheme.

✓ Linguistic Level of Integration:

It refers to the implementation of a one-world-linguistic order. Globalization has given English its power as a mediating language and reinforced the status of English as the world’s first language, i.e. lingua franca in globalized world. Therefore, learning English throughout the world, including Algeria, has become a sine qua non condition for the purpose of technological advancement and economic development. Lately, English is taking much ground in Algeria.

✓ Cultural Level of Integration:

At this level, the implementation of a one-world-cultural order is barely possible. However, this may refer to fostering inter-cultural understanding among countries which leads to the world peace. This has already started in many Algerian universities through the implementation of joint-exchange programs with foreign universities as part of “global understanding via virtual classrooms”.

✓ Religious Level of Integration:

Repeatedly, it is impossible to implement a one-world-religious order, however, in a global world; all the heavenly religions of one God “Islam, Christianity and Judaism” are given much importance and mutual respect as they are considered as the world’s most dominant religions.

2.4 Impact of Globalization on Language Planning in Algeria:

One of the main characteristics of globalization is the linguistic interconnection. In the present time, the globalized world needs more a common tongue to promote commerce, and a language that span boundaries because translation can be time consuming, the first greatest effect of globalization is on the minority language. In many cases local languages can extinct in the favour of other global languages because of the lack of everyday support and use which causes the abandonment of this language. A language can be global to its practicality around the globe. “Globalization is arguably a formidable factor of endangerment and language death because of its capacity to diffuse societies around the world into close-knit circuit, from which it is difficult for any society to disentangle itself”. Agwuele (2010)

A language reflects the culture and tradition of its people. More importantly, it embodies its people’s way of thinking, as well as their way of feeling and their sense of value (UNESCO: 1953, p. 6). Globalization aims to unify the language of the globe, then unify our thinking because language is a cultural aspect and a way of thinking. Globalization creates a threat to the world’s cultural and linguistic dimensions. It allows language homogeneity thanks to the social networks as Facebook and Twitter. Globalization does create the need of mastery of a lingua franca by the entire world.

In many developed countries, educational reform became the way to modernize and open up to the world. Global languages nowadays are necessary for the development of the educational system and the country in general, especially for the Arabs. In the 21st century, English has become the lingua franca of the world, thus learning English becomes an international duty.

2.5 English and Globalization:

The English language is being widely spread around the world for a century, starting with the days of the British Empire, and continuing as the United States became a political

and cultural superpower. With the recent increased pace of globalization, and resulting profound changes in many types of connections that exist between nations and peoples. In distinct parts of the world, English has become even more of a world language due to historical tradition, political expediency, and the desire for economic, cultural and technological contact.

English is now the language that is most widely taught as a foreign language, and in most countries. It is emerging as the chief foreign language to be encountered in schools, often displaying another language in the process. For example, in Algeria, in 1996, French remains the first foreign language taught at school.

Today, any job involving computer programming is in English so it is essential for people to know the language. If one wants an excellent job one needs to speak English. Job applicants are automatically expected to know it. In many cases, students who know English have a definite advantage over those who do not. Overall, English allows people and companies to communicate and transmit their messages.

There are also links between language dominance and economic, technological, and cultural power, and this relationship will become increasingly clear as the history of English is related to globalization. Two major views conducted this relationship:

A first view regards the spread of English as one of the outcomes of globalization based on the prevalent idea that there must be a language to work as a lingua franca, or common language, to communicate. Moreover, English was the language of economic superpower and leader of world globalization it was expected to play that role.

Another view advocates that globalization was promoted by English and this latter makes economic, political interaction possible. So, English paved the way to the globalization era.

According to Tsui and Tollefson (2007, p. 01) globalization is “effected by two inseparable meditational tool, technology and English; proficiencies in these tools, have

been referred to as global literacy skills”. they both claim that people who do not use technology and do not speak English are classified as illiterate.

Based on case studies handled in four countries that represent the four corners of the globe, India from Asia, the USA, South Africa, and France from Europe, Sonntag (2003, p. 113) made two important generalizations in respect to linguistic globalization; First, the collocation between globalization and local language policy regarding global English, it means that English language and globalization are two terms that relate together none of them can exist without the other. Second, global English is defining characteristic of linguistic globalization. So, the issue of English as a global language and globalization in general has become intertwined and linked together.

Tsui and Tollefsson (2007) characterize globalization as a process that has a massive impact on many aspects on people’s lives and their focus specially on « the impact of globalization on language policies in Asian countries ». In their view there are two reasons for that. The first one is, that globalization has introduced a unique spread of English. The second is that this spread of English has raised a serious challenge to non-English speaking countries

Judy (1999, p. 7) talked about the perfection of English that has loosed because of globalization. The loss of perfection is simply because the speakers of English as a second or foreign language cannot complete a native speaker level of mastery.

English is losing perfection due to universality: English as a global language is, in fact, not a consequence of a project for linguistic perfection. It achieves no perfection in terms of function or structure, but it approaches perfection in terms of universality and practicality it is from the perfection of form and structure. (Judy: 1999, p. 7)

Graddol (2006, p. 13) has another vision. He believes that, “the current enthusiasm for English is closely tied to the complex processes of globalization” This means that globalization participated in the spread of English however, as well as English urged globalization. This view seems to be a good one.

There are a lot of factors that make a language globe widely spread; its elemental structural properties, the size of its vocabulary, its great literature, its great culture and religion, and these aspects inspire people to learn that language. But none of them alone or in combination can insure a language's spread. A language becomes a universal language for only one reason i.e. the power of its people specially their political and military power. British political imperialism had sent English around the globe, during the nineteenth century, so that it was a language on which the sun never sets.

According to Crystal (2003, p. 3) «a language achieves a genuinely global status when it develops a special role that is recognized in every country ». Based on this criterion, English is the first global language, and it becomes the main language of most international institutions and bodies as indicated in the following list developed by Graddol (1997 :8) and quoted in Zughoul, M. (2003, p. 116-117):

Crystal (1997) reports that: about 85% of the international organizations now use English as a working language. It is also a major language of financial institution:

- ✓ English is the working language of international organizations and conference.
- ✓ English is now « the international currency of science and technology ».
- ✓ English is the language of international banking, economic affairs trade.
- ✓ It is the language of advertising for global brands.
- ✓ It is the language of audio-visual/cultural-products (e.g. film, TV, popular music).
- ✓ It is the language of international tourism.
- ✓ It is the language of tertiary education.
- ✓ It is the language of international law.
- ✓ It is a 'rarely language' in interpretation and translation.
- ✓ It is the language of technology transfer.
- ✓ It is the language of internet communication.
- ✓ English as a Foreign Language:

English language has a talented status in Algeria. It is considered as the second foreign language. Its position took a challenging way since 2000, where the government introduced the educational reform that was most supported by the United States. The main change in this reform is that English is now taught at the first grade in the middle school.

The implementation of this reform and giving English, such a status was due to many reasons; the Arabization policy resulted in a generation of teachers uncultivated about foreign languages, because it attempts to expending the hours of teaching Arabic at the expense of English and French. On the other hand, Benrabah (2007, p. 226) mentioned that “the early 2000s corresponding to the transition to the free economic market with less assertive arabisation policies”. English nowadays is the main appliance for Algerians to operate in most important grounds, as to have and access to work in the foreign companies in Algeria.

The English language is neither an official nor a national language, but it has a significant role in today’s Algerian communication and use. Many citizens from different ages are trying to learn this global language because of its immense importance.

2.5.1 English as a Global Language

After being only a simple dialect not much used in Southern England, English is becoming the most common average used in the world and Broughton (1978, p. 1) defines it as the ‘major world language’.

English is the mother tongue of many people, evaluated at 300 million around the globe (Smith 1981). But the original thing about it is the very large number of non-native speakers who learn either as a first or second foreign language. The difference between the two lies in its use by people. Ellis claims that:

In the case of second language acquisition, the language plays an institutional and social role in the country... In contrast, foreign language learning takes place in setting where the language plays no major role in the country and is primarily learnt only in the classroom. (Ellis: 2000, p. 11-12)

English is now crucial in promoting tourism, study abroad, international business, entertainment, Scientific and Technical research, and politics. Most of the world literatures are first published in English and freely available practically in all the world libraries. It is more supplied than all other languages to handle the concept and terms of modern sciences and technologies. It is "... the major vehicle of debate at the United Nations, the language of command in the NATO and the official language of international aviation" (Broughton: 1978, p. 1). In any case, the use of English touches nearly all domains of life in all countries of the world.

2.6 EFL in Algeria:

Algeria, as the rest of the global world, favours the use of English to ensure better communication, as well as better access to knowledge for students, workers, researchers and so on. Although Arabic and French are the languages of instruction, Algerian leaders try to implement the use of English at all levels of education and other sectors due to its paramount importance in the fields. Zughoul states that:

In Arab North Africa, and even though French has had a strong foot hold in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact, the tendency of what can be termed a shift from French to English in thus countries cannot be cancelled. (Zughoul: 2003, p. 122)

According to Benrabah (2007), the main reason why English spread so much faster than French in the post-colonial era is due to the new educational reforms and the ease of studying English.

Nowadays, English plays a key role in Algeria in the process of acquiring knowledge that is not found in other languages; it fosters linguistic unity and intercultural communication, and contributed to social, political and economic progress and stability. From a standpoint of society, Algerians use English language in social networks to communicate with people from all over the world. In education, English is introduced in different curricula at distinct levels from middle school to university. At university, English

is either a main subject studied at the department of Foreign Languages or as a compulsory module studied at all other departments where students are asked to attend ESP courses depending on their area of research and needs.

English has become a kind of universal language. It is a social language of many countries in the world. Even in the ones where it is not national language, it is the first or second foreign language taught at school and universities. In the case of Algeria, it is used as a second foreign language in the middle, secondary schools and universities

Immense importance is given to the study of this language in the Algerian educational system. In the National Charter, English is considered as “a means to facilitate a constant communication with the world, to have access to modern sciences, modern technologies and to encourage creativity in its universal dimensions”. For these reasons, the study of English is becoming obligatory for all learners without exception. Its integration in the syllabus has helped to raise the number of its users who have become aware of the importance of this English language so as to adhere to the changes taking place in all fields of life.

After all, the teaching of English in Algeria, according to some educators, has not brought many successful results. On the other hand, most of the Algerian learners still face problems and the time they apply for the study of this language is not enough.

Labara (1988, p. 79) believes that: “a great majority of Algerian students learning English as a foreign language are rather poor manipulators of English both orally and its written form. indeed, there are some brilliant exceptions among under graduates and younger teachers.”

To get over the difficulties which prevent the efforts made by teachers as well as learners, different programs have been managed in the educational system so far and various programs have been designed for all levels in order to bring about positive changes in the learners’ performance at the level of speaking and writing in this language.

2.7 Conclusion:

In general, the English language plays a key role in the process of Globalization as it contributes to the connection of world's economy, education, finance, and technologies. According to Kachru (1986, p. 1), knowing English is very important to access international business, technology, science and travel; it has a linguistic power in comparison to other international languages. For this reason, Learning English is recommended in Algeria

This chapter aimed at exploring Globalization as a key term that is widely used in different fields, and providing a brief insight into the place of English in the world in general and Algeria particularly. The research studies the relationship between English and Globalization and shows how they contribute to the spread of each other throughout the world. Finally, the gradual integration of English language in the Algerian education system and society via social media and business.

3 Chapter III: Data Collection and Analysis

3.1 Introduction:

In addition to what has been mentioned in the previous chapters, and to give evidence to the current research on the Arabization process and English prosperity in Algeria. This chapter is devoted to examining data qualitatively and quantitatively about Algerian's perception of Arabization, a language policy or ideology, and English use and importance in Algeria. For this reason, two research instruments, namely close-ended questionnaire and structured-interview, are used respectively to collect data and provide an adequate explanation to the first research question which aims at measuring people's opinions towards the Arabization process in Algeria and the second research question which aims at highlighting the future politico-linguistic status of English in Algeria.

3.2 Data Collection:

Quantitative research, defined as ‘a formal, objective, systematic process in which numerical data are utilized to obtain information about the world’ (Burns and Grove cited by Cormack: 1991, p. 140). This research paradigm is preferred in most studies for several reasons. At first, as supported by many researchers (including Kumar1996, Creswell 1994, Merriam 1998, Lincoln and Guba1985), thought to be objective because analyses, interpretations, and conclusions are based only on numbers. Second, its results can be generalized if conducted properly with appropriate sampling techniques, relevant methods, and, among others, appropriate data analysis tools. Results, though based on a limited but represented sample, can be generalized to the entire population.

The qualitative approach, however, is based on the naturalist paradigm which claims that reality and truth are multiple, i.e. there is no single reality or truth; therefore, both can be captured from different angles which make the qualitative research a subjective inquiry process because, as emphasized by Munhall (1989, p. 10), “truth is an interpretation of some phenomenon; the more shared that interpretation is the more factual it seems to be, yet it remains temporal and cultural”. Besides, this process of inquiry is subjective in its approach and holistic in its process (Glesne and Peshkin 1992) because qualitative research is descriptive and the researcher is concerned with process rather than outcomes (Marchall

and Rosman 1980; Creswell 1994). Also, it can be added that qualitative research is an inductive activity in the sense that the researcher can develop a theory based on results that are made up of multiple realities or pieces of truth (Creswell 1994; Merriam 1988). However, in this type of research, results, even though they can be theorized, cannot be generalized in the sense that variables such as perceptions, opinions or views vary from person to person and they can change over time and geographical spread. Qualitative data have meaning only within a given situation or context.

This research paper is based on, both, quantitative data presented in the form of graphs and tables, and qualitative data to provide description to research problems. The data are collected through a questionnaire and structured-interview. A triangulation research method is used for the sake of obtaining accurate and evident results.

3.3 Civil Servants' Interview:

A structured-interview is designed for collecting qualitative data and to give participants the ability to describe the research problems and give their opinions freely. The interview starts with a brief introduction summarizing the objective of the study, then, it is divided into three parts: The first part is about general information of participants, the second part consists of 4 questions related to Arabization process in Algeria, and the third part also includes 4 questions on Globalization and English use in Algeria. To do so, 10 civil servants belonging to different work areas (military servants and public servants) are interviewed through phone calls and face to face. All participants are given the same questions.

3.4 Teachers' Questionnaire:

For research accuracy and results exactness in the attempt to investigate the achievement of Arabization policy within the globalization framework and the place that English is taking in Algeria, the sample is limited to a micro level category. The participants are 20 Algerian university teachers, from 4 different disciplines (English, Translation, French and Politics), who use at least three languages (Arabic, French and

English). Their perception of language policies and statuses is considered evident by cause of their teaching experiences. An interdisciplinary combination is tremendously recommended in language policy formulation i.e., linguists and language planners should work together with teachers, sociologists, politicians and so forth. In this research, participants are a representative sample of the entire population whose perception is necessary for determining the linguistic profile of Algeria.

A questionnaire was handed to some teachers through administration, face-to-face, although it was time consuming while it was sent to others via an email with a personal letter explaining the research motives and aims. The questionnaire consists of 13 close-ended questions.

3.5 Data Analysis and Interpretation:

The results obtained from the teachers' questionnaire and the civil servants' interview are analyzed then interpreted in the following sections. The results are represented in the form of charts, clustered column, and tables. The questionnaire results are given numerical values to provide quantitative data. The interview's results, on the other hand, are summarized in a form of paragraphs and tables using quantifiers to give adequate description to the research problem.

3.5.1 Analysis of the Questionnaire:

This section tends to present the results gained from the teachers' questionnaire. It consists of two parts: The first part provides general information about the respondents. The second part is about the teachers' opinions and beliefs about the Arabization process. the analysis is done into 2 sections; each section is related to one research question and hypothesis. The results obtained are given numerical value based on graphs and tables.

Part one: General Information

Table 3.1: Teacher's Gender

Male	Female
10	10

The questionnaire was handed equally to 20 teachers, 10 males and 10 females. The aim behind this number is to give both genders equal opportunity to give their opinions towards the studied issue.

Table 3.2: Teacher's Experience

Less than 5	5 to 10	More than 10
1	5	14

The questionnaire is answered by teachers with different years of experience. However, only one male has less than 5 years of experience; 3 females and 2 males have an experience from 5 to 10; and the majority (7 females and 7 males) with more than 10 years of experience.

Part Two: Analysis of teacher's perception of Arabization policy and the use of English in Algeria.

This part of the questionnaire strives to investigate the way university teachers perceive the Arabization policy in relation to the status of Arabic in the Algerian society. It also investigates teacher's use of English with the avowed aim to highlight the importance of English in Algeria and its future status in comparison to Arabic and French

Section I: Questions related to Arabization

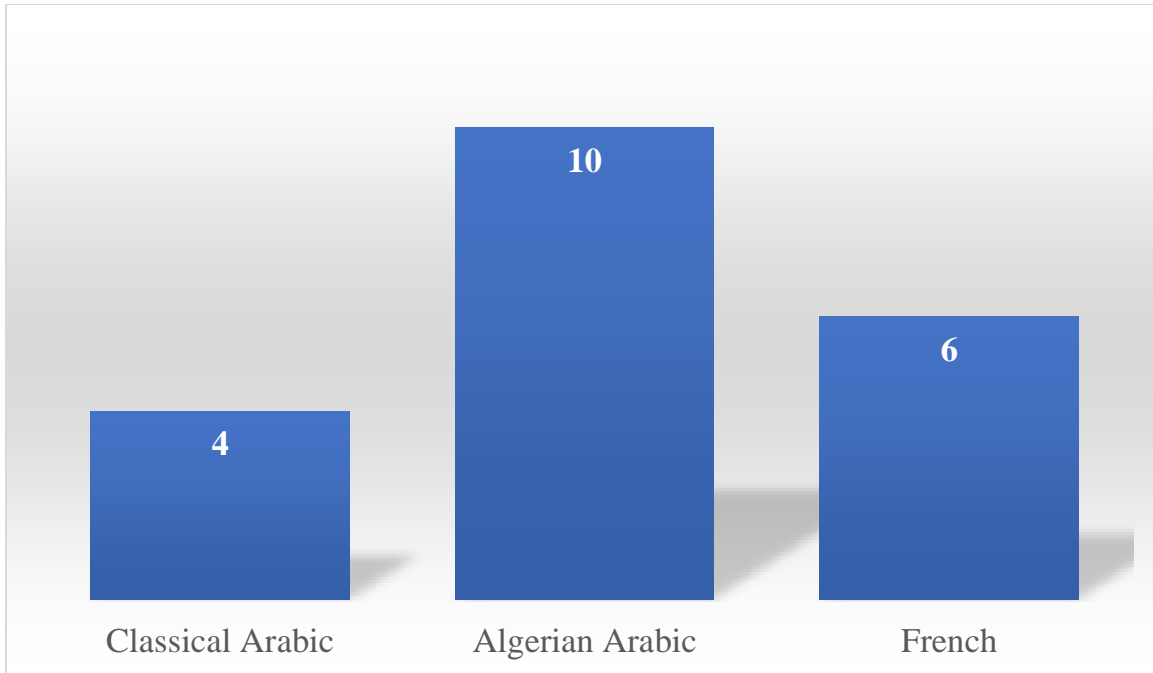


Figure 3.1: Teachers' Opinion on Languages Used by Algerians

As shown in Figure 3-1, most Algerians use Algerian Arabic in their daily communication; 10 respondents (out of 20) confirm that Algerian Arabic is the most used language in society; thus, it can be said that Algerian Arabic is the mother tongue of almost all Algerian speakers and interpreted as a positive aspect of Arabization. Yet, French is the second language that is widely used after Algerian Arabic; 6 respondents, mainly the old generation, opted for French; the use of French reflects the influence of the past colonial system on Algerians. In fact, after the independence of state, French was the language of instruction. Finally, only few respondents (4 teachers) believe that Algerians use Classical Arabic. Indeed, Classical Arabic is daily used in prayers, Islamic teachings at mosques, administrations, court, T.V shows and news, and teaching (from primary school to secondary school and other disciplines at university).

Table 3.3: The Objective of Arabization Policy

A solution to a linguistic situation	A component of our Arab identity
7	13

Informants responded differently to this question. Thirteen of them considered the Arabization policy was necessarily implemented for that it reflects the Arab identity; this view is related to the supporters of this policy and may reflect that Arabization is not only a policy but an ideology for most people. Yet, seven informants viewed such process as a solution to the linguistic situation in Algeria; this view is opposite to the previous one; respondents do not consider Arabization as part of their identity, mainly, because they are Francophones or they are Berbers, and Arabization was implemented as a solution to the linguistic conflict between the spoken varieties across the country.

Table 3.4: The importance of Arabic

Its close relationship with Quran	Being a symbol of our national unity
10	10

The results demonstrate that the importance of Arabic lies both on its strong connection to Quran and representation of Arab identity. 10 participants think that Arabic is important due to its close relationship to Quran whereas the other 10 participants believe that Arabic is a symbol of our national unity. The results obtained assert that Arabization is not only a policy but rather an ideology for the majority.

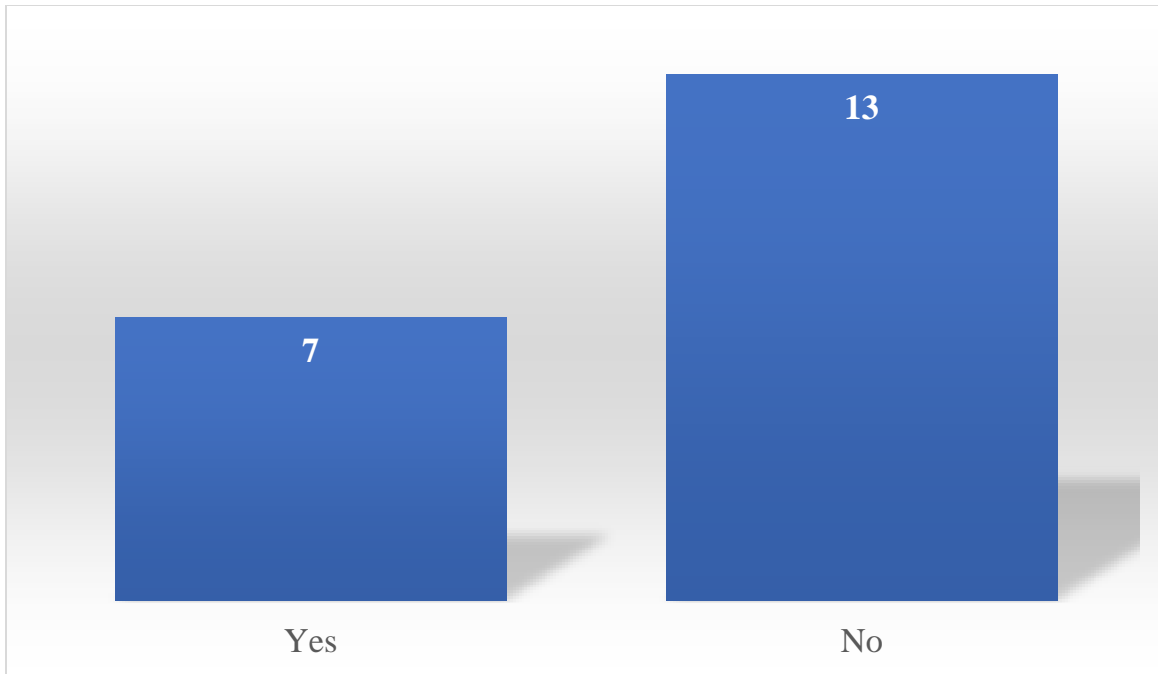


Figure 3.2: Arabization fulfillment in Algerian institutions.

As figure 3.2 demonstrates, 13 respondents think that Arabization is not appropriately used to fulfil its functions in Algerian institutions. The results show that Arabization failed to achieve its objectives as a policy; this may be interpreted as a negative point of the policy since not educated people, public servants, politicians and others prefer to use French as the medium of instruction. Contrariwise, 7 respondents believe that Arabization is appropriately exploited to perform its functions in Algerian institutions. The results reflect the other positive outcome of Arabization since Arabic is used in many Algerian institutions like the court, military sector and education.

Section II: Questions Related to English

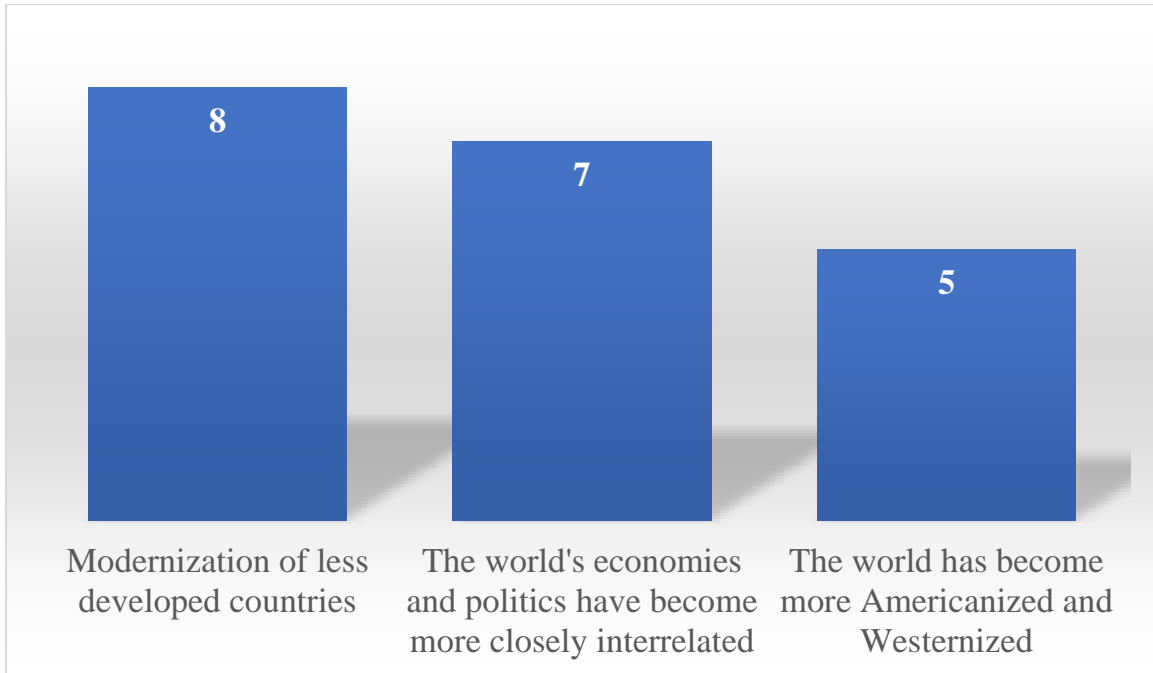


Figure 3.3: Definition of Globalization.

Figure 3.3 shows teacher's knowledge of globalization. The results show that Globalization means the modernization of less developed countries to 8 informants, it also means that the world's economies and politics have become more interrelated to 7 informants. 5 informants, however, believe that Globalization means that the world has become Americanized and Westernized. The answers were close which indicates that globalization has different meanings as it has both positive aspects which are the modernization and unification of the world, and negative aspects like Westernization of other culture, principally, Muslim countries like Algeria.

Table 3.5: Why may English gain a higher status than French in Algeria?

Necessary to access Information Technology	A gate to international recognition
11	9

Table 3.5 demonstrates the importance of English and ways that may change the actual status of English in Algeria. French is still widely use although it is no longer the language of science as it used to be. however, English as a global language may gain a higher status than French. The results show that 11 informants suppose that English may gain a higher status than French in Algeria because it is necessary to access information technology. Yet, 9 informants believe that English is a gate to international recognition.

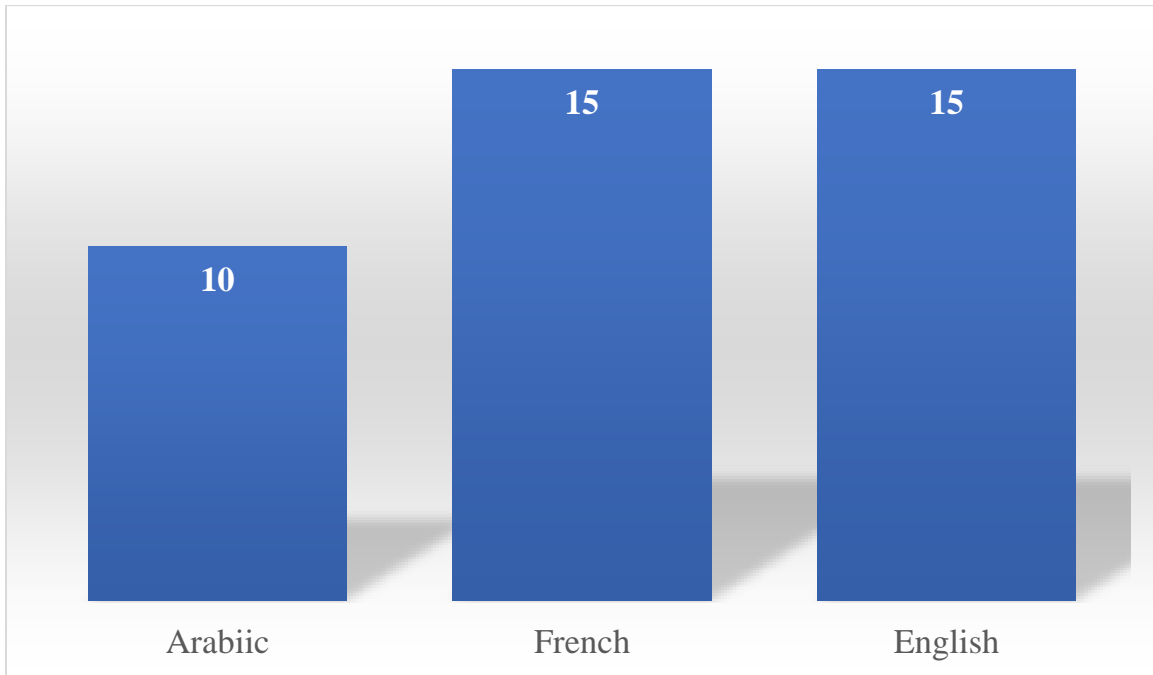


Figure 3.4: The recommended language (s) for successful work/ study.

Figure 3.4 shows that 10 people need a good recommend of Arabic, French and English at the same time to carry out successfully their work/ studies. 5 respondents opt for English to be the recommended language. Another 5 respondents need only French for work/ studies. The results indicate that the three languages are practically of equal importance, most of the time, people need more than one language in their work/ studies. English, however, is necessary in all domains, especially, in international communications and conferences.

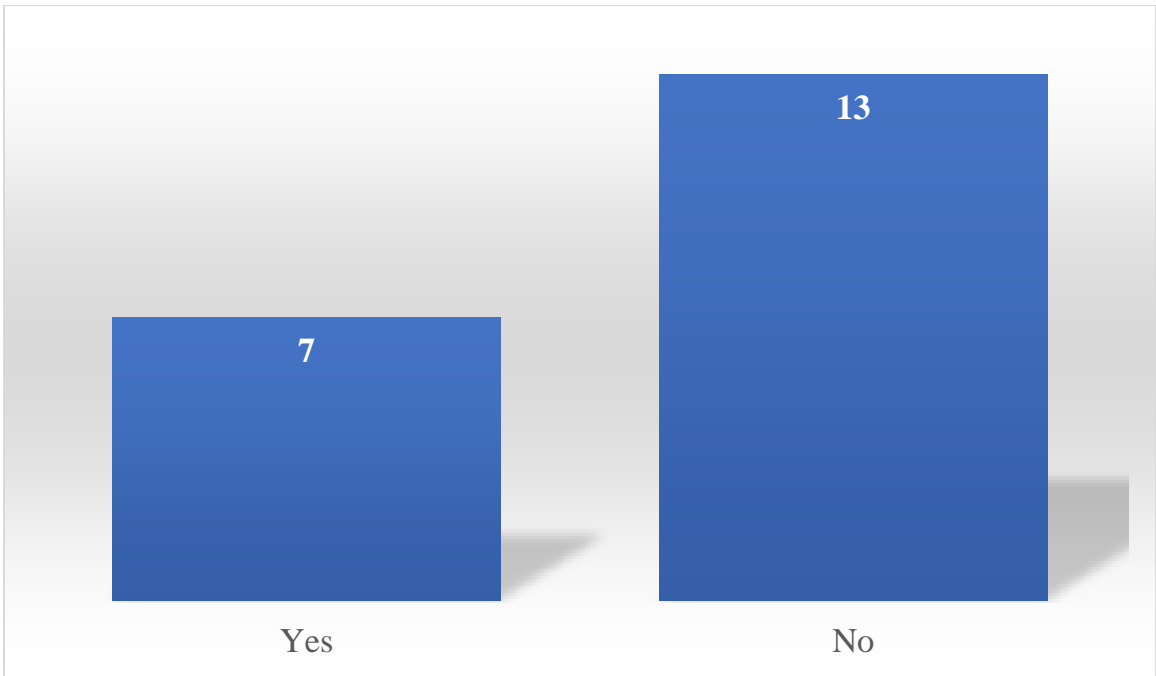


Figure 3.5: English Use in Daily Communication.

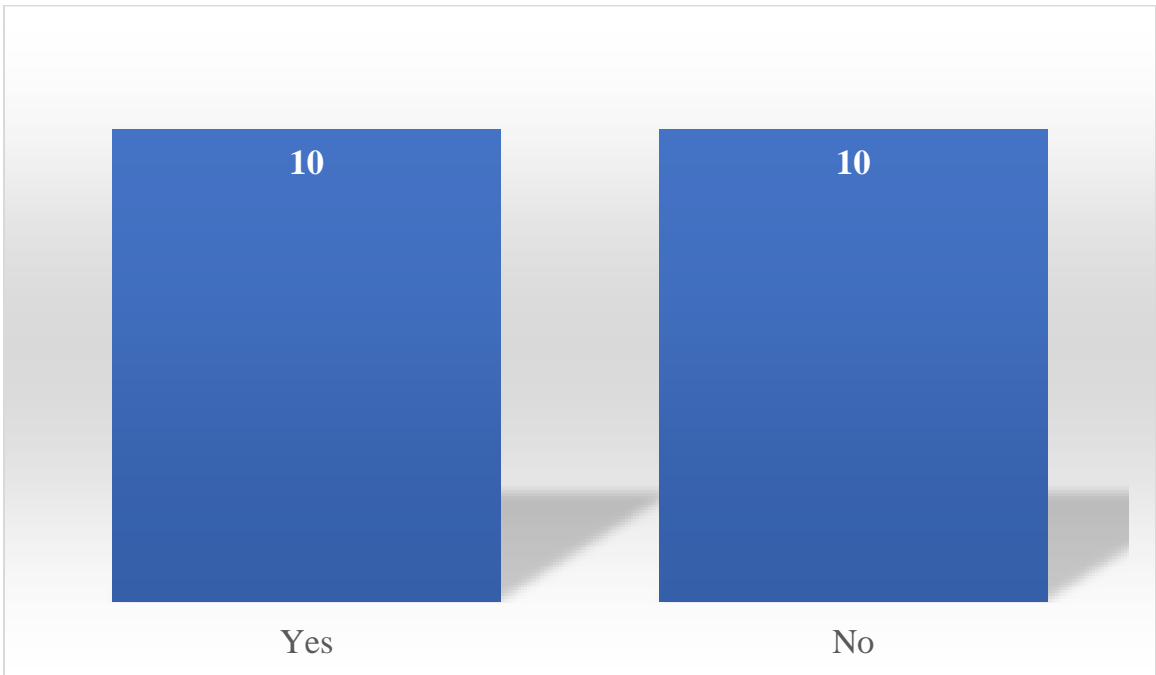


Figure 3.6: English Use when Travelling.

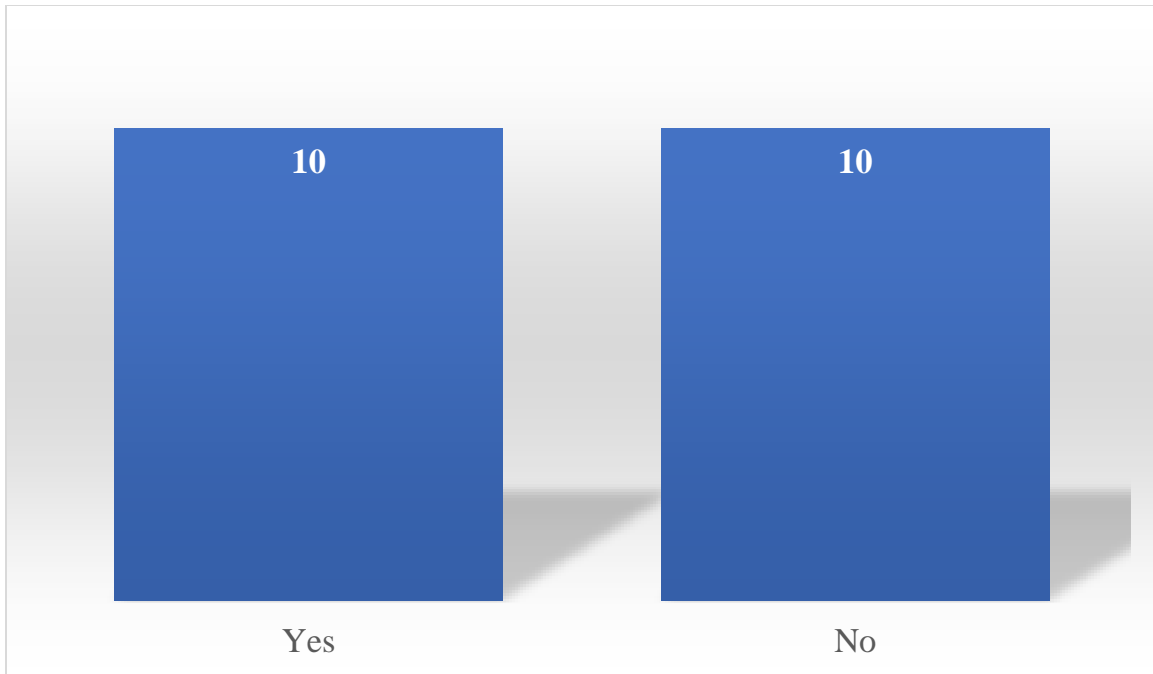


Figure 3.7: English Use in Internet Chatting

The results obtained from figures 3.5, 3.6, 3.7 represent the use of English in different areas. English has become necessary in communication, business, travelling, education and studies. In comparison to Arabic and French, English has become the most needed language in Algeria because of the impact of Globalization on the spread of English in the world. Figure 3-5 shows that most of respondents (12) do not use English in their daily communication. This means that English has not started to be used in society yet and most of the population use Arabic, French or other local varieties. However, 7 informants use English in their daily communication; those who use English in their daily communication are English teachers, translators and interpreters and some merchants. Figure 3-6 shows that 10 informants use English in their internet chatting while the other half (10) does not. Finally, figure 3-7 shows that the half of respondents use English when traveling whereas the other half does not. Some respondents mentioned that their use of English is limited. Henceforth, it may be said that English in Algeria is used only for specific purposes, although however, some respondents use English in their daily communication, but this category is restricted to English and Translation teachers and

similar. Moreover, Some English words are used within the Algerian society by most population like fast-food, chewing-gum, weekend and bye.

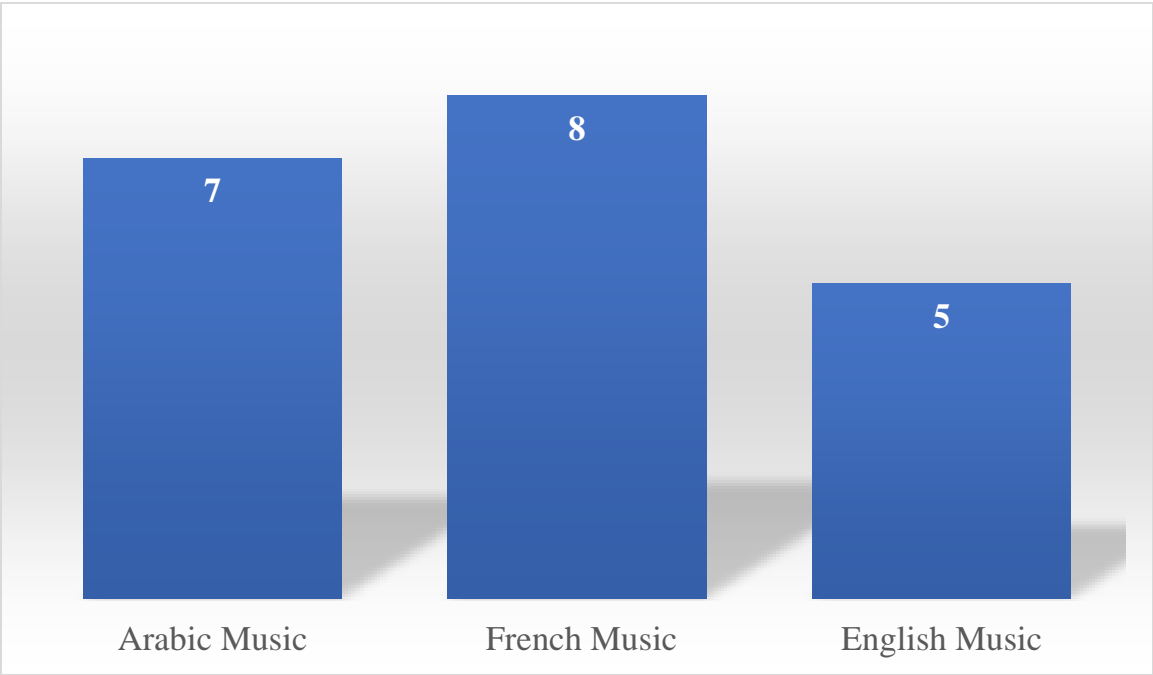


Figure 3.8: Language of Leisure Reading

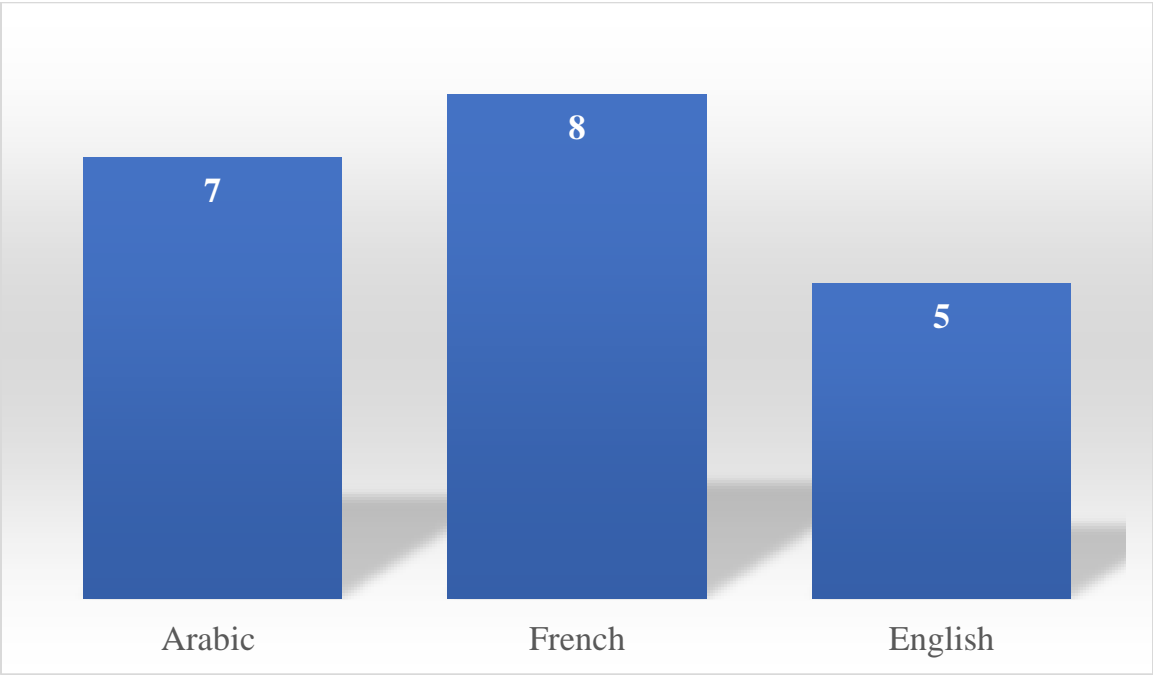


Figure 3.9: Music Preferences

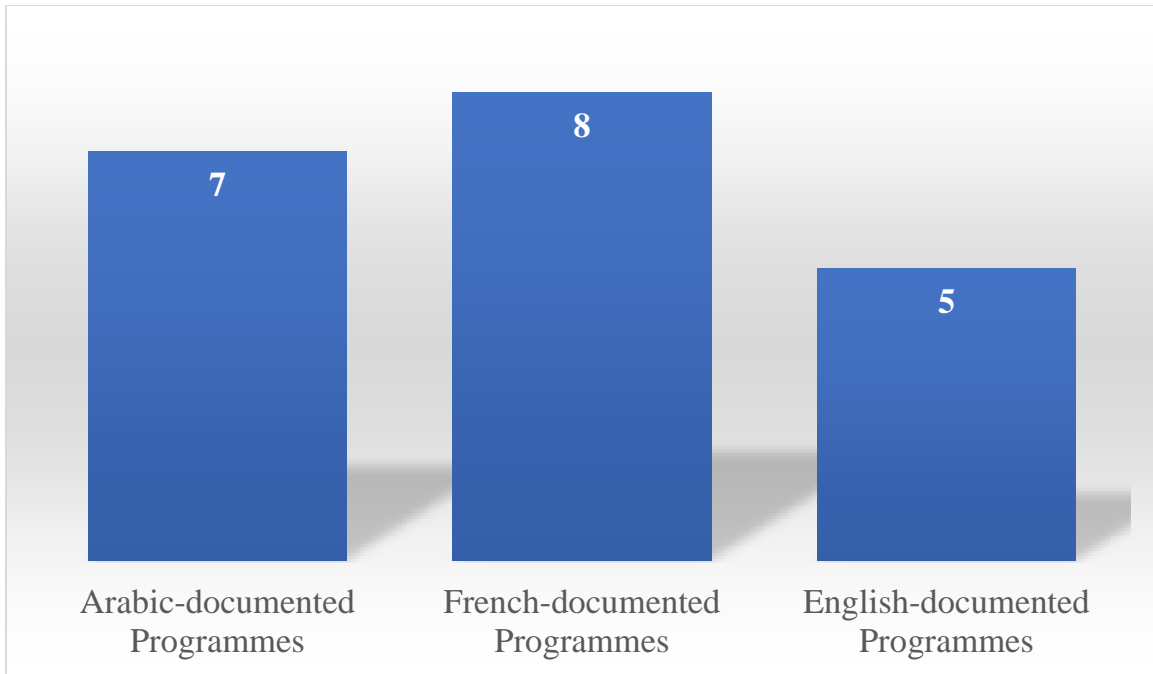


Figure 3.10: Watching Preferences

The results obtained shown in figures 3.8, 3.9, 3.10 represent the languages used in leisure activities. The results are similar in the three figures, 8 participants prefer to read, watch and listen to music in French. 7 informants prefer Arabic in the mentioned activities. Only 5 informants prefer English. French is used and preferred by the old generation most of the time because they have absorbed the French culture more than the new generation.

3.5.2 Analysis of Interview:

This part aims at examining civil servants' view on Arabization (a policy or ideology), the use of English in Algeria, and their perception of the future linguistic situation of Algeria. The interview is made up of three parts. The first part deals with the respondents' general information. The second part contains 4 questions on Arabization process. Then, the third part contains 4 questions on Globalization and English use in Algeria.

Part I: General information

Table 3.6: Gender

Male	Female
5	5

Table 3.6 provides information about respondents' gender. As shown, 5 males and 5 females were interviewed.

Table 3.7: Civil Servants' Experience

5 to 10	More than 10
4	6

Table 3.7 represents respondents' years of experience. The respondents were categorized into two groups. The first group includes 4 respondents with a work experience which extends between 5 to 10 years; the second group, on the other hand, includes 6 respondents with more than 10 years.

Part II: Questions Related to Arabization

1. In your opinion, what are the ways that may make of Arabic a language of Science and Technology?

The results obtained are almost unanimously. three main ways of making Arabic a language of Science and Technology are stated as follows:

- ✓ Update of Arabic terminology in scientific fields like medicine, Information and Communications Technologies (ICT), engineering, i.e. finding foreign words' equivalent in Arabic.
 - ✓ Promoting the use of Arabic by Arab academics.
 - ✓ Accordingly, Arabic may be a language of Science and Technology only if it would be used in more scientific fields rather in literary ones.
2. What do you think if Arabic were to be used as the sole language throughout Algeria?

Interviewees respond differently to this question. Yet, the results can be summarized as follows:

Table 3.8: Interviewees' Views on Arabic Use

Positive Views	Negative Views
<ul style="list-style-type: none"> ✓ The use of Arabic as the sole language contributes to the unification of the Algerian identity. 	<ul style="list-style-type: none"> ✓ Algerians would be linguistically poor and, thus, will not be able to communicate with people all over the world. ✓ Education would be impossible since all scientific subjects are introduced in French or English. ✓ The use of one language throughout the country would eliminate the other spoken varieties unjustly.

In fact, the negative aspects of the use of Arabic as the sole language exceed the positive ones. Hence, this may be interpreted as a failure of one of the Arabization principles.

3. In what situation do you usually use Arabic?

The respondents' answers are close. The results concerning areas where Arabic is used are summarized along these line:

- ✓ All respondents use Arabic for religious purposes (prayers).
- ✓ Most of respondents use Arabic in their daily communication.
- ✓ Most of respondents use Arabic in their work.
- ✓ Few respondents use Arabic on social media.

The results may be interpreted as a positive achievement of the Arabization process since one of its main principles is the use of Arabic as a means of communication and instruction in Algeria.

4. What do you think of the Arabization process in general?

The results reveal two contradictory attitudes towards Arabization. Thus, the results are summarized in this way:

Table 3.9: Interviewees' Attitudes Towards Arabization.

Positive Attitudes	Negative Attitudes
<ul style="list-style-type: none"> ✓ Most of respondents believe that Algeria is a Muslim state and Arabic is necessary in our life. ✓ Some respondents believe that Arabization process is necessary to restore the Algerian identity and language after more than a century of French colonialism. ✓ Few respondents think that Algeria would be more powerful if Arabization had succeeded at unifying all the populace under one identity, Language and culture. 	<ul style="list-style-type: none"> ✓ Some respondents believe that Arabization created a linguistic conflict because it has discriminated the other spoken varieties in the country, particularly, French and Berber varieties. ✓ Few respondents claim that Arab identity does not represent Algerian identity, otherwise, this would marginalize the existing cultures and identities in the state, namely the Berber identity.

The results show that Arabization is perceived differently; for some people it is just a policy that has both negative and positive aspects; for others, however, Arabization is an ideology which is necessary to maintain Arabo-Islamic identity.

Part III: Questions Related to Globalization and English Use.

1. In your opinion, how do you think Globalization has influenced Algeria?

According to interviewees' responses, Globalization has influenced Algeria at many levels. Yet, its impact is perceived, both, negatively and positively. The results are represented under two bricks as follows:

Table 3.10: The Impact of Globalization on Algeria.

Positive Impact	Negative Impact
<ul style="list-style-type: none"> ✓ Globalization has facilitated the connection between countries from all over the world. ✓ It plays a key role in the development of less developed countries through economic recovery (Free Trade which does not restrict import or export) ✓ Globalization makes life easier with modern technologies. ✓ Algeria has adopted the global education system which is the LMD system, ✓ The use and spread of English throughout Algeria is related to the spread of Globalization. 	<ul style="list-style-type: none"> ✓ At cultural level, some of globalization principals are irrational, and violate Islamic values and culture. In addition to the acculturation and deprivation of citizenship ✓ Globalization has led to the three types of pollution because of the spread of modern machines in oil companies for example.

Indeed, globalization has brought benefits in developed countries, including Algeria, as well as negative effects. The positive impact lies in technological advancements, English teaching and educational reforms, and economic development. The negative impact, on the other hand, and particularly in the Muslim-majority countries lies in the spread of Western culture which is in opposition to Islamic values.

2. What do you use English for?

English nowadays is used in diverse situations and for distinct purposes. Most of the informants use English when travelling and talking to foreigners. Indeed, English is used in International Airports, i.e. it is the lingua franca of the era. It is also used in International Conferences. Many interviewees emphasize the need of English at work; they mention that many articles related to their work are written in English and some of them are asked to translate the documents in English from Arabic or French. Few respondents use English only for pleasure; they like reading and watching in English.

3. How do you see the future status of English in Algeria?

Most of respondents agree that English is already taking ground in Algeria and it would probably gain a higher status since it is recommended in many institutions and needed for various purposes. Additionally, English is required to access web-retrieved literature and documents and in postgraduate education. Few informants are uncertain of the future status of English in Algeria since French is still widely used, even though they are aware of the immense importance of English.

4. In your opinion, what are the reasons that would motivate people to learn English?

Many informants assert that knowing English provides more work opportunities and promotions. Besides, employees with a good English level have more chances to sign up for training courses abroad. Similarly, trainees with good English skills are offered internships at Multinational Companies. According to other few respondents, however, motives behind learning English would be the love of language.

3.5.3 Summary of the Main Findings:

Based on the results obtained from teachers' questionnaire and civil servants' interview, the Arabization process is perceived distinctively. Arabic is used by most of the populace and has both a national and religious significance. As a matter of fact, Arabization, particularly, for the old generation or the so-called Francophones is a policy that has failed to achieve political unity and has created a linguistic conflict among

Francophones, Arabophones and Berberophones; for the reason that French is still used as a means of instruction, especially at higher education, in addition to English which is the language of modern sciences and technologies, Furthermore, the importance of Arabic lies in its close relationship to the Holy Quran and being a symbol of Arab identity, although however, Algeria is a multi-ethno-linguistic state. In this respect, the research findings go in the same line with: First, Ahmed Ben Bella's (1963-1965) declaration on Arabization: "We feel Arab, but our Metric System is not Arab". In fact, the use of French and English in Algerian institutions and education hinders the process of Arabizing the country. And second, The Algerian authorities could not restore the national identity without a LPP as Taleb Ibrahimi claims (1995, p. 252): "... Arabization became a synonym for revitalization (ressourcement), a return to authenticity, a recuperation of the Arab identity that could not be realized without the restoration of the Arabic language... [It became] the fundamental condition for reconciling [Algeria] with itself". Thus, the findings related to the first research question reveal two perspectives on Arabization process within the Algerian speech community. The first category includes the advocate of this who call for the use of Arabic as the sole language of the state, considering it a symbol of national identity. The second category, on the other hand, rejects this process for linguistic and ethnic purposes. Hence, the first hypothesis which puts forward that Arabization may be seen, as both, a Planning (language planning standpoint) or Ideology (Arab Identity) is confirmed.

Based on the findings related to the place that English is taking in Algeria through the Globalization process, teachers and civil servants affirm that English is of a paramount importance in many areas such as: work, studies or other purposes. The results match with Zughoul's view:

In Arab North Africa, and even though French has had a strong foot hold in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact, the tendency of what can be termed a shift from French to English in thus countries cannot be cancelled. (Zughoul: 2003, p. 122)

Indeed, The English language is neither an official nor a national language, but it has a significant role in promoting tourism, studying abroad, international business, entertainment, Scientific and Technical research, and politics. Besides, English is used in computer sciences and information technologies which makes it in all intents and purposes a requisite language. Accordingly, the hypothesis which asserts that English has been the most learned language: It is gaining much ground in Algeria is approved.

3.6 Pedagogical Implications:

In comparison to other language of wider communication (LWC), English is a progressive language which is universally renowned power of expression and its rich literature. It is due to the globalization process that English has become the primary requirement for economic development, technological advancement, interconnectedness of people, business exchange and education. According to Crystal:

...English is the medium of a great deal of the world's knowledge, especially in such areas as science and technology. And access to knowledge is the business of education. When we investigate why so many nations have in recent years made English an official language or chosen it as their chief foreign language in schools, one of the most important reasons is always educational-. (Crystal: 2012, p. 110)

In the light of what Crystal emphasizes, English is a means to access world's knowledge. It is important in education as it is the medium of instruction in most scientific and technological fields. The findings of the study proved that English is required for many purposes; especially for education and work. In this respect, the study suggests the following pedagogical implications:

- ✓ English as a Medium of Instruction in higher education:

The implication of English as MI in Algerian Higher education is necessary, primarily in Computer Science. The main reasons of this choice are: Firstly, because CS is taught as a compulsory module (ICT in Algerian higher education) in all specialties at

university. Secondly, most of the terminology of CS is of English origins. The following table demonstrates a non-exhaustive list of abbreviation in CS (Appendix D:):

Table 3.11: List of Abbreviation in Computer Science

Abbreviation	Full-name
A/D	Analog-to-Digital
ABC	Atanasoff Berry Computer
ACM	Association for Computing Machinery
AI	Artificial Intelligence
ALGOL	Algorithmic Language
ALU	Arithmetic Logic Unit
AMD	Advanced Micro Devices
APRANET	Advanced Research Project Agency Network
ASCII	American Standard Code for Information Interchange
BASIC	Beginners All-purpose Symbolic Instruction Code

Last not least, based on the findings related to the perspectives on the Arabization process and results related to Arabic in Science and Technology, it recommended to make an update of Arabterm, i.e. Technical Dictionary¹⁰, in the field of Computer Science and

¹⁰ ARABTERM- Online Technical Dictionary. Commissioned by: German Federal Ministry for Economic Cooperation and Development.

other related disciplines. This would, probably, promote the use of Arabic as a MI in Algeria tertiary education and facilitate the access to global language in the Arab world.

3.7 Conclusion:

This chapter was devoted to data collection and analysis. The data were collected on the basis of quantitative and qualitative research methods, i.e. non-probability sampling and research tools. Two major research instruments were exploited, namely a close-ended questionnaire and structured interview. The results obtained from the questionnaire were given numerical values; whereas the interview's results were summarized in the form of tables and paragraphs. Then, the main findings were interpreted and discussed with the aim of answering the research questions, and, thus, testing and confirming the related suggested hypotheses. Finally, the main findings were employed to propose some pedagogical implications that recommend the use of English as a Medium of Instruction in Algerian higher education.

General Conclusion

Arabization is an ongoing process in Algeria which aims at implementing Arabic as the national and official language of the state, and the medium of instruction in all grounds. However, the process seems to face obstacles since Algeria is multilingual country where French and Tamazight are used alongside Arabic, in addition to English which is taking ground, mainly in higher education. Although Arabization succeeded in making Arabic the most spoken language over the country and the means of instruction in many areas, it has failed in implementing Arabic as a medium of instruction in higher education, especially in scientific domains. Besides, with the advent of Globalization and the spread of English all over the world, most scientific and technological fields are found or taught in English. Thereafter, English is a primary requirement in Algerian education system.

The ultimate objective of this research is to examine people's perception of the Arabization process to identify the importance of Arabic in education, work and life in general within the Globalization framework which has contributed to the spread of English around the globe, and Algeria is no exception. Similarly, the research also aims at exploring the primary areas where English is used in Algeria with the intention to identify the main purposes of learning this language.

The dissertation consists of two theoretical chapters and a practical one. The first chapter circles the main concepts and related literature to help the reader understand the process of Arabizing Algeria for political and ideological motives. The chapter also provides a brief insight into the sociolinguistic profile in Algeria, underlying the major languages used in the state. The next chapter introduces Globalization as a process and its distinct levels of integration in the world. It also highlights the status of English in the world as a global language and in Algeria as a foreign language.

The last chapter is devoted to the methodology underlying the case study, the Algerian context, which was conducted to provide answers for the research questions and to confirm or reject the suggested hypotheses. The sample population is selected on the basis of the intellectual level of the sample. Wherein, all the informants have, at least, a

university degree and speak more than two languages including Arabic, French, Tamazight and/or English. The study relies on triangulation of research methods in which a close-ended questionnaire and structured-interview are used.

The data, which are analysed qualitatively and quantitatively, help to draw important conclusions. Regarding the first research question, the results reveal important truth about people's perception of Arabization in Algeria. Since Algeria is a multi-ethno-linguistic country, for some people Arabization is considered as a policy where Arabic is imposed as a medium of instruction. Yet, for others Arabization is necessary to restore the national identity. Additionally, Arabic is given a certain prestige for being the language of the Holy Quran. Moreover, the results related to the second research question assert the primary role of English not only at work and education but also for other purposes like traveling and leisure activities. In the light of this, all proposed hypotheses are confirmed.

In the last part, a pedagogical implication for English language is proposed based on the findings. Indeed, English is the global language which means most of sciences and technologies are communicated in this language. For this reason, it is recommended to implement English as the medium of instruction in Algerian tertiary education system, primary in the field of computer sciences and other related disciplines.

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Appendices of the Study

Appendix A: Linguistic Regulations

Appendix A provides a list of language laws in Algerian constitutions from 1963 to 2016. Such laws are found in Arabic.

1. The Status of Languages in the Different Constitutions of Algeria

✓ Constitution of 1963:

Art.4: Islam shall be the religion of the State

Art.5: Arabic shall be the national and official language of the state.

Art.76: The effective completion of Arabization must take place as soon as possible on the territory of the Republic. However, notwithstanding the provisions of this act, the French language may be used **temporarily** alongside the Arabic language.

✓ Constitution of 2016:

Art.2: Islam shall be the religion of the State.

Art.3: Arabic shall be the national and official language. Tamazight shall be a national and official language.

Appendix B:

Teacher's Questionnaire

Dear teacher,

You are kindly requested to answer this questionnaire. The latter will help us gain insight into your perception of Arabization and the status of English in Algeria. The information you provide will contribute to the required fulfilment of a Master dissertation at Tlemcen University

Part One: General Information

Gender:

Male

Female

Years of Experience: ...

Part Two: Put (X) where appropriate:

1. Which language do you think Algerians use most?

Standard Arabic

Algerian Arabic

French

2. According to you, the Arabization policy is implemented as:

A solution to a linguistic situation

A component of our Arab identity

3. According to you, the importance of Arabic lies in:

Its close relationship with Quran

Being a symbol of our national unity

4. In the long term, English may gain a higher status than French in Algeria because it is:

Necessary to access information technology

A gate to international recognition

5. To carry out successfully your studies/work, you need a good command of:

Standard Arabic English French

6. What does globalization mean to you?

The modernization of less developed countries

The world's economy and politics have become more closely interrelated

The world has become Americanized and Westernized

7. Do you think that Arabization is appropriately used to fulfill its functions in Algerian institutions?

Yes

No

Other:

8. Do you use English from time to time in your daily communication

Yes

No

Other:

9. Do you use English in your internet chatting?

Yes

No

Other:

10. Do you use English to talk to foreigners when traveling?

Yes

No

Other:

11. Do you prefer to read for leisure in?

Arabic

French

English

12. What programs do you prefer to watch?

Arabic -documented programs

French -documented programs

English -documented programs

13. Do you enjoy listening to?

English music

Arabic music

French music

Thank you for your interest and collaboration!

Appendix C:

Civil Servants Interview

Dear Sir/ Mrs.,

You are kindly requested to answer these questions orally. The latter will help us gain insight into your perception of Arabization and the status of English in Algeria. The information you provide will contribute to the required fulfilment of a Master dissertation at Tlemcen University.

Part I: General information

Gender:

Male

Female

Field of work:

Years of experience:

Part II: Questions Related to Arabization Process

1. In your opinion, what are the ways that may make of Arabic a language of Science and Technology?
2. What do you think if Arabic were to be used as the sole language throughout Algeria?
3. what situation do you usually use Arabic?
4. What do you think of the Arabization process in general?

Part III: Questions Related to Globalization and English Use

1. In your opinion, how do you think Globalization has influenced Algeria?
2. what do you use English for?
3. How do you see the future status of English in Algeria?
4. In your opinion, what are the reasons that would motivate people to learn English?

Appendix D:

List of Abbreviation in Computer Science

Abbreviation	Full-name
A/D	Analog-to-Digital
ABC	Atanasoff Berry Computer
ACM	Association for Computing Machinery
AI	Artificial Intelligence
ALGOL	Algorithmic Language
ALU	Arithmetic Logic Unit
AMD	Advanced Micro Devices
APRANET	Advanced Research Project Agency Network
ASCII	American Standard Code for Information Interchange
BASIC	Beginners All-purpose Symbolic Instruction Code
BCD	Binary Coded Decimal
BIOS	Basic Input Output System
BIPS	Billions of Instructions Per Second
BPI	Bytes Per Inch

CAD	Computer Aided Design
CAE	Computer Aided Engineering
CAN	Campus Area Network
CASE	Computer Aided Software Engineering
CD	Compact Disk
CDC	Control Data Corporation
CD-R	CD-Recordable
CD-ROM	Compact Disk Read Only Memory
CD-RW	CD Read/Write
CL	Command Language
CLI	Command Line Interface
COBOL	Common Business Oriented
CODASYL	Conference On Data Systems
CPU	Central Processing Unit
CRT	Cathode Ray Tube
D/A	Digital-to-Analog
DAT	Digital Audio Tape

DBMS	Data Base Management System
DBS	Demand Based Switching
DDL	Data Definition Language
DDS	Digital Data Storage
DEC	Digital Equipment Corporation
DMA	Direct Memory Access
DNA	Digital Network Architecture
DPI	Dots Per Inch
DRAM	Dynamic RAM
DSN	Distributed Systems Network
DTS	Digital Theater System
DVD	Digital Video/Versatile Disk
EBCDIC	Extended Binary Coded Decimal Interchange Code
EDSAC	Electronic Delay Storage Automatic Calculator
EDVAC	Electronic Discrete Variable Automatic Calculator
EFM	Eight-to-Fourteen Modulation
ENIAC	Electronic Numerical Integrator And Calculator

EPG	Electronic Programming Guide
EPIC	Explicitly Parallel Instruction Computing
EPROM	Erasable Programmable Read-Only Memory
FAT	File Allocation Table
FDM	Frequency Division Multiplexing
FEP	Front End Processor
FLOPS	Floating Point Operations Per Second
FM	Frequency Modulation
FMS	File Management System
FORTRAN	FORmula TRANslation
FSK	Frequency Shift Keying
FTP	File Transfer Protocol
GB	Giga Bytes
GFLOPS	Giga FLOPS
GHz	Giga Hertz
GNU	Gnu Not Unix
GPRS	General Packet Radio Service

GSM Global System for Mobile communication

GUI Graphical User Interface

HP Hewlett Packard

HSS Hierarchical Storage System

HTML HyperText Markup Language

HTTP HyperText Transport Protocol

IBM International Business Machine

IC Integrated Circuit

IDN Integrated Digital Networks

IP Internet Protocol

IrDA Infrared Data Association

ISDN Integrated Services Digital Network

ISP Internet Service Provider

JPEG Joint Photographic Experts Group

JRE Java Runtime Engine

JSP Java Server Pages

KB Kilo Bytes

KHz	Kilo Hertz
LAN	Local Area Network
LCD	Liquid Crystal Display
LED	Light Emitting Diode
LPM	Line Per Minute
LSI	Large Scael Integration
MAN	Metropolitan Area Network
MAR	Memory Address Register
MB	Mega Bytes
MBR	Memory Buffer Register
MHz	Mega Hertz
MIDI	Musical Instrument Digital Interface
MIPS	Millions of Instructions Per Second
MNP	Microcom Network Protocol
MPEG	Moving Pictures Experts Group
MS-DOS	MicroSoft Disk Operating System
MVT	Multiprogramming with Variable Tasks

NIC	Network Interface Card
NICNET	National Informatics Center NETWORK
NOS	Network Operating System
OCR	Optical Character Recognition
OMR	Optical Mark Reader
OS	Operating System
OSI	Open System Interconnection
OSS	Open Source Software
PAN	Personal Area Network
PC	Personal Computer
PDF	Portable Document Format
PDL	Program Design Language
PDP	Program Data Processor
PIP	Peripheral Interchange Program
PROM	Programmable Read-Only Memory
QoS	Quality of Service
RAM	Random Access Memory

ROM	Read Only Memory
SDLC	Software Development Life Cycle
SEQUEL	Structured English QUery Language
SGML	Syntax for Generalized Markup Language
SIMM	Single In-line Memory Module
SNA	Systems Network Architecture
SNOBOL	StriNg Oriented and symBolic Language
SQL	Structured Query Language
SRAM	Static RAM
SSI	Small Scale Integration
TB	Tera Bytes
TCP	Transport Control Protocol
TDM	Time Division Multiplexing
UDP	User Datagram Protocol
ULSI	Ultra Large-Scale Integration
UPC	Universal Product Code
URL	Uniform Resource Locator

USB	Universal Serial Bus
UTF	Unicode Transformation Format
VAN	Value Added Network
VCR	Video Cassette Recorder
VDT	Video Display Terminal
VGA	Video Graphics Array
VOD	Video-On-Demand
VoIP	Voice over Internet Protocol
VSAT	Very Small Aperture Terminal
WAN	Wide Area Network
WAP	Wireless Application Protocol
WiMAX	Worldwide Interoperability for Microwave Access
WLAN	Wireless Local Area Network
WLL	Wireless Local Loop
WWW	World Wide Web
XHTML	eXtensible HyperText Markup Language

Summary

This research work aims at analyzing competing perspectives on the Arabization policy in the light of leading Algerian writers' works, intellectuals and policy makers responsible for formulating and implementing language policy since independence; the process is perceived differently, either a policy or ideology, which affects people's attitude towards Arabic use in Algeria. Another challenging issue is the spread of English in the world due to the Globalization process.

Keywords:

Arabization, Policy, Ideology, English, Globalization

ملخص

يهدف هذا البحث إلى تحليل وجهات النظر المتنافسة حول سياسة التعريب في ضوء أعمال الكتاب الجزائريين البارزين والمتقنين و السياسيين المسؤولين عن صياغة وتنفيذ سياسة اللغة منذ الاستقلال؛ يتم النظر إلى العملية بشكل مختلف ، إما سياسة أو أيديولوجية ، والتي تؤثر على موقف الناس من استخدام اللغة العربية في الجزائر. هناك إشكالية أخرى هي انتشار اللغة الإنجليزية في العالم عن طريق العولمة

الكلمات المفتاحية

التعريب ، السياسة ، الأيديولوجية ، الإنجليزية ، العولمة

Résumé

Cette recherche a pour objectif d'analyser les points de vue divergents sur la politique d'arabisation à la lumière des principaux travaux d'écrivains, intellectuels et responsables politiques algériens responsables de la formulation et de la mise en œuvre de la politique linguistique depuis l'indépendance; le processus est perçu différemment, qu'il s'agisse d'une politique ou d'une idéologie, qui influe sur l'attitude des gens à l'égard de l'utilisation de l'arabe en Algérie. La propagation de l'anglais dans le monde en raison du processus de mondialisation constitue un autre défi.

Mots clés

Arabisation, politique, idéologie, anglais, mondialisation