People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Tlemcen

Faculty of Letters and Languages
Department of English
Section of English

Language Choice of Multilinguals in Emotional Expressiveness: The Case of Master's II EFL students at Tlemcen University

Dissertation submitted to the department of English as a partial fulfilment of the requirements for Master's degree in Language Studies of foreign languages

Presented by   **Supervised by**

BENHAMED Nourelhouda   Dr. DJENNANE Taoufik

Board of Examiners

Prof. MOUHADJER Noureddine	**Professor**	**President**
Dr. DJENNANE Taoufik	**MCA**	**Supervisor**
Dr. ELOUCHDI Ilhem	**MCA**	**Examiner**

2021 - 2022

Declaration of originality

I hereby certify that this contribution is my original work and that it contains neither content previously published or produced by another person, nor material that has been approved for the qualification of any other university or other institution's degree or certificate. I further confirm that, unless when otherwise mentioned, the present work contains no plagiarism and is the result of my own inquiry.

Miss BENHAMED Nourelhouda

Acknowledgments

This research work would not have been done without the willingness of ALLAH, the almighty whom I am most grateful.

I would like to acknowledge my thanks to my supervisor Dr. Djennane Taoufik for his support and guidance.

I wish to express my sincere gratitude to the members of the jury Dr. Ilhem Elouchdi and Pr. Noureddine Mouhadjer.

My deepest appreciation goes to all the students who participated and helped in this work.

Dedication

To my dear parents, To my friends who always bring the smile on my face, To all the teachers who taught me English and to everyone who believed in me.

Abstract

Language not only has an important role to play in human cognitive communication but it is also considered as a fundamental component of emotions. As numerous languages are spoken and utilized in many nations, multilingualism is widespread. Therefore, multilingual speakers do indeed have the capacity to speak many languages which allows them to perceive, experience, and express themselves in a variety of ways. The present research work aims at investigating the effect of speaking multiple languages on the language choice in the emotional expressiveness. The case study was conducted on master two English students of Tlemcen University. This study attempts to inquire the reasons behind students' language choice when displaying emotions. To reach this end, two research instruments were used to collect data a test and questionnaire. For data analysis, both quantitative and qualitative methods were employed. The findings reveal that Algerian ELLs use foreign languages as well as their native language to express their emotions. However, the majority prefer to use English/French to discuss and express emotions or matters that can be hardly discussed in their L1 (Dialectal Arabic). Results point at a complicated link between the learner's language choices in terms of emotionality and expressiveness and a set of contextual elements. The study concluded that, students' language choice in the emotional expressivity relies on the intensity of the emotion, language proficiency, context, and language attitude. At last, further areas of research were identified.

Key words: language, emotion, multilingualism, expressiveness, ELLs.

Table of contents

List of tables

List of figures

List of acronyms and abbreviations

ELLs English language learners

L1 First language

L2 Second language

EFL English as a foreign language

CS Code switching

DA Dialectal Arabic

FR French

EN English

SA Standard Arabic

BEQ Bilingualism and Emotion Questionnaire

STEM situational Test of Emotional Management

General Introduction

General Introduction

In a world where there are more bilinguals than monolinguals, it is becoming progressively necessary to understand the dynamics of bilingualism by going through the many complex connections between languages and virtually all the other aspects of social life. Nowadays, multilingualism is one of the most common phenomena characterizing most societies worldwide. Research has revealed that various languages add certain values leaving individuals capable of expressing themselves differently. Studies have linked language and, for instance, emotion leading to intense results on the expressiveness of multilingual speakers soliciting certain questions, as: does speaking multiple languages affect the emotional expressiveness? Is it true that the first language is the language of the heart? Does language affect the perceiving emotions? Such questions raised the challenge in both sociolinguistics and psycholinguistics resulting in potentially complicated outcomes.

Taking the case of Algeria, there exists a variety of languages making the sociolinguistic situation rather intricate. The most competing codes are Arabic (in its two forms: standard and colloquial), Berber, French and, to a lesser extent, English. With regard to such linguistic amalgamation and despite the many hypotheses conducted on language and emotion research, there has not been much investigation on it in the Algerian context. As such, the present dissertation attempts to find out whether Algerian EFL students in essence show different code choices when displaying certain psychological features, not least emotions. By settling three aims, this study might contribute to introducing new dimensions in the field of language and emotions. First, the study aims at discovering the language choice of speakers. Then, it explores the effect of languages they speak (Dialectal Arabic, French, and English) on their attitudes toward emotional expressiveness. Finally, it investigates the factors conditioning their language choice. The questions guiding this work are as follows:

1.   Do Algerian EFL students prefer to use other languages than their mother tongue when displaying their emotions?

2.   Are language proficiency, context and attitudes strong factors which motivate language choice for emotional expressiveness?

The associated hypotheses to the above-stated research questions are formulated as follows:

1.   EFL students prefer to use English, or even French, to discuss and display their emotions.

2.   Language proficiency, context and attitudes are strong factors which condition code choice of emotional expressiveness.

In order to answer the questions and confirm or refute the hypothesis, a case study will be conducted on Master II EFL students at Tlemcen University, Algeria. The study will build on qualitative and quantitative approaches. Data will be collected through two research instruments, namely a questionnaire and a test.

As for the organization, this dissertation is divided into two chapters. The first chapter provides the theoretical background of the study. It mainly provides the related literature on language and psychological aspects, especially emotions. The second chapter is made up of two parts. The first one sets the methodological framework of the study. It therefore justifies the type of research design, sampling method, data collection instruments, ethical considerations, limitations and delimitations. The second part is devoted to data analysis and discussion. This is actually a space to validate, or reject, the research hypotheses.

Chapter one: *Literature review*

1.1 INTRODUCTION

1.2 Emotion

    1.2.1   Emotional expressiveness

1.3 Language and emotion

1.3. The cognitive link between language and emotions.

1.4 Bi- and Multilingualism

    1.4.1   Multilingualism and emotion

1.5 Code Switching

    1.5.1   Code switching and the emotional expressivity

1.6 The multilingual language choice

    1.6.1   Language acquisition

    1.6.2   Language proficiency

    1.6.3   Language attitude

    1.6.4   Cross- cultural differences

    1.6.5   Cross- linguistic differences

1.7 CONCLUSION

1.1 Introduction :

Language as an intricate phenomenon and emotions as a convoluted system, together they form a fascinating definition. Lately, many studies have been interested in the correlation between these two concepts. language is not only used for communication, it is also used to express emotions. In this case, multilingual speakers have manifold ways to express their embedded feelings. Therefore, this chapter will provide an overall comprehensive knowledge to the study. It will cover some of the areas to this phenomenon and the key concepts which lead this work, as emotions, multilingualism, code switching, etc.

1.2 Emotions :

An emotion is far more difficult to measure and characterize than any other human responses (Lindquist et al, 2006). For sure, it is a complex and a vast concept interpreted differently from different angles. That is why, despite the significance of emotions in human health and life, scientists are unable to agree on the structures that underpin emotional experiences (Le Doux, 1996; Le Doux J., 2012). Dating back, emotions were considered to be those feelings that change humans and affect their judgments, like pain, pleasure, anger, pity, fear, etc. (Aristotle 384–322 BCE, as cited in Britannica encyclopedia by Robert Solomon). However, nowadays emotions are seen detached from feelings even though they are continually used interchangeably. Wierzbicka (1999) upholds that distinguishing between the two frequently confuses. For that, the study of emotions is considered too perplex. According to the naturalist Charles Darwin, emotions develop because they are adaptive, allowing humans and animals to live and reproduce. Certainly, people seek partners to reproduce basing on the feeling of love and passion they are compelled to fight, or flee the source of danger when they are afraid. For instance, in compliance with the evolutionary theory of emotion, the latter exists because it serves an adaptive function and encourages humans to react effectively to environmental cues, which increases their chances of success and survival. Charles Darwin (1872, p 298) states, "we have also seen that expression in itself, or the language of the emotions, as it has sometimes been called, is certainly of importance for the welfare of mankind''. Furthermore, it is suggested

4

that there are four basic emotions which contribute in: happiness, sadness, fear, and anger. They are linked to three main emotions: pleasure (happiness), pain (sadness), and tension or stress (fear and anger). These fundamental emotions, like the three primary colors (red, yellow, and blue), are blended in varied amounts to produce more complex "higher order" emotions like love or other emotions. As a result, the "Three Primary Color Model of Basic Emotions" was coined (Gu et al. Fr, 2018, 9: 1924).

Figure 1. 1 "Three Primary Color Model of Basic Emotions''. Adopted from ''Neurotransmitters and Emotions. Front. Psychol.'' By Gu et al., 2019. Copyright 2019 by Wang et al.

The figure 1.1 demonstrates the number of basic emotions and the neurotransmitters that humans possess. It is still a debatable topic; however, Gu et al (2018, 9:1924) propose this monoamine model of fundamental emotions, known also as the "three main color model." The (NE) stands for Norepinephrine which is responsible for the emotions fear and anger that pull the 'fight or flight' response, these two emotions are categorized as one basic emotion (stress emotion) and they are considered as two sides of the same coin. Moreover, Dopamine (DA) enhances pleasure, whereas serotonin promotes punishment (5-HT).

1.2.1 Emotional Expressiveness :

Emotional expressiveness is a concept that identifies individual differences in the amount of their externally expression of emotions, and it varies from other constructs in crucial ways (verbal/nonverbal). By all the odds, the expression of emotion is a necessary component in adaptive human functioning (Dobbs, Sloan, & Karpinski, 2007). Paul Ekman, one of the pioneers of the emotion field, recognizes

5

how being aware of an emotion through facial expression can facilitate the emotional expressivity and most importantly can lead to an effective communication (Ekman, 2004, p.328). Controversially, language is the significant ingredient for human beings to display their feelings or emotions and essentially preserve the relationship ties between them. Expressiveness is one of the reasons to maintain it. Therefore, verbal expression is the process of turning a thought, an idea, a facial expression, or a message into words whether in spoken or written form allowing people to display their inner feelings. The interpersonal transmission of emotional states is crucial to both ordinary and professional contact. Accordingly, Fussell (2002, p.1) believes that 'Affective experiences', both one's own and those of others, are prominent topics of discussion, and how well these experiences are communicated and understood is crucial to interpersonal relationships and individual well-being. Nevertheless, expressiveness enhances the communication function of utterances, while emotions provide additional interpretation of the word. Furthermore, it can occur when delivering information or in unusual emotional situations, for the current being, emotional expressiveness simply refers to the outward manifestation of emotion despite the disposition (positive/negative), or the medium (facial expressions, vocalizations, or gestural expressions).

1.3 Language and emotions :

Language and emotion are two systems which occur in daily interaction between speakers in all different cultures. Within modern affective science, there has been a genuine explosion of multidisciplinary study on language and emotion in recent decades. Linguistic research, for example, indicates that practically every feature of human spoken language, including, phonetics, semantics, grammar, discourse, and conversation, communicates emotion (Majid, 2012). Language, according to a long-held belief, is the result of an intrinsic, universal, domain-specific, and contained module (Chomsky, 1980; Pinker, 1994). However, in past years there has been a general shift from this approach, many of the core assumptions were being questioned (Christiansen & Chater, 2008; Hagoort & Van Berkum, 2007; Langacker, 1987). Linguists are increasingly incorporating evolutionary biology concepts into

their thinking on language evolution and change (e.g., Dunn, Greenhill, Levinson, & Gray, 2011). This puts linguistic variety to the mainstream, as Evans and Levinson pointed out in their essay (2009, cited in Majid 2012). Language is much more diverse and in order to understand its complexity many prominent fieldworks and disciplines came as sociolinguistics, linguistics anthropology, without forgetting psycholinguistics since the language and psychology are considered to become more intertwined. As result, the research on language and emotion puts insights and brings new relevant findings, since the emotion is indexed in almost through all dimensions of language, as Wilce (2009, p. 3) states: "nearly every dimension of every language at least potentially encodes emotion." Language according to the constructionist Conceptual Act Theory (CAT), has a significant role in displaying emotions, it helps to gather utterances from the conceptual knowledge learnt to describe the sensation of the body and the surrounded environment in a specific context. For example, when a person has the sensation of being in a great danger, his/her body state would start giving signs as heart beating, sweating, stomach aching. In addition to a pale face, gaping mouth, and a wide open eyes. In this case, language facilitates the acquisition and the application of the concept knowledge (e.g., fear), which is used to give meaning to the experiences of emotions. Consequently, language in this process helps to recognize the experienced emotion, as well as describe the internal sensation, and the latter can also affect the external environment.

1.3.1 The cognitive link between language and emotions:

Emotion and language for cognitive linguists are both considered to be complex mental systems composed of various knowledge subsystems that interact in multitude of ways. As such, evidence from neuroscience also shows that language and emotion are intricately tied. For instance, using emotion words to characterize posed emotive facial expressions appears to lower activity in brain areas linked with uncertainty, such as the amygdala[1] (Lieberman et al., 2007, Lindquist et al.).

---

[1] Amygdala: is a brain area which is largely involved in emotional processes. It aids in the coordination of reactions to items in the surrounding environment, particularly those that elicit an emotional response.

Moreover, they argue that language shapes the character of the emotion that is observed or felt in the first place, and hence plays an important part in emotion perceptions and experiences (Gendron et al; 2014). In addition to that, Lindquist et al. (2006, p. 125) contend that language has an intrusive influence on human's perceptions of emotion.

1.4 Bi- and multilingualism:

Bilingualism and multilingualism are not recent phenomena. In fact, most of the speakers worldwide can communicate in at least two languages. David Crystal (2003, p. 69) argues that third of the planet's children have encountered with a bi/multilingual environment, by taking example of only English bilingualism Crystal's research proves that nearly 750 million individuals worldwide speak English, more than 41 percent are bi/multilingual in English and some other languages. Early definitions of bilingualism have been rather limited, with a strong mono-linguistic bias. Conversely, nowadays both bilingualism and multilingualism are very common. This is to be expected, given the world's almost 7,000 languages and around 200 separate countries (Lewis, 2009). Controversially, the number of speakers of the many languages is widely dispersed, implying that speakers of smaller languages have to communicate in other languages on a daily basis. For that, various causes have led to Bi- and multilingualism's present prominence as; globalization, transnational population movement, and the development of new technology which are all very important in many political, social, and educational situations (Singleton and Aronin 2008). It is not an easy task to grasp a particular definition for these both large concepts, simply because they have multiple definitions taken from different fields of studies. For sure, they are largely seen as the use of two languages or more by an individual speaker or a whole society. For example, Bloomfield sees bilingualism as the native-like control of two languages (Bloomfield 1933, p. 56). As for Haugen, he defines it as the fluency in one language and the capacity to perform complete meaningful utterances in another language (1953, p. 7). Moreover, Grosjean (2010: 4) describes bi/multilingual individuals as "those people who need and use two or more languages (or dialects) in their everyday lives". Furthermore, a bilingual

is seen as 'an individual who contains more than one language competence' (Valdés and Figueroa 1994, p. 8). While these broad definitions have been used to describe solely bilinguals, they have also been used to explain multilingual speakers, implying that these definitions "basically associate bilingualism with multilingualism." (De Angelis 2007, p. 8). Multilanguage speakers are viewed as those individuals or groups of speakers who have acquired a communicative competency in more than one language, with multiple degrees of understanding which allow them to interact and express themselves in manifold ways whether with monolinguals or bi/multilingual speakers like them.

1.4.1 Multilingualism and emotion:

The relationship between multilingualism and emotion has captured the intention of many researchers and has been a topic of interest for many psycholinguists and sociolinguists. Since language is the mean of communication used by human beings to interact and express their embedded thoughts and feelings, then a Multilanguage speaker has the ability to choose any acquired language to express with. In this matter, it has been discovered that some Chinese students would use only English (their second language) to express and confess their sins to the priest rather than using their mother tongue (Cantonese) which they find it embarrassing and painful. Likewise, it has been also found out that many bilinguals would choose their second language to express certain emotional matters like personal cases, revelations, discussing taboo or embarrassing topics...etc.(Bond &Lai ,1986). In another work, where multilingual speakers from France and Denmark were given a questionnaire asking about their preferred language and which one they most use when expressing their emotions. For sure the results were various, however it has been discovered that some participants would choose their second language over their mother tongue, and other have named the languages they choose according to the emotion they experience. For example, a participant have responded that she uses L2 to express excitement or even use her L1, but keeps the L3 for other feelings. Another one has admitted to dislike her first language (Vildomec, 1963). For instance, some emotions can be stressful and complicated to put in words when expressing in L1,

however when performing in another language an "emotional distance'' achieves a ''distancing function'' allowing the expressiveness through language to be easier, by demonstrating less anxiousness (Bond and Lai, 1986, Pavlenko, 2002). Additionally, Dewaele provides an interesting research where he has used a quantitative and a qualitative analyses on multilingual speakers in which he discovers that L1 taboo and swearwords are perceived stronger and more emotional than the other spoken languages, also the L2/L3 words are perceived as weaker and less offensive thus they are easily used in daily life interaction (2004, b, in press).

1.5 Code switching:

Whenever multilingualism/bilingualism are present, the phenomenon of code switching occurs. It is considered to be one of the significant outcomes of language contact and it has become a more wide spread topic of interest for many fields of studies such as sociolinguistics, psycholinguistics, and general linguistics.

Code switching is contemplated as the use of two languages or more seamlessly within a conversation. It subsists in the speech of bilingual or multilingual interlocutors. Speakers of more than one language code switch in their conversation (Yahi2015, as cited in Frehah& Benhadjeba 2018). The term ''Code'' in code switching do not stand only for languages but also can stand for different dialects, styles, registers. The switching occurs according to the situation, context, or the person spoken to. In this matter, Blom and Gumperz (1972) present two patterns of CS: the situational CS where speakers switch according to the situation, and the metaphorical CS which refers to the switch of languages to reach a communicative purpose. As reflected in sociolinguistic studies, Grosjean (1997, pp. 172-173) identifies various reasons on why speakers code switch. First, it can be used in order to fill a verbal need due to a lack of vocabulary or expressions on the basis of language or quoting another person in the original language he or she used, as it can be used for an intent to dismiss other speech participants. Further, to tone down certain words and expressions or mark the speaker's subjectivity in speech. In addition, the speaker asset his/her identity by summoning language as an identity marker, to better express

one's emotions and feelings; and finally assign oneself a different social role within the speech event.

1.5.1 Code switching and the emotional expressivity:

It was proven by many studies done by Gardner-Chloros (2009) that emotion has an impact on language usage, in addition to its learning. As it is mentioned earlier "distancing function'' (p .06), there are multilingual speakers who prefer to evade in their second or third language when talking about some sensitive matters rather than using their mother tongue (L1) in which the speaker is more involved. Since the bi/multilingual speaker has more than one language stored in the brain, this creates a ''Cognitive control'' which leaves the speaker the choice to pick the most suitable language in any given point at the time of the interaction (Williams, et al.2019). It is vital to control which language is to be used based on its appropriateness (Costa, Miozzo, and Caramazza 1999, Williams et al 2019). For instance, there are two types of language control, the first is used in relative contexts with different speakers and only one language is used (competitive control), whereas the second type (Cooperative control) is the use of two languages or more interchangeably in a ''code switching'' setting. The latter, is used to regulate emotions' expressiveness when the speakers switch to their mother tongue to express their emotions they ''up-regulate'', and when they switch to their second or third language they '' down-regulate'' (Pavlenko 2005; 2014, Williams, et al. 2019). In this matter, it is considered that the languages used by the multilingual speakers are ascribed to divergent emotional contexts. Simply because most of the first languages are acquired and learnt in a ''close emotional contexts'' such like family, whereas the second/third languages are learnt in a ''far emotional context'' as in schools, institutes, etc. (Caldwell-Harris, 2014). Furthermore, code switching can also occur in some situations of translating from L1 to L2 or vice versa, or filling some emotion terms that do not exist in the target language. (Williams, et al. 2019).

1.6 The multilingual language choice:

The choice of the language in a multilingual case is triggered by myriad factors which contributes in the context, language proficiency, situation, the linguistic

habits, events, language preference, the interlocutors (whether monolingual or multilingual speakers), and most importantly the topic and the objectives of the conversation (Grosjean, 1997, p. 172). As such, the speakers select a language and start using it whether by borrowing or code switching. To elucidate this matter, Aneta Pavlenko up holds in her research work (Emotions and Multilingualism, 2006) on some components which clarifies the choice of multilingual speakers when distributing their emotions and they are as follows: language acquisition, language proficiency, language attitude, and cross-linguistic/ cross-cultural differences.

1.6.1 Language acquisition :

The acquisition of multiple languages plays an important role in the choice of multilingual speakers. Lamendella 1977 and Paradis 1994, believe that the limbic system (where the amygdala is situated) and other brain regions are involved in the creation of emotions, feelings, and motivation differ in primary and secondary language learning. These structures are fully involved in both production and perception in primary language acquisition, when children are "strongly motivated to say what they say and to understand what is said to them" (Paradis, 1994, p. 406), whereas in secondary language acquisition, the structures are involved to a lesser extent, and sometimes not at all. According to this viewpoint, two connected processes occur in the mental lexicon during basic language learning. As it is mentioned above, the first language is mostly acquired in a high emotional environment than the second language or the third (Caldwell-Harris, 2014). In this way, the speaker can choose the suitable language according to the environment he/she is in or the emotion experienced.

1.6.2 Language proficiency:

Proficiency is considered to be one of the important factors in the choice of language because in multilingual circumstances, speakers may feel tempted to resort to their dominant or most fluent language in order to draw on the richest and most accessible collection of linguistic resources. In the study of Piller's (2002a) about the choice of language between multilingual couples, he discovers that speakers who are not fluent in the partner's language admits that during debates, they resort to their

mother tongue language, even if it is not the couple's primary language. Another work in form of series of studies is figured by Rintell (1984, 1989, 1990) which examines the correlation between language proficiency and emotional expressiveness, he tests his multilingual participants by recording them speaking about their lives and specifically when they experience a specific emotion using English language. For instance, the results proves that native speakers of English exhibits a more sophisticated way of explaining and elaborating about their emotion. In contrast, those who speak English as a second language do not appeal a much emblematic language. To summarize, language proficiency influences both language choice and performance for emotional expression. When given the option, speakers tend to favor the language in which they are most dominant, or at the very least more skilled and adapted. However, when obliged to perform in a less proficient language, the speakers may appear more detached and less expressive since they either lack of adequate means in self-expression or the confidence to anticipate them (Choi, 2002; Koven, 2004; Marcos et al., 1973a; Rintell, 1989; Rintell, 1990 as mentioned in Pavlenko 2006)

1.6.3 Language attitude :

The approach of '' language attitude'' has emerged in the fields of bilingualism and multilingualism by studying the individuals' different attitudes towards learning languages. Attitudes are often thought of as underlying psychological predispositions to act or assess action in a particular manner (Pavlenko, 2006). Hence, it is found out in the ''Monitor Model '' of (Krashen, 1977, 1981, 1994), ''The Affective Filter'' which is one of his five models' components, it includes elements like attitude, motivation, and anxiety. According to his affective filter hypothesis, affective elements do not directly influence language acquisition, but rather either promote or inhibit input from reaching the language acquisition mechanism (Krashen, 1994). Learners with a positive attitude and low anxiety have a 'low filter' and so achieve high proficiency, whereas learners with negative attitudes and high anxiety have a 'high filter,' which impedes input and results the second language acquisition. One of the earliest works in language attitudes goes back to

Gardner and Lambert (1959), they are first to show a favorable and a highly meaningful association between motivation and positive attitudes about the second language and its speakers. Moreover, they suggest two sorts of attitudes and consequent motivation: first, the integrative, in which the learner is driven by a desire to identify with the L2 group, and second, the instrumental, in which the learner is motivated to learn the L2 for functional or practical reasons. Gardner and Lambert hypothesize that a combination of integrative and instrumental attitudes, would provide superior long-term results (1972). In this matter, language attitude has a huge impact in the choice of multilingual speakers to express their embedded emotions, as seen in the work of (Vildomec, 1963) most participants have showed a positive attitude and a preference toward their second language. In another work of Pavlenko, it has been discovered that some speakers have gone into some difficult events in their L1 (wars, traumas, psychological issues…etc.) which evoked a negative attitude towards the language, hence, they prefer to express in other languages which is much easier and creates an "emotional distance'' that fulfils a distancing function between the language and the feelings (2002, p. 49-48).

1.6.4 Cross-cultural differences:

The way people speak can tell more than just words or utterances; it shows where they come from, what they like or dislike, their attitudes, and most importantly it shows their culture. Therefore, the language represents the culture and vice versa. For instance, there are various researches which prove that people who speak multiple languages perceive things differently, among these things 'emotion' is present. For sure, emotions are affected by the cultural and the social environment in which they are felt and experienced (Campos, Campos, and Barrett 1989; Kitayama, Mesquita, and Karasawa 2006; Scollon et al. 2004). As such, cultural circumstances can contribute in the organization and the structure of emotional experiences (Kitayama and Markus 1994). Consequently, emotions' usage might differ between cultures. In addition, a study has discovered that Japanese participants are more inclined to characterize their feelings using socially engaging emotional expressions like pleasant feeling and guilt. Participants from the United States, on the other hand,

14

expressing their feelings using socially disengaging emotion adjectives such as anger or pride (Kitayama et al. 2006). One more research between Herero speakers (dialect in an African tribe) and English speakers shows a variant performance of emotions. The Herero-speakers classify identically to one another, indicating that they comprehend the instructions but uses different perceptual inputs than the English-speakers (Gendron et al., 2014). Similar results are exposed in another study done with bilingual women who speak Japanese and English where they are asked to complete sentences and give word association. After, the results have been compared to a sample of English monolinguals and another group of American-Japanese. At the end, a huge presence of distinct cultural associations and emotion terms is found (Ervin-Tripp, 1967). Given that identities and group boundaries are constructed in interaction and are not always directly linked to a single language or myriad languages, it is speculated that the same language may have different affective meanings in different contexts, and thus L1 may not always mean intimacy, and L2 distance or detachment. Therefore, speakers can use these languages to express a wide range of emotive postures, and they can even combine two or more languages to convey emotional meanings (Auer, 1998; Pavlenko & Blackledge, 2004a, b). Subsequently, the cross-cultural differences between languages affect the choice of the multilingual speakers when expressing themselves, especially their emotions.

1.6.5 Cross-linguistic differences :

In the study of language and emotions, the complexities of the emotion lexicon have attracted an overwhelming response. Therefore, linguists, anthropologists, and psychologists have addressed the lexicon from various perspectives, attempting to determine whether there are universal emotion terms, whether translation equivalents of emotion terms have shared meanings, and whether some emotion concepts are language- and culture-specific. In an interesting research about the lexical categories between the languages Dutch and Hindustani, it is discovered that Hindustani speakers' working emotion lexicon comprise a much larger proportion of emotion verbs than the Dutch lexicon, whereas the latter, they feature a higher proportion of emotion nouns. They attribute these differences to

different conceptualizations of emotions in the two cultures, arguing that in Hindustani culture relationships and interdependence are more valued and the emotion verbs serve as relationship-markers, whereas in Dutch, emotion nouns serve as self-markers, aligned with the idealistic view of emotions as inner states (Semin and associates, 2002). Similar results are found in Wierzbicka's study, who up holds that English and Russian have different notions. Typically, English speakers express their passive inner states using copular constructions with adjectives and pseudo-participles such like: to be upset, to be happy, or to be excited …etc. There are only few emotions that are primarily communicated with intransitive verbs as in to rejoice and to worry, whereas Russian speakers daily express their emotions using intransitive verbs that make feelings seem to be actions or processes. Some emotions can also be defined as states, using prepositional phrases or adjectives (Wierzbicka, 1995, 1999). Moreover, she believes that languages differ not just in terms of their lexical and grammatical repertoires in expressing and describing emotions, but also in terms of the sets of emotional scripts that govern emotion discourse. As such, emotions and bi/multilingualism research has connected differences in emotion terms across languages and cultures to differences in how bi/multilingual perceive and express emotion (Wierzbicka, 2004).

1.7 CONCLUSION:

Learning multiple languages not only opens different doors toward other cultures and other perspectives but also allows speakers to enhance new linguistic attitudes and new ways of expressing their thoughts and emotions. Controversially, studies on language and emotion have shown extraordinary results on how bi/multilingual can express their emotions in myriad manners by using different languages. For instance, the increasing evidence in the field allows many researches to delve deeper into the difficulties and complexities surrounding the consequences of learning many languages on the human brain and the emotional expression.

Chapter two: Research methodology and Data analysis

2.1 INTRODUCTION

Part one: Research methodology

2.2 Sample population

2.3 Research instruments

2.4 Test description

2.5 Questionnaire description

Part two: Data Analysis

2.6 Data Analysis

2.6.1   Test results

2.6.2   Discussion of the test results

2.6.3   Questionnaire results

2.6.4   Discussion of the questionnaire results

2.7 CONLUSION

2.1 INTRODUCTION

This chapter is mainly concerned with the practical part of the research work. It is devoted to collect, analyze, and interpret data. As such, in order to reveal results and answer the research questions, two research instruments were used. A test was administered online requiring participants to respond. The second instrument was a questionnaire. Data will be analyzed with the aim to answer the questions guiding this research and to validate, or nullify, their associated hypotheses.

2.2 Sample Population

This research attempts to discover the choice of language among multilingual speakers when expressing emotions or talking about certain matters. The target population of the research are second year Master's EFL students, Tlemcen University of Tlemcen, Algeria. The sample includes participants from the four specialties, languages sciences, didactics, literature and civilization, and translation. The participants have learned English since the middle school. While English was a subject of instruction in the pr-university stage, it has been their medium of instruction at the university. Besides English, such students also know Arabic and French, with Standard Arabic being the medium of instruction before joining the university and French a mandatory subject of instruction since primary school until their secondary school leave. This implies that the participants are in a way or another multilingual. Alternatively, Purposing sampling method is used in order to access this category of students because they possess the characteristics needed for this research work. The sample is composed of n=202 participants, however, sorted differently in accordance with each research instrument. For instance, the test has received 61 responses and the questionnaire has obtained 141 answers out of N=300 students.

2.3 Research Instruments

The data for this fieldwork are collected through a test and a questionnaire. Description of each instrument is provided in the following subsections.

2.4 Test Description

Test is a mean of collecting information. It is used in the present research work to investigate whether or not these multilingual participants use different languages to display certain emotions. The test was designed to identify the informants' language choice in different emotional states. They were given six different speculative situations within pictures to have a more realistic environment. Each situation triggers a certain emotion (sadness, discontent, love, anger, appreciation, etc.). The test was adapted from (MacCann &Roberts, 2008) situational test of emotional management (STEM). Moreover, the test was anonymous. It goes without saying that anonymity is crucial in many senses; at least strict confidentiality of information is assured. Also, the anonymous test makes the informants more likely to reveal true *implicit* emotions rather than socially-desirable *explicit*, probably faked, feelings. The participants were given complete freedom to choose the language they find appropriate with regard to each situation.

The test was administrated online. The period for data collection lasted for two weeks. Although all second year Master's EFL students were invited to take share, the return rate was 61 (out of 300 students). However, the sample size is still appropriate.

2.5 Questionnaire Description

The questionnaire is now one of the most used methods in data collection. Seliger & Shohamy state that questionnaires are "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously" (1989:172). As for the present study, this instrument is employed to test the validity of the second hypothesis. It is used to collect both quantitative and qualitative. This relates to eliciting the participants' language choice in their emotional expressivity, measuring their language attitudes, and gathering data about their language proficiency.

The questionnaire was adapted from Dewaele and Pavlenko's (2001-2003) Bilingualism and Emotion questionnaire (BEQ). Many items were modified

according to fit the context of the present study. The questionnaire is of a mixed structure, consisting of different questions like close-ended, open-ended questions, multiple choice, ranking scales, checkboxes, etc. The questionnaire was administered online through the platform Google Forms, The informants were approached via social media (Facebook groups, Instagram, Messenger chats) out of the whole population (300), 47% (141) of the informants cooperated by answering the different questionnaire items.

As for the layout of the questionnaire, it is divided into four sections: 1) background information, 2) linguistic information, 3) language attitudes, and finally, 4) language and emotions. The first section consists of only one question about the specialty of the informants. The second section subsists of 05 items which aims to classify and evaluate the informants' linguistic background accordingly to their language proficiency and language use. As for the third section, it is about language attitude containing 07 questions enclosed with the justifications. Finally, the fourth section, which is about language and emotions, also includes 07 items. This section tries to extract data about language preferences and language choices in different emotional contexts and associated topics. Most of all, participants were asked to use any language they felt suitable from the following languages; Dialectal Arabic, Standard Arabic, English, or French (See Appendix B).

2.6 Data Analysis

The main purpose of data analysis is to evaluate and present results from the obtained data of both the research instruments (test and questionnaire).

2.6.1 Test Results

The test was specifically anticipated to explore if second year Master's EFL students would prefer to use foreign languages to express their emotions or their native tongue (DA). As the test is written in English, it was suspected that students would answer in the same language. However, appealingly, most participants followed the instructions and answered in the language they considered suitable to each situation; participants even switched between the different codes.

Situation01:

Q: A friend of yours have lost one of his family members and he/she is hurt, what would you exactly say to him/her (and in what language)?

The participants were given this synthetic situation which is expected to trigger the emotion 'sadness' in order to see how they will reflect such emotion, how they will support their friend with words and more specifically which language they will use to express themselves.

Table 2. 1 Language choice to express sadness

Language choice	Number	Percentage
Standard Arabic	22	36,06%
Dialectal Arabic	13	21,31%
English	07	11,47%
French	05	8,19%
CS SA/AD-English	03	4,91%
CS SA-AD	11	18,03%
Total	61	100%

As table 2.1 shows, most participants in this situation chose Standard Arabic to express their sadness and stand by their friend. Since this context is intense and profound, formality and respect are required which justifies why the majority used SA. Some informants even used some verses from the Qur'an. Here are some instances extracted from the test:

(08): "إن لله وإن إليه راجعون"

("From god and to him we will return"), (Surat Al-baqara verse; 156)

(14) : « عزيزي او عزيزتي قدر الله وما شاء فعل هذه هي سنة الحياة ،لو كتب لنا الخلود لما مات سيدنا محمد وآله وصحبه وكل الرسل نحن في هذه الدنيا كضيوف ومصيرنا الزوال يوما ما لكن لنا جنة الخلد التي نحيا فيها ولا نخاف .الله يصبر قلبك الجميل ويعوضك خيرا مما فقدت لأننا من الله وانا الى راجعون »

Translation: "My dear, this is God's will, this is life. If he had written for us immortality, our master Muhammad, his family, his companions and all the messengers would not have died. We are in this world as guests and our destiny is to vanish one day, but we have a paradise of eternity in which we live and do not fear. Because we are from God and to him we shall return."

(26): "و بشر الصابرين الذين اذا اصابتهم مصيبة قالو انا لله و انا اليه راجعون"

Translation: "And give good tidings to the patient who, if a calamity befalls them, say we belong to God and to Him we shall return." (Surat Al- Bqara, verse;156)

In the above answers, it is noted that the participants expressed their sympathy using solely SA.

(21) : Of course using arabic I'll say: البركة فيكم الله يعظم الاجر ويجعل مثواه الجنة والله يعطيكم الصبر

Translation: ''Blessings be upon you, may God magnify the reward and make his abode heaven, and may God give you patience.''

(41): " ربي يرحم الشخص اللي مات و يغفرله *و يجعل مأواه الجنة* ، *و الآن يكون في مكان أحسن* *و في مكان مرتاح بعيدا عن متاعب الحياة*."

Translation: ''May Lord have mercy on the person who died and forgive him and make his shelter heaven, and now he is in a better place and in a comfortable place away from the troubles of life.''

(10): '' إعظم الله أجركم ، ڤاع رانا رايحين ، كل شي فان ''

Translation: 'May God reward you, we all going to go, everything do not last''.

(22): '' تسلك انشاء الله ''

Translation: ''everything will be okay, inshallah''

(43): '' صبر راسك و ربي يكون معاك ''

Translation: ''just be patient and god will be with you''.

(33): الدنيا هادي مجرد امتحان ما دير والو في بالك المرحوم/المرحومة راه ف دار الحق و يجي
نهار تجتمع معاه كيما كنتو في جنات الخلد اجمعين انشاء الله و كتر من الدعاء

Translation: '' this life is just a test, take it easy the (person who died) is in paradise and there will come day and you will be reunited, courage and pray a lot.''

In this case, the participants use inter-sentential code switching, where they switch back and forth between DA and SA. On the other side, only three participants chose to code switch between English and SA/DA. As for English and French, they were less likely to be used in this context.

(39): "This is life we should accept anything comes from God."

(44): "I'm really sorry for your loss."

(59): '' Puisque j'ai aussi perdu une personne qui était pour moi le monde entier, tout ce que j'ai à faire est de vous conseiller d'être patient et de prier pour lui. Car ce n'est que ce qui lui sera bénéfique dans la tombe.''

Translation: "Since I also lost a person who was for me the whole world, all I have to do is advise you to be patient and pray for him... Because that is only what will benefit him in the grave".

Situation02:

Q: You were surfing on Facebook and you came across a post of one of your friends, what would be your comment on?

This situation subsists of another context which triggers a different emotion. The participants were given a hypothetical Facebook post which offenses women's choice. As such, this type of post is assumed to provoke and set on a certain emotion.

Table 2. 2 Language choice to express discontent.

Language choice	Number	Percentage
Standard Arabic	04	6,55%
Dialectal Arabic	05	8,19%
English	31	50,81%
French	03	4,91%
CS EN-AD/ EN-FR	02	3,27%
No comment	16	26,22%
total	61	100%

The participants answered in a furious way, using mostly English to argument and express their discontent. In the question they were told that this post is one of your friends. What was noted is that most comments were revealed in English, probably because the post was in English. This does not mean that comments in other codes did not take place. In what ensues we list some instances:

(11): "You said one of my friends so I'll say you're supposed to take out the garbage right where it belongs :) In other scenario I'd say "educate yourself we are no longer in jahiliya " (the Arabic item 'jahiliya' refers to the pre-Islamic ignorance period)

(27): "Then you need to go back to your religion and check how prophet Muhammad (صلى الله عليه وسلم) was treating his wife Khadija (she was working in commerce) and then see if you will change your idea about women's place and where it should be" (The answer include an Arabic expression which stands for 'peace be upon him')

27

(29): "A woman's place is under a man who protects and values her."

(31): "It's her choice to be there or not..."

(45): "Men's place is in the hell"

(52): "you are saying that because u are afraid she get your place outside and definitely will do better than u in any domain even in the kitchen."

(55): "I don't know based on what you said that! But glad that I am safe from your statement as my religion mentioned many places were women should be but absolutely kitchen wasn't one of them. If you mean as a household I may agree with to an extent under some conditions."

(57): "Clearly it's a huge responsibility that u wouldn't handle. She can be the doctor the microbiologist and the top chef."

Other than that, some informants used Dialectal Arabic to display their arguments and only a few ones used SA, French or code switched. Some informants preferred to insult, others built on religious examples. This is captured in the following examples:

(34): " كاين المرا لي عندها ظروف كما وحدة رجلها مات و مكانش لي يخدم عليها تخرج تخدم بسيف المرأة خصها تخرج تقرا ولا تخدم باش تشوف الدنيا كي دايرة برا باش تقدر تربي الجيل الصاعد و يلا اندفنت فدار تولي تعرف غي الطياب و من جيهة وحدخرا كاين رجال معلبالهمش بلي بلاصتهم فلخدمة"

Translation: ''there are women who have some difficult circumstances, like one her husband died and do not have any one pay her a living, that is why she will be obliged to work for herself and provide for herself , she needs to go out to study, to work and to deal with this life in order to learn so that she can raise the upcoming generation; however if she is buried in the house she wouldn't know or discover anything she would know only how to cook and that is all, and in the other side some men do not know that their place in the work. ''

(28):" لعيا ", translation: boring.

(25): "W nta blastek f la poubelle "(and your place is in the wastebasket)

(19): " لا يوجد عيب او مشكلة في المطبخ العيب أنك تبقى عالة على غيرك تعمل لك الاكل و تلبي

احتياجاتك (الجملة الشهيرة لأشباه الرجال عندما تتفوق المرأة عليه"

Translation: '' There's no issue in the kitchen.The issue is when you leen on others to feed you and meet your needs. (As the famous sentence say; semi-men are those who are surpassed by women".)

(26): « Quand Dieu et notre Messager ont recommandé les femmes, il n'a pas dit que la place des femmes est la cuisine, car pour moi cuisiner est un plaisir et les plats que nous préparons sont un art en terme de goût et de présentation...etc. »

Translation : ''When God and our Messenger recommended women, they did not say that women's place is in the kitchen, because for me cooking is a pleasure and the dishes we prepare are an art in terms of taste and presentation…''

(10): "And your place is in the مريخ planet (the Arabic item stands for 'Mars''', the planet)

Nonetheless, many participants revealed no defensive. They gave different sorts of comments:

(09): "I'll pretend like I didn't see that. "

(21): "I won't respond."

(23): "I would keep surfing."

(36): "I won't even bother wasting energy commenting on this stupid publication, I'll either react by a laughing emoji or just unfollow the "Facebook friend" for good..."

(38): "Doesn't deserve to be commented on."

(44): "no comments."

Situation 03

Q: If you were given a card and asked to write down a sentence expressing how much you love your parents. What would you possibly write?

The participants are challenged in this situation to express in words their love to their parents.

Table 2. 3 Language choice to express love.

Language choice	Number	Percentage
Standard Arabic	16	26,22%
Dialectal Arabic	03	4,91%
English	31	50,81%
French	05	8,19%
CS EN-AD/ FR-AD	03	4,91%
No comment	03	4,91%
Total	61	100%

Nearly all participants chose English to express their love rather than using Dialectal Arabic, knowing that mainly all their parents are not familiar with the target language facilitated for them the expressivity.

(03): "Even with all the bitterness, I'm glad you're still alive."

(18): "My one and only wish is for you to be happy and healthy forever after. And let me be selfish because I can't handle a world without your existence so I'll go first."

(55): "I love my parents more than life itself and I'm so grateful for them for many reasons so I'd try to convey my feelings and gratefulness to them through this letter."

(53): "I love you more than my own life."

(42): "My favorite persons, I love u to the moon and back."

(48): "May Allah reward you Jennah my heaven thank you for being my parents."(Paradise)

Surprisingly, other informants used Standard Arabic to convey their message and express their love by praying for their parents, using verses from the Qur'an, and wishing them the best.

(05): *ربي يحفظكم ويخليكم تاج فوق راسي والداي كل شيء بالنسبة لي انتم الوحدين الذين تحبوني* (the participant code switched between SA and DA) *و تمنحوني القوة والحنان بدون مقابل*

Translation: ''I pray god to protect you and put you as a thrown on my head, my parents you are everything to me and you are the only ones who love me and give me strength and tender without any pay back.''

(06): " اقوى من و أكبر المشاعر ، والديه اتجاه الشخص به يشعر ما عن التعبير يمكنها كلمة توجد ا هذا كلّه ، و لكن لا يسعني القول إلا أنني أحبكما و أعتز و أفتخر أن لي والدين مثلكما ، شكرا لله لأنه جعلكما والدي"

Translation: ''There is no words that can express what a person feels about his parents, feelings are greater and stronger than all of this, but I can only say that I love you and I cherish you and I am proud that I have parents like you, thank God for making you my parents."

(14): " احبكما كثيرا "(I love you so much)

(17): " اضحي بسعادتي و حياتي من أجل سلامهما احبهما فوق الحب حبا "

Translation: ''I would sacrifice my happiness and my life for their peace, I love them above all love.''

(27): " اللهم امي و ابي "(oh god take care of parents)

(40): " مي ابي انتم من تكبر النعم التي انعمني الله بها. ادعو الله ان يحفظكم ويبارك فيكم "

Translation: ''Mom, dad, you are among the best blessings that God has bestowed upon me. I pray to God to protect you and bless you.''

(46): " و ارحمهما كما ربياني صغيرا "(Oh my Lord have mercy upon them as they raised me as a child) (Surat Al-israe verse ;24)

Some participants used also French or code switched between French and Arabic to write about their emotions, so that their parents could understand.

(22): « Mes très chers parents, Si j'en suis là aujourd'hui, si je suis l'adulte que je suis devenue, c'est grâce à vous. À votre générosité, votre aide, votre tendresse, votre amour. *Rabi ykhalikom liya nhabkom.* »

Translation: "My very dear parents, If I am here today, if I am the adult I have become, it is thanks to you. To your generosity, your help, your tenderness, your love. I pray god to keep you I love you. "

(30): " *ربي يقدرني و نقدر نرجعلكم ربع واش درتولي. ربي يخليكم ليا وحتى كلمة ما تقدر تعبر على حبي ليكم.* Je vous aime énormément mama et papa." (CS between DA and FR)

Translation: "I pray god to help me so that I can pay you back on all the things you gave me, I pray god to keep you in this life and there are no words that can express my love to you; I love you so much mom and dad. "

(46): Mes chérs parents (my dear parents).

Finally, parts of the answers were thought provoking since a few participants gave reasons behind their struggle in expressing their love in their native language or in any other languages and their answers support the predictable hypothesis. Their responses from the test are as follows:

(24): "in my family we don't express love, we show it. I'd probably decline writing anything."

(28): "I wouldn't write anything. I believe that the best way to express love is by making that person feel it through action."

(39): "I will probably write in French, I don't think I'm good writing about my feelings in standard Arabic or *Darija*. ' *'Merci beaucoup de prendre soin de moi, je promets que je vais vous rendre fier. Je ne serais pas l'homme que je suis aujourd'hui sans vous mes parents''*.

(57): "As a family where we don't express love in a direct way or directly it may be a little indirect and not that full emotionally (*Merci pour vos moments d'inquietude merci pour tous)*"

Consequently, results show that participants mostly used other foreign languages to express and divulge their love. The findings were actually expected as it is not common among Algerians to express love with words.

Situation04:

Q: Your closest friend is permanently leaving the country, what would be your last face to face words to him/her?

In this tough situation the participants have to imagine a last goodbye between their closest friends who may not come back soon. As such, it is anticipated that the informants would switch between codes, use dialect or English to show their sentiments.

Table 2. 4 Language choice to express last goodbye.

Language choice	Number	Percentage
Standard Arabic	01	1,63%
Dialectal Arabic	13	21,31%
English	38	62,29%
French	01	1,63%
CS EN-AD/ FR-AD	08	14,75%
Total	61	100%

Outstandingly, the majority picked English up to display their last goodbye words using some sarcastic curses and insults to their friends. Others chose Dialectal Arabic in order to pray for and wish the best to their travelling friend. As for the rest, they switched between various codes supposing to transmit their inside feelings. Below are some examples:

(03): "have fun, live your life to the fullest and I will miss you so much."

(05): "If you become rich don't forget me."

(13): "**** off, you're leaving! But you aren't done with me *****!."

(14): "Take care of yourself and know that I'm always by your side whenever you want or need me. "

(16): "Distance can never change what we have."

(23): "You are the dumbest person i know lol but all so the kindness and the most authentic and strange person to go for it don't lose yourself and be the best proud of you dude."

(30): "Don't let me see your face again. Don't you look back Get a better life please you idiot."

(01): تهلاي في روحك I will be there for you". (Take care of yourself). (Code switching between EN and DA)

(04): "Thalla f rouhek sahbi w lah yfra9na bla dnoub, dania sghira rah ntla9aw another day nchallah. استودعك في الله الذي لا تضيع ودائعه" (Participant code switched between DA and SA).

Translation: ''take care of yourself and I pray god to do us apart without any bad deeds, life is so small we will meet another day inshallah, I entrust you to God, whose deposits are not lost''.

(10): الله يسهل"!'' (pray god to facilitate everything for you).

(19): "طريق السلامة ان شاء الله تمشي و تولي و نشوفوك بخير"

Translation: ''The road to safety, I pray god that you will go and come back and we see you well.''

(31): "تهلا ف راسك متنساناش كي تمشي I gonna miss you."

Translation:'' take care of yourself and do not forget us when you go''.

(15): "I love u ***** *rohi* ***** :') *envoie moi un msg* when u get thereeeee."

Translation: ''go….; send me a message when you get there''.

Situation05:

Q: What would you comment on this post? (The ideology of terrorists)

When reached this step, participants find another post they have to comment on. However, this time the content is different. The twitter post tackles a political view on Islam and how it inspires terrorists around the world (see appendix A).

Table 2. 5 Language choice to express anger and disagreement.

Language choice	Number	Percentage
Standard Arabic	03	4,91%
Dialectal Arabic	01	1,63%
English	44	72,13%
French	02	3,27%
CS EN-SA/AD	03	4,91%
No comment	08	13,11%
Total	61	100%

As expected nearly all the informants were outrageous and angry about the post which led them to express themselves in a rational way bringing proofs and arguments to defend their religion and to correct the statement in the given post. As the post was expressed in English, the majority of participants used English to reveal their reaction. Yet, some chose not to comment on the post. Some of the answers are sketched below:

(23): "It is dangerous to spread an information or a stereotype when it is not proved. Also, it is not right to generalize an exception. Besides, most of today's generation are aware that propaganda is controlled and directed. It is no more the source of truth."

(25): "How do you call those killing thousands of people on Palestine and torturing innocents in Burma? Your problem is all about Islam but the more u say Islamic ideology created terrorists the more people are converting to Islam and ابحث جيظا عن أحداث 9/11 ستجد ان أمريكا ذاتها هي المسؤولة الاسلام بريء من كل عمل ارهابي اذا رأيت مسلما يخطئ فيجب أن تحمله مسؤولية اخطاءه لا الاسلام لان الاسلام دين الحق و السلم"

Translation: ''Do research carefully about the events of 9/11 and you will find that America itself is responsible. Islam is innocent of every terrorist act. If you see a Muslim who makes mistakes, you must hold him responsible for his mistakes, not Islam, because Islam is a religion of truth and peace.''

(54): "Let us #NeverForget that America (The West in general) itself is the one who got into the lives and worlds of the Islamic regions and created the Occident/Orient opposition. Terrorists were born out of the colonial and imperial attacks that the west continues to do in the East (either forcibly or coldly), and Islam will still be getting them on their nerves till they get mad!"

(42): "Let us #NeverForget that world war 1 was done by Christians in Europe fighting each other, sorry I mean Islamist Ideology, and also second world war 2 was done by Christians fighting each other and not to mention how much Islamic Hitler was. And the war in Vietnam was invaded by the Muslim American United States. And finally let us #NeverForget that France itself colonized my country Algeria for more than 130 years and they are Christians."

(43): "Terrorism is not invented by any religion. At the first place, terrorism is related to politics. Thousands people died in Iraq, Afghanistan, Palestine and other Islamic countries. However there is no evidence can prove that 9/11 was done by the Muslims, it is just a hypothesis."

Situation06:

Q: Someone helped you and was there for you in your darkest periods, what would you possibly tell that person?

Table 2. 6 Language choice to express appreciation.

Language choice	Number	Percentage
Standard Arabic	03	4,91%
Dialectal Arabic	10	16,39%
English	41	67,21%
French	01	1,63%
CS EN-AD	06	9,83%
Total	61	100%

All in all, the participants showed their appreciation and gratitude to their friends choosing mostly English as a tool to display strong emotions. However, some preferred to code switch between English and Dialectal Arabic. Finally only a few were comfortable using Dialectal Arabic in order to pray for their friends and wish them good things. Here are some instances:

(06): "I would never forget what you have done for me .i will pray for God every single day to makes you successful and the happiest girl ever and he will makes this friendship last till I die"

(12):" you met me at a very strange time in my life and you preferred sticking around me, I'll never forget that."

(11): عمري ما ننساك خيرك (I will never forget what you did to me).

(16):" I'm always and will always be thankful for you and for your help and for never giving up on me when I was giving up on myself. I can't even say how glad I am that you never let go and you tried so hard to get me out of my dark mode and for always cheering me up and checking up on me even though I was pretty empty and it was the same thing every day. I never forget those who were by my side. Words won't even describe my appreciation and love that I got for you and be sure that I'll be there for you."

"ربي يجازيك صبتك في وقت الشدة فاوك ما حتاجيتني راني معاك ":(61)

Translation: "I pray god to reward you, I found you in the hard times, so now whenever you need me I will be there for you. "

(50): "I really appreciate your time and help *wlh ça me fait plaisir Geste li derto m3aya kbir bzzf w marahch nensa lwa9fa t3k f w9t cheda.*"

Translation: "…it is a huge a pleasure, the gesture that you did for me is really huge and I will never forget you standing by my side in the darkest moments. "

(43): "Thank you, thank you for being by side .for being my best friend and sister *وقفتك معايا ماراح انساها أبدا*.and I'll pray for you as long as I breathe."

Translation: the way you stood by my side, I will never forget it.

"الله *يجازيك* ويفتح عليك... *نردها فـ الخير* إن شاء الله ":(13)

Translation:" I pray god to reward you… I will pay you back for what you did to me inch Allah. "

(02): "Merci bcp *w Jamaica mensa we9eftek.*"

Translation: "thank you so much I will never forget the way you stood by my side."

2.6.2 Discussion of the Test Results:

The test was used as a qualitative technique in this research work in order to obtain reliable data. As such, the qualitative analysis of the data revealed certain trends in language choice. Without exception, the results attained from the students' test prove that EFL students at Tlemcen University do use different linguistic codes when displaying certain emotions. For instance, the responses unveiled that the informants used different codes to express their emotional experiences depending on the context and the nature of the emotion. Among the languages they used are Dialectal Arabic, Standard Arabic, English, and French.

The results divulged that the participants prefer to use a foreign language, namely English, to speak about their sensitive matters and emotions, such as love and

appreciation. Since the latter emotions are intense and require more energy and affection, the participants chose English in order to create an *emotional distance* which will lower their stress and anxiety (see chapter 1, p 09). It is understood that opting for English makes them feel freer to write and express their feeling with no, or less, constraints which might surface when using Arabic, be it dialectal or standard. The participants clearly went into revealing many details that would not be said in Arabic for the simple reason that the speech community is not habituated to such kind of language use. This does not imply that Arabic (dialectal or standard) does not have words and expressions for emotion nor is inappropriate to use. The issue is not linguistic in essence; it is rather societal as people are the final arbiters whether to use such expressions or not. In many times, people do not express deeply in words; feelings and attitudes can faithfully appear in their deeds. This probably justifies what was attested in answers which were revealed in Dialectal Arabic, being very short.

Moving to another intense emotion which is sadness, participants showed variation between two different contexts within the same emotion. In the first situation, they were in an intensive ambience where they had to be respectful, formal, and supportive. Thus, they chose Standard Arabic to demonstrate their empathy. In the other different context, where participants had to wish a goodbye to a close friend, they preferred to use English.

On the other side, the results also revealed that English was the most favorable code for students to express their anger, aggressiveness, direct insults, disagreement, and offensive comments. Swear and Taboo words appeared solely in English. Such words, which hold a cultural dimension, were not expressed through Dialectal Arabic. Switching to a foreign language (English in this case) probably serves a euphemism function in the sense that these words are culturally not tolerated in Arabic. Therefore, their use is a clear break of social norms and the language user will just sound rude, impolite, offensive, etc. This suggestion draws on Dewaele's work (2004b) entitled *What Language do Multilinguals Swear in?,* where he found out that most multilingual speakers asset swear and taboo words as more strong and brisk in their L1 however easy in other spoken languages.

As for code switching, the responses show that there are participants who switched between different codes in multiple occasions. Code switching served a variety of functions. For example, it was used for quoting, such as in the case of reporting Quran verses. It was also used to fill in lexical gaps. It was also used for untranslatability. For instance, the participants generally used the Arabic expression 'in sha Allah' instead of an equivalent English or French expression or at least an expression which closer in meaning.

The results also revealed that English and Standard Arabic are used by the participants to express both intense and less intense emotions. Dialectal Arabic is used only to express less intense emotions. As for the minority who used French, they used it to display either strong or less strong emotions. Therefore, the collected responses of this test answer and confirm that second year Master's EFL students use foreign languages to demonstrate their emotions, however, they use their L1 only to discuss less strong emotions.

2.6.3 Questionnaire result

The general aim of this part is to analyze and interpret the obtained data from the questionnaire that was distributed to students concerning the reasons behind their language choice in their emotional expressiveness.

Section one: Background information.
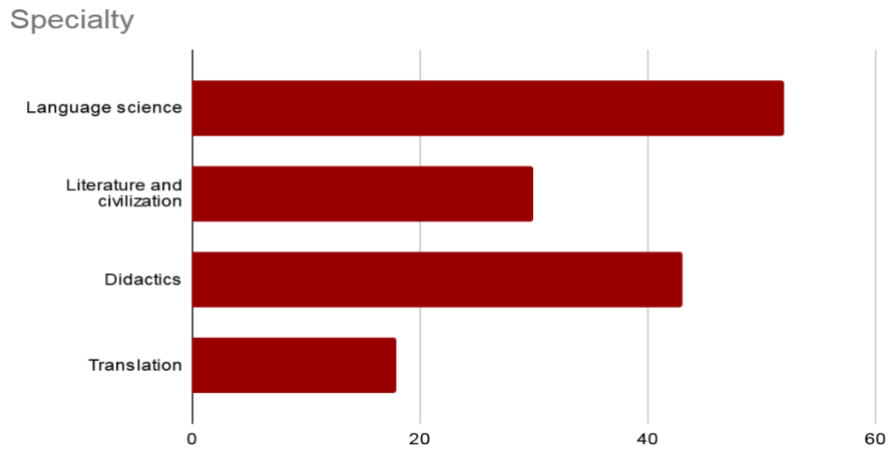
Question 01: Specialty.

Figure 2. 1 Student distribution according to specialty.

In order to attain various results the questionnaire was sent to all students from the English Department including all the variant specialties. That is why, this section was designed exclusively to see if students from the different specialties (language science, Didactics, Literature and civilization, and finally Translation) engaged with the questionnaire. As it can be noticed in the figure, the highest rate of the answers are from Language science students with 52 responses. Followed by Didactics students with 43 answers. As for Literature and Civilization specialty, only 30 students filled the questionnaire. Finally, the lowest rate answers with 18 responses come from Translation students.

Section two: Linguistic information.

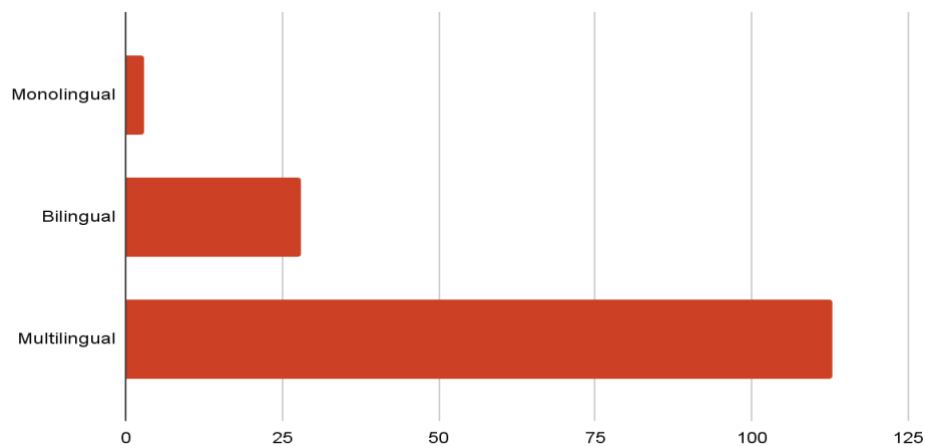**Question01:** Are you a monolingual, a bilingual, or a multilingual speaker?

Figure 2. 2 Student language command.

41

As expected, most students answered to be multilingual speakers with the highest rate of 113 responses (80, 14%). Whereas 28 participants said to be Bilinguals and only 3 who were monolinguals.

Question02: Name the languages that you have command of.

Table 2. 7 languages spoken by students

Language	Number	Percentage
Standard Arabic	122	86,52%
English	135	95,74%
French	110	78,01%
Other	46	32,62%
Total	141	100%

In this open-ended question students were asked to list the languages they had command of. As it is clear on the table the most repeated responses were Standard Arabic, English, and French. However, English classified as the first with a rate of 95, 74%, followed by SA with 86, 52% and finally French took the third position with 78, 01%. Nevertheless, some students mentioned other languages they spoke as Spanish, Italian, German, Korean, and Turkish. Which once again proves that most of the participants are Multilanguage speakers.

Question03: Rate your proficiency in the following languages on a 5-point scale.
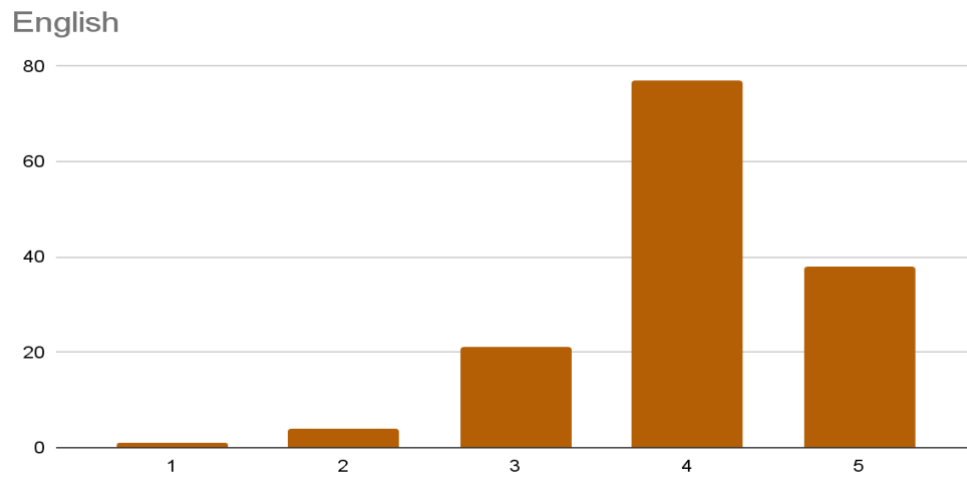
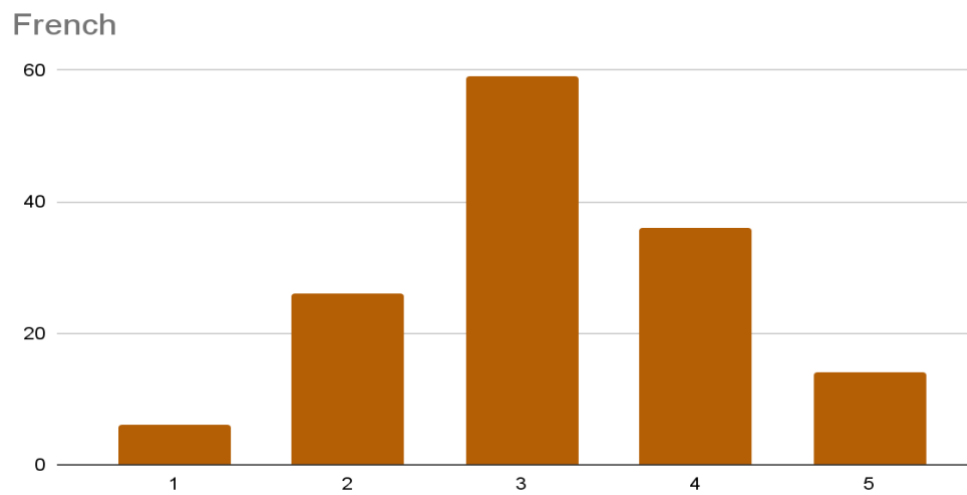Figure 2. 3 Students' language proficiency in English.

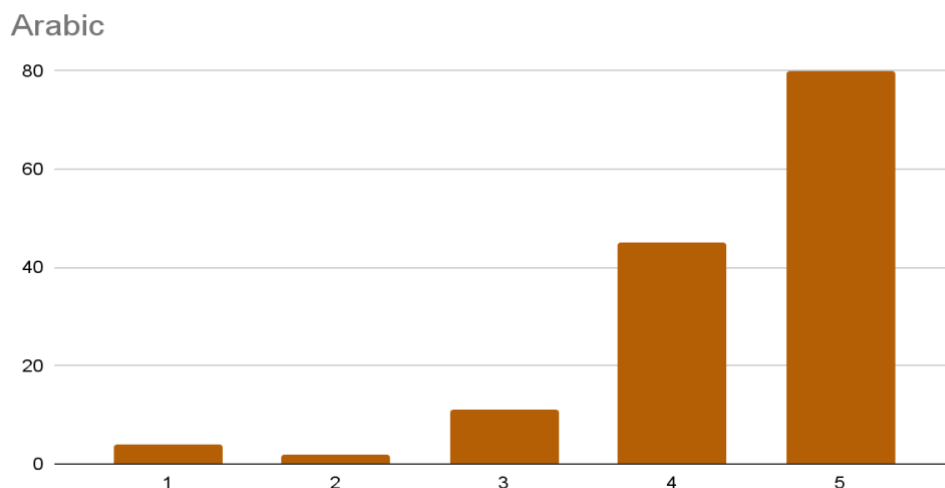Figure 2. 4 Students' language proficiency in French.

Figure 2. 5 Students' language proficiency in Arabic.

Students were requested to self-evaluate on a five point scale their proficiency in the three given languages (English, French, and Arabic). As the figures show, the results were variant according to each language. First, regarding English, most of the participants rated their proficiency on four from a five point scale i.e.; advanced level with an average of (77) 54, 6%. Whereas, some rated themselves on five i.e.; excellent native-like, on average of (38) 27%. Furthermore, 21 informants (14, 9%) picked three on five point which makes them intermediates. As for the rest, 2, 8% placed themselves as beginners (two on five) and only one participant (0, 7%) chose the one on five point scale. Moving to the second figure concerning the language French, the self-assessed results show that the three on five point scale (intermediate level) was the highest with 59 answers 41, 8% followed by the four on five point scale (advanced level) with 36 participants 25, 5%. Then, 26 informants 18, 4% rated themselves as beginners (two on five point scale). As for 14 (9, 9%) participants picked the five on five i.e.; excellent level. Lastly, the lowest scale is the first with an average of 4, 3% (06). Finally, the figure of Arabic, as it can be seen the highest scale is the five on five point with 80 answers 56, 7%, The second is the four on five point with an average of 31, 9% (45), as for the third it is classified with 7, 8% (11) followed by the one on five point with 2, 8% (04). Lastly, the lowest scale was the two on five point with only one answer 0, 7%.

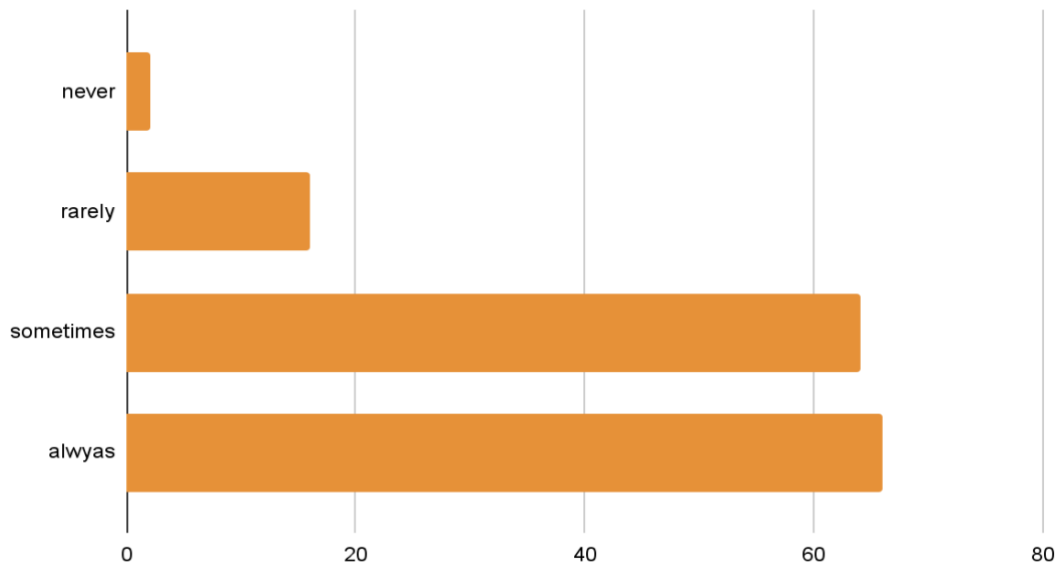**Question04**: How frequently do you use English outside the classroom?

Figure 2. 6 Students' use of English outside the classroom.

The students were asked this question in order to evaluate if certainly the English language takes part in their everyday life. Delightfully, it does according to the results, since the majority of the participants claimed that they use English outside their classroom (46, 8%). Whereas others, revealed that they use it sometimes 45, 4%. As for the rest, 16 participants said to use it rarely (11, 3%) and only two claimed not to use it at all outside the classroom (1, 4%). As such, the use of a foreign language outside its context evolves the learners' command of the target language by engaging their acquired skills in real life situations, even the emotional ones.

Question05: How often do you use English in the following activities?

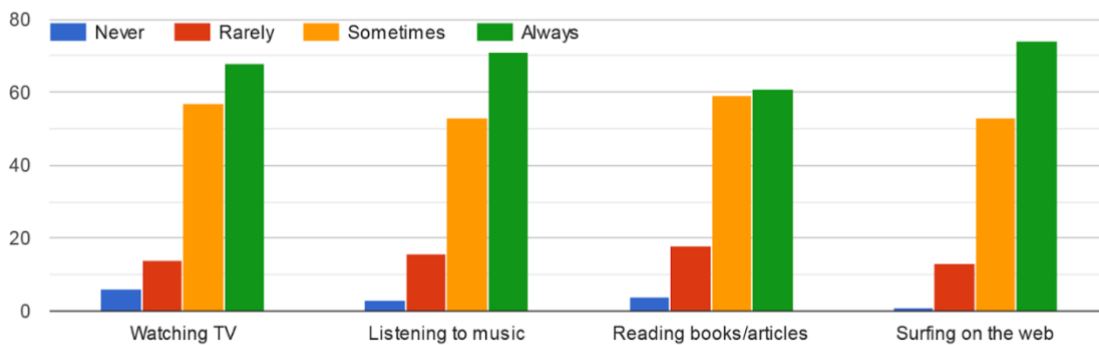How often do you use English in the following activities?

Figure 2. 7 Students' frequency use of English in different activities.

       This figure shows students' use of the foreign language 'English' in different everyday life activities, in the sake of illustrating their language proficiency, language adaptation, and language command. If the language is used outside the classroom and it is also used in everyday life activities, it means that the target language plays a big part in the life of the speaker which can bring an influence and a perspective change. The results were outstanding, in the first activity which is watching TV (68) participants answered with ''Always'', as for (57) others revealed that they use it '' Sometimes''. Another (14) confirmed that they rarely watch TV in English. Finally, regarding the last (06) students they reported to ''never'' use it. Concerning the second activity, (71) participants divulged that they ''Always'' use English to listen to music. (53) Students reported to use it ''Sometimes''. Furthermore, (16) recounted to use it ''rarely'' and only (03) who revealed to ''never'' use it. Next, the third activity that is about reading books/articles, (61) responses confirmed that students use ''Always'' English to read and closely (59) revealed that they '' sometimes'' use it. However, (18) exclusively said to ''rarely'' use it and only (04) participants who picked the box of ''never''. At last, in the activity of surfing on the web most of the participants reported to ''Always'' ratify English, others said to ''sometimes'' adopt it, and some certified that they ''rarely'' use it, and a peerless student claimed to ''never'' utilize it. Based on the results, EFL students seem to use English a lot in

46

their everyday life and make contact with the target culture even if they are outside the classroom setting which reinforces their linguistics abilities and language proficiency.

Section three: Language Attitude.

Question01: How do you see the following languages?
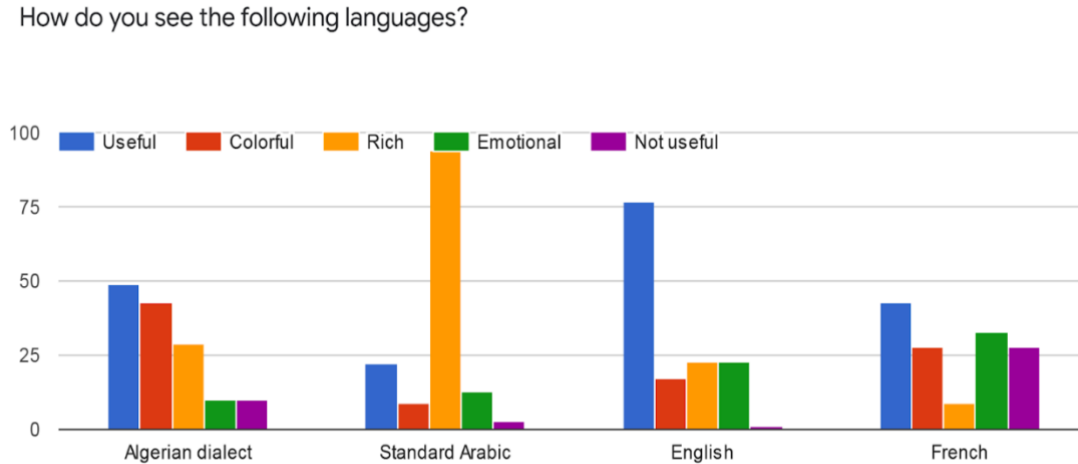
How do you see the following languages?

Figure 2. 8 Students' perception and attitude toward languages.

In this question the participants were given the following languages (Dialectal Arabic, Standard Arabic, English, and French) and were asked to provide their perception and the way they see these languages according to each given concept in order to visualize their perception and attitude toward each language. As such, for the Dialectal Arabic most of the students (49) revealed that it is ''useful'', (43) mentioned that it is ''colorful''. Moreover, (29) saw it ''rich'', only (10) reported that it is ''emotional'', and another (10) participants perceived it as ''not useful''. As for the Standard Arabic, the vast majority saw it as ''a rich'' language with (94) answers, few perceived it as ''useful'' with (22) responses, (13) participants identified it as ''emotional'', (09) saw it as ''colorful'' and only (03) students who considered it as ''not useful''. In regard to English language, most of the students considered it as ''useful'' since there were (77) answers, appealingly, they was a balance between ''rich'' and ''emotional'' since each concept got (23) votes. (17) Others perceived

47

the language as 'colorful'' and conclusively one student saw English as ''not useful''. Finally, the last language which is French where (43) students recognized it as ''useful'', (33) perceived it as ''emotional''. Once again there was a balance between two concepts ''colorful'' and ''not useful'' where each concept got (28) votes and to finish solely (09) persons visualized it as ''rich''. To conclude, the figure2.8 illustrates the perception of the different languages and with the collected votes each language has its own concept. For instance, English is the most useful, The Dialectal Arabic is the most colorful, the Standard Arabic is the richest, French is the most emotional and in the same it is the most not useful.

Question02: How difficult is talking about emotional topics when using other languages other than your mother tongue?
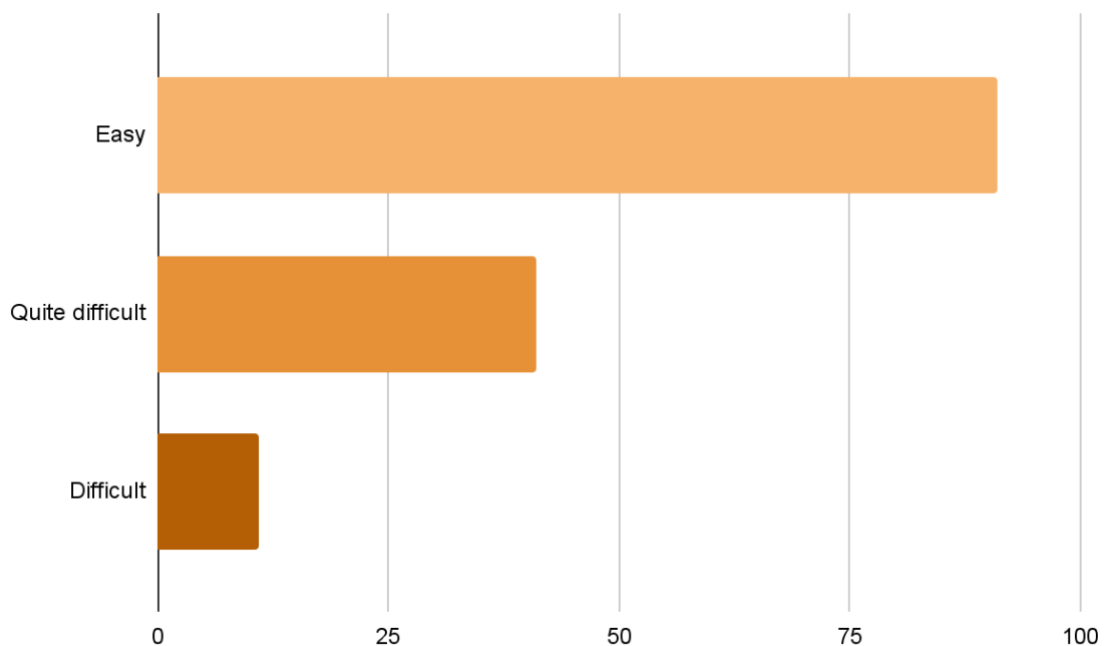
Please justify your answer.

Figure 2. 9 Students' percentage of talking about emotional topics.

The students were urged to reveal how much is difficult for them to speak about their emotional matters in any foreign language than their mother tongue by justifying their answers. Basing on the results most of the participants with (91)

48

responses affirmed that it is ''easy'' for them to express themselves in any other language than Dialectal Arabic. However, (41) participants notified that is '' quite difficult''. As for the rest (11) confirmed that it is ''difficult''. Following up, the students were asked to justify their answers and from 141 answers only 117 justified their responses. Here are some of their convincing explanations;

(03): "In English, it is not difficult whatsoever. On the contrary, it helps me express myself more than suitably; not feeling embarrassed at all.

(08): "I don't know why but whenever I want to talk about my feelings I switch to English or French it is naturally."

(14): "It is only natural to be affected by a culture in one way or another when learning a foreign language. I always tend to describe and talk about my feelings in English rather than in my mother tongue, I think that it is because of our culture and how we were raised not to openly express our feelings as opposed to that related to the English language."

(16): "Algerian /Arabic language and culture are very limited not in vocab but in expression we do not express trauma or emotions in mother tongue however it's quiet easy in foreign language cause Their culture is open to almost every topic and very vocal about emotions"

(22): "As we didn't grew up in an affectionate society nor in a household that promotes expressing emotions and feelings I have become little to not familiar at all nor comfortable to talk about emotional topics in my mother tongue instead i learned to understand emotions in English and I find myself to be more comfortable doing so as doing that in my mother tongue tend to make me feel uncomfortable and makes them feel so raw and real, and it is something I'm not rather used to."

(30):" I prefer talking in English when I'm being emotional, there are many words and expressions that facilitate it. However, in my mother tongue, it's difficult because as Algerians we r not very emotional and we barely discuss feelings so as a result I avoid talking about any sort of sentiments in Daridja."

(44): "For me when I use French or English is way much easy because I use them like in watching TV or listening to music or see movies but Arabic my mother Tongue is a little bet hard because it's just so pure and rich then the other languages you really need to make the right choice of words to express yourself. "

(71):" I prefer using English when expressing myself it makes me more comfortable and deeper. Using our dialect makes me shy. "

(76): "Expressing emotions comes from the heart and we usually tend to express them fully and truly from within ourselves which will automatically be expressed with the language that the human mind is familiar with which is the mother tongue or the language that is dominant and frequently used if the speaker is bilingual."

(82): "The Dialectal Arabic does not have enough/ specific terms to express one's emotions. Therefore, I find it hard to take about emotional topics using it. (There might be "emotional" words but they are not commonly used in contrast to English). That might be due to a lot of reasons, maybe because we are not used to talking about our emotions in fear of being looked at as weak, silly, or even laughed at."

Basing on the justifications given by the participants it is noticed that they all prefer other languages than their mother tongue (Dialectal Arabic) when expressing their emotional matters due to the cultural and the emotional gap, Moreover, they combined their native language with embarrassment and shyness when it comes to emotions. Therefore, emotions are easily tackled and less stressful when using another language.

Question03: When speaking to yourself (inner speech), what language do you typically use?

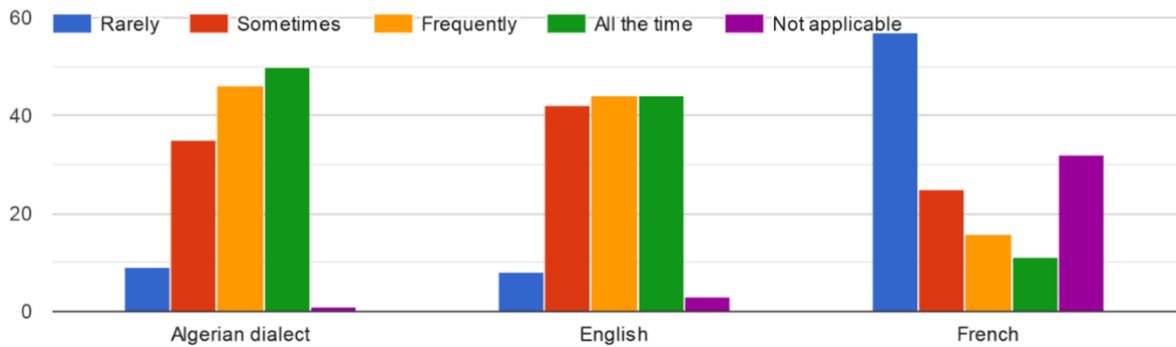When speaking to yourself (inner speech), what language do you typically use?

Figure 2. 10 Language choice in inner speech situation.

This question was purposely designed to evaluate and see if the participants would have myriad language choices when calculating their thoughts in their head. EFL students were always told to think in the language they want to speak with. Therefore, having the capability to speak different languages will definitely have a reflection on the speaker's inner speech. Accordingly, results display variant percentages. In this case, the most language used in the inner speech context according to the participants is the Dialectal Arabic (native language) with (50) votes on the scale of '' All the time'', followed by English with (44) votes, and finally French is the last estimated with only (11) answers. Moreover, for the ''frequently'' range the Dialectal Arabic was once again the first appraised with (46) responses, English with (44) votes, and lastly French with (16) answers. Regarding the scale of ''sometimes'' English was on the top with (42) votes, then the Dialectal Arabic placed second with (35) responses, and thirdly, French with (25) votes. As for the ''rarely'' case the vast majority of the participants picked French with (57) votes, then the Algerian dialect, and lastly English. To conclude, the final range of the ''not applicable'' French took the spot with (32) votes, after English, and to end the Dialectal Arabic classified the last with one vote. As such, results reveal that even if students are capable to speak more than two languages they will always use their mother tongue in inner speech context.

Question04: Do you switch between the three languages when you speak to people who understand all of them?

Do you switch between the three languages when you speak to people who understand all of them?

141 réponses
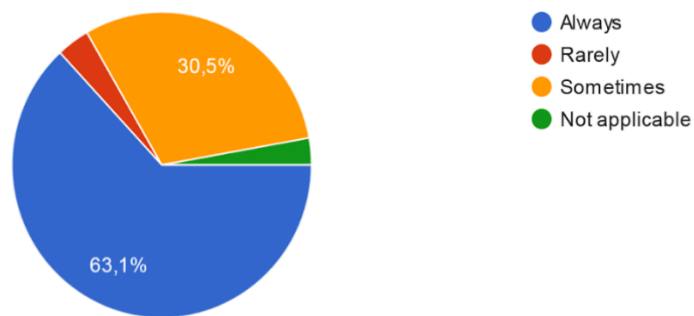
Figure 2. 11 Code switching among students.

Students were asked if they code switch between the given languages (English, French, Dialectal Arabic) when speaking with interlocutors who understand them all. Percentages show that most students (61, 1%) answered with yes they ''Always'' code switch, (30, 5%) answered with ''sometimes'', others (3, 5%) chose ''rarely'', and finally (2, 8%) picked the ''not applicable'' case. In this matter, students like and prefer to code switch between various languages they have command on.

Follow up question: If yes, how often do you code switch when engaging in the following practices.

Figure 2. 12 Students' code switching in different matters.

After asking students if they code switch, they were urged once again in this following question to give their code switching frequency in the given matters (personal, emotional, and neutral matters). For instance, when speaking about personal matters (52) participants answered that they ''always'' code switch. (48) Others said to ''sometimes'' code switch, (28) responded with ''frequently'', whereas, (09) informants reported to ''rarely'' code switch and lastly (04) picked ''not applicable''. Moving to the emotional matters where the vast majority voted for ''Always'' with (77) responses. While (32) voted for ''sometimes'', (23) for ''frequently'', (11) for ''rarely'' and to end (05) went for the ''not applicable''. For the neutral matters (55) participants confirmed that they ''sometimes'' code switch, other (31) voted for ''always'', (27) for ''frequently'', (24) for ''rarely'', and to finish (04) in ''not applicable''. Consequently, the collected data report that students prefer to code switch and use multiple languages when discussing emotional and personal matters more than in discussing normal and neutral matters.

Question05: In which of the following languages do you feel more expressive?

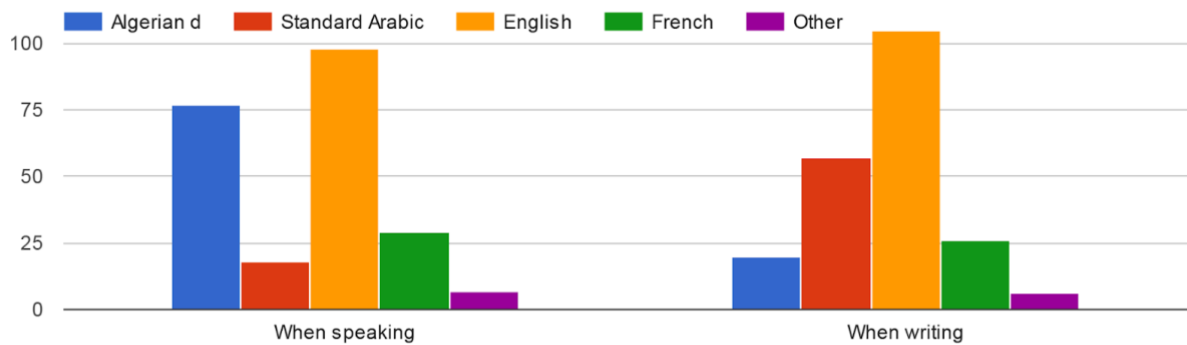In which of the following languages do you feel more expressive?

Figure 2. 13 Students' expressiveness in speaking and writing.

In this last question of this section, students are asked in which of the given languages they feel more expressive when writing and when speaking because these two skills are used to communicate the embedded thoughts and feelings. Essentially, in the first skill which is speaking most of the informants (98) answered with English, some chose their native language (Dialectal Arabic) (77), others reported to use French (29), (18) participants chose Standard Arabic, and (07) others chose the option other. Concerning the second skill, writing, a greater number of participants (105) chose English, (57) preferred Standard Arabic, (26) went for French, (20) for Algerian dialect, and finally (06) reported to express themselves in other languages than the given ones. Therefore, most EFL students feel more expressive in speaking and writing when using the foreign language English.

Section Four: Language and emotions.

Question01: Which language do you use when expressing the following feelings and topics?
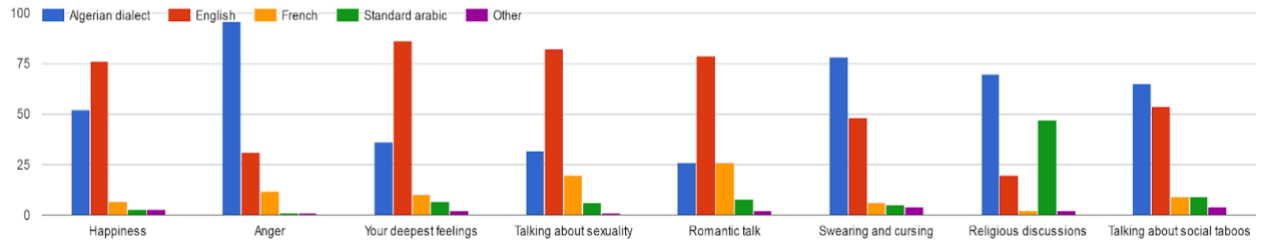
Figure 2. 14 Students' language choice in expressing certain feelings and topics.

In this question, students were given a long table with different disposed items; happiness, anger, deepest feelings, talking about sexuality, romantic talk, swearing and cursing, religious talk, and talking about social taboos. Further, they were asked to choose the language where they feel more expressive and more accurate in accordance with each emotion/topic. That is for, seeking if the participant rely only on their mother tongue or they prefer to express themselves using other languages. Therefore, the first emotion ''Happiness'' shows a great amount of answers in English with (76) votes, (52) others voted for Dialectal Arabic. As for the rest, (07) chose French, (03) Standard Arabic, and the other last (03) picked the other option. According to the outcomes, most students express their happiness in English. In contrary to the emotion of ''Anger'' participants' responses prove that it is more expressed in the native language (Dialectal Arabic) than others. Since (96) Students answered that they prefer to display their anger through their mother tongue (DA). Whereas (31) said to use English and (13) in French. Only one voted for Standard Arabic, and one for the other option. Next, students were asked to vote for the language they most express with their deepest feelings. As such, English classed the first with (86) votes, then the Dialectal Arabic with (36) answers, after French with (10), finally (07) for the standard Arabic, and only (02) voted for the other option. Moving to topics and discussions (82) participants reported to use English when talking about sexuality, (32) said to use Dialectal Arabic, (20) preferred French, (06) chose Standard Arabic, and lastly one participant said to use another language than the mentioned ones. As for the romantic talk, (79) proclaimed to use English, (26)

voted for Dialectal Arabic, and another (26) chose French, moreover, (08) picked the Standard Arabic and two went for the other option. Regarding to swearing and cursing, (78) participants voted for their mother tongue (DA), (48) said to use English, (06) noted to prefer French, (05) standard Arabic, and finally (04) chose the option 'other'. On the subject of religious discussions, (70) responses adopted Dialectal Arabic, (47) embraced Standard Arabic, (20) picked English, (02) elected French, and another two students chose other languages. To conclude, the last topic is talking about social taboos, where the majority of informants voted to express it with the Dialectal Arabic with (65) answers, followed by English with (54) responses, (09) used French, other (09) chose standard Arabic, and finally (04) participants noted to use other languages to display this specific topic. Decisively, the collected data disclose that EFL students use mostly English to assert and discuss positive emotions (happiness, romantic talk, deepest feelings) or it used to talk about forbidden subjects (talking about sexuality). Whereas, their native language (DA) is used more on the negative emotions (anger, swearing and cursing), however it is also used on other topics (religious talk, social taboos).

Question02: In which language do you prefer to say this sentence 'words cannot express how I feel'?

In which language do you prefer to say this sentence 'words cannot express how I feel'?
141 réponses

- Dialectical Arabic
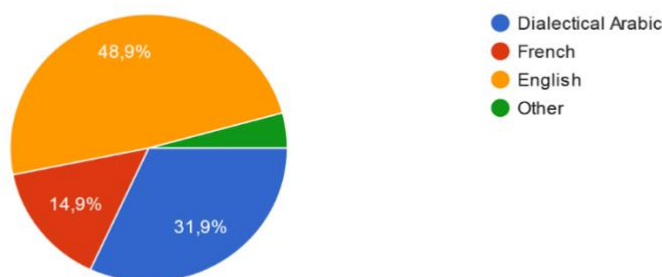- French
- English
- Other

48,9%
14,9%
31,9%

Figure 2. 15 Language choice in the expression '' 'words cannot express how I feel'.

This given sentence is used when someone do not have the emotional words to describe him/herself. For that, students' were asked to divulge their language choice when expressing this sentence. In this case, the majority chose English (48,

9%), followed by the Dialectal Arabic (31, 9%), then French (14, 9%), and finally (4, 3%) voted for other option. It can be said that their answers were biased since the question is written in English. However, the results of the test show the contrary where most used English to express their feelings and emotions. Therefore, it is not a surprise that the vast majority tend to use this given expression.

Question03: In which language does the expression '*I love you*' have a stronger emotional impact on you?

In which language does the expression 'I love you' have a stronger emotional impact on you?
141 réponses
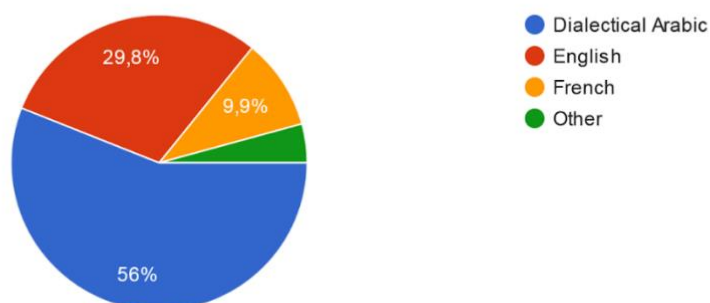
Figure 2. 16 The emotional weight of the expression "I love you''.

In this question most of the participants answered that the intense expression ''I love you'' in the Dialectal Arabic is much stronger than in English (29, 8%) or French (9, 9%) or even other languages (4, 3%). In this matter, the results are very similar to the study done by Dewaeale (2008) where he asked bilinguals the same given question and equivalently the majority of the informants chose their L1. He believes that 'Love' is a strong intense emotion which requires more recognition and communication which a foreign language would fail to provide since there is a void between the L1 and the L2 and the speaker would fill it with only '' an imperfect translation'' (2008, p. 1754). on the other hand, the expression ''I love you'' may still generate emotionality for some multilingual speakers in their second, or third language or even other languages, as it is noticed in the (29, 9%), (9, 9%) and (4, 3%) answers.

Question04: Rate how swear/taboo words in these languages have emotional weight on you.

Rate how swear/taboo words in these languages have emotional weight on you
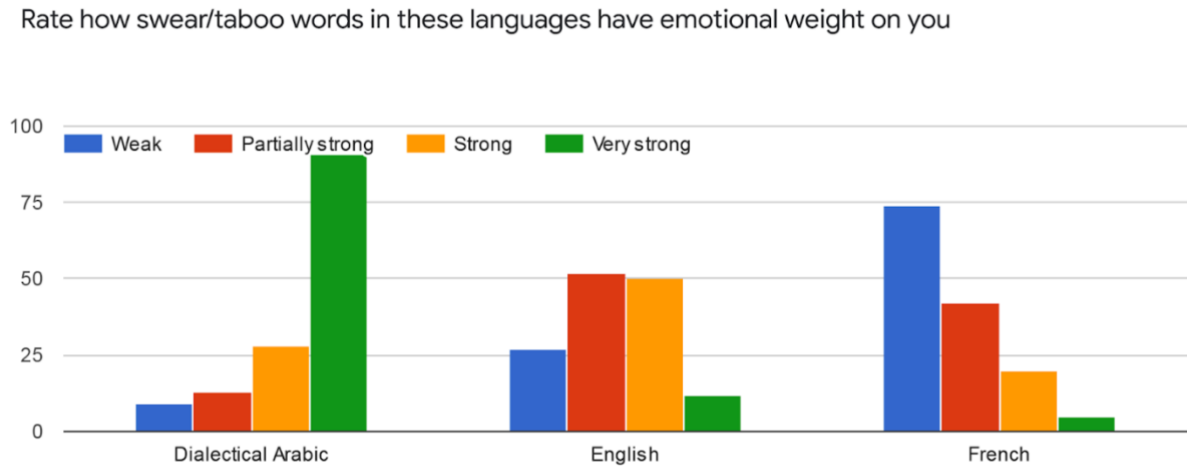
Figure 2. 17 The emotional weight of swear/taboo words.

As found in the work of Deawele (2004b), the vast majority of the students (91) find that swear and taboo words are ''very strong'' in their L1 (DA). (28) Classified it as ''strong'', other (13) voted for ''partially strong'', and lastly, only (09) said to be weak. As for English, (52) Participants reported to find it ''partially strong''. (50) Participants answered with ''Strong'', (27) allocated it as ''weak'', as for the final (12) find it to be'' very strong''. Conclusively, French is considered to be the ''weakest'' with (74) votes, some (42) find it ''partially strong'', (20) described it as ''strong'' and finally, only (05) participants proclaimed that it is ''very strong''. Hence, basing on the results the L1 (DA) has a very strong emotional weight when it concerns swear and taboo words, Whereas, English is considered to be partially strong and decisively for French swear/taboo words are contemplated as weak.

Follow-up question : Through what language do you usually curse (justify)?

Table 2. 8 Students' Language choice in cursing.

Language choice	Number	Percentage
Dialectal Arabic	43	30, 49%
English	55	39, 00%
French	15	10, 63%
Other	03	2, 12%
No comment	25	17, 73%
Total	141	100%

In expressing anger one may use vulgar words, that is why students were asked to name the language they use in their everyday life to curse or swear by justifying their choice in order to confirm if they use their mother tongue or other languages. Therefore, the collected answers report that the participants use mostly the foreign language English to display swear words and curses since it is not that strong and it appears to be more formal than their L1 (DA). Others declared to use their native language (DA) when they are furious to curse because the message would be direct and no other language would achieve the same effect as Dialectal Arabic. As for some, chose French and (03) participants said to use other languages. Finally, (25) informants chose not comment on the question and said that they do not curse or use any swear words in their everyday lives. For instance here are some answers and justifications of the participants:

(10): "English(less people understand English so it's lovely to curse someone without them knowing."

(14): "I don't curse."

(19): "English, when I'm cursing respectfully. Algerian dialect, when I'm out of my mind. French, when I'm being cute."

(25): "English because i feel like it's a little bit respectful than Arabic or Algerian dialect. "

(29): "Dialectal Arabic because it is more expressive, besides it's my mother tongue. "

(30): "Dialectal Arabic has more impact. "

(35): "Arabic mostly, Arabic curse words feel more strong and effective unlike the other ones."

(37): "I use English because it sounds a little bit formal than cursing in Arabic.

(60): "English, it's less offensive."

(85): "Dialectal Arabic simply because it can tell the true feeling of anger."

(89): "sometimes French and sometimes dialect, I'm used to speak like that, there is no specific reason, Dialectal Arabic of course it is my mother tongue but French in order not to be very vulgar."

(93): "English (I ticked "other" in the previous question because i couldn't tick English for some reason). This is due to the fact that English has no emotional impact on me. I did say that I express myself better in English but the language doesn't have an impact on me at all. I can curse and say whatever I can't say in dialectal Arabic if I want to (but of course I choose not to)."

(97): "It depends on the context. If it's cursing to discharge a feeling, then English. If it's to express a form of care of disappointment, then it's English once again. Moments of pure anger are 100% Algerian dialect."

(131):" Dialectal Arabic because everybody understands it and it conveys my feelings better than any other language."

(135): "Arabic, it's just more expressive and strong."

 Thus, basing on the participants' answers cursing in other languages specifically English is much easier and delicate than cursing in the native language (DA) which is much stronger and direct.

Question05: Do you feel like you are a different person when switching from one language to another? (Justify your answer)
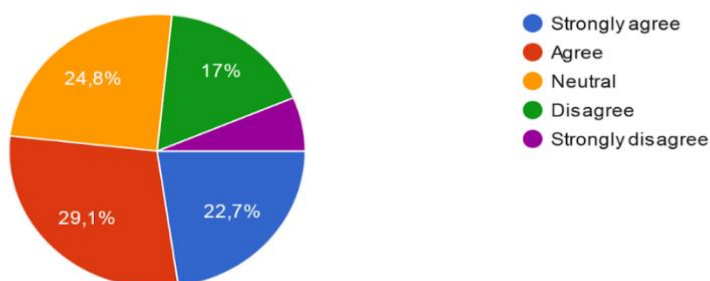

Figure 2. 18 Students' feeling toward switching between languages.

In this last stage of the questionnaire, students were asked if they feel as a different person when switching to another language. This question aims to expose the influence of the language on the speaker's personality which allows them to interpret emotions differently. For instance, (22, 7%) of the participants ''strongly agreed'' that they feel different when switching from one language to another, furthermore, the vast majority (29, 1%) ''agreed'' to feel peculiar, (24, 8%) chose to be ''neutral, (17%) disagreed with the question and lastly (6, 4%) ''strongly disagreed'' to feel different. Actually, there are numerous confirmations of bilinguals and multilingual to claim feeling different when switching from one code to another which created a distanced emotional world between their L1 and their L2, as cited in the work of (Dewaele, 2015). More importantly, the participants were urged to justify their answers and from 141 participants only 110 defended their responses. Here are some examples of the students who vindicated their point of views on feeling different when switching languages;

(07): " Switching languages feels like switching personalities for example when I speak in English I come out as an extrovert and talkative person but it's the other way around when I use dialectal Arabic. "

(21): "Language is the means by which we think, it determines our perception of ourselves and the world, it contributes to the shaping of our identity. Our thinking is limited by the language we think with and the language we speak, thus, using languages that have different ranges of words and structures changes the constraints put around us. Indeed when you find a word, in a new language, that describes an idea which is indescribable in your first language, you become a slightly different person as you have more power to express yourself. After all, our identities are shaped by our ideas."

(27): "My personality shifts depending on the language I'm using. I'm more analytical while using English while more timid and introverted when using Arabic or French."

(31): "to be honest it depends on the situation but however, I would say a big yes! I feel completely another person or let me say I feel like I'm taking on another character. I mean switching between languages makes me feel like even my tone, my actions, and my personality got affected. Since each language is unique and has its own charm so just to go with the rhythm of any conversation, some actions could be different from one language to another..."

(49): "Dialectal Arabic doesn't suit me at all, I tend to be less talkative when around monolinguals. It gives me anxiety. because I feel like these people have different mindsets (or at least different interests) in situations where I can express myself in MSA (Modern Standard Arabic) I tend to feel confident due to the fact that not everyone have mastered the language and use it confidently in any given situation (written or verbal) French makes me feel sophisticated. However, due to the fact that i feel like I need to think of the sentences before saying them makes me less confident when talking. Therefore, I choose to stay silent unless I DO want to participate. it also makes me anxious most of the time. It also makes me feel quite distant from the other person. When I am code-switching to English, I feel more comfortable. Tend to talk quite a lot which gives an impression of being an extrovert (which is totally not me). I also noticed that my handwriting and my voice change when speaking languages (I

62

don't know if this is relevant or not but I noticed it quite a lot with other people too).
"

(79): "When speaking in English, I feel more in control of my discourse. I set my tone and paralanguage accordingly to what I'm about to say. I'm more confident and secure with my thoughts than l am in my own Daridja. Maybe English is like a mask I use to be whatever I wish to be! Or maybe I feel like English fulfils my linguistic needs and allows me to be expressive how I exactly want."

(81): "Code switching has a real varying effect on the personality of the person as each language manifests its own identity. Personally, when using French, I define myself as feminine, delicate, and intellectual. When using Dialectal Arabic, I find myself neutral, culturally poor and low brow. English for instance when used, it makes me feel strong, disciplined and rigorous. For that, I would say that the impact of the language on us depends on our relationship with the language itself."

Meanwhile, other students argued on the fact that they do not feel like a different person when switching. That is, they do not feel that language has any effect on their personality traits.

(05): "Languages are just a tool of communication so it doesn't have any impact on my personality or the way I'm so I don't any difference when I switch from a language to another because I'm still the same person who's talking."

(37): "I don't feel anything special about it. The most important thing is to make my message well received and clear."

(52): "Relativism/determinism is quiet accurate as a person could be more open in a language than in another as the culture plays a role but I think that people mostly just show more / less but not necessarily change as a person."

(59): "I don't think that it's a matter of feeling as a different person, but that in the case of people with a multilingual repertoire one language may be more expressive than the other in certain cases".

2.6.4 Discussion of the questionnaire results

The results of the questionnaire afford fundamental affirmations on the fact that Master 02 EFL students of Tlemcen University use English and other foreign languages beside their mother tongue (DA) to display their emotional experiences and expressions. Further, the provided findings affirm that language proficiency, language attitude, and different contexts play a huge role on the language choice of the participants. Moreover, the questionnaire covered a broad range of elements addressing numerous components and attitudes of students' multilingualism and emotionality. Accordingly, this summary advocates and highlights only the pith of the findings of the whole questionnaire.

First of all, the provided findings confirm that the vast majority of the participants are multilingual speakers with an advanced level in English (see figure2.3), with an excellent scale in Standard Arabic (see figure2.5) and lastly an acceptable level in French (see figure2.4). For most students, they would choose English in the various given activities which proves that it takes a big part in their lives at the same time elevates their level of proficiency in the target language. Moreover, results show that English is the most preferable and it is considered as the language of expressivity for many students. Nearly all of them regarded English as 'useful', which helps them to unveil the concealed emotions that cannot be displayed through their mother tongue (DA). Since most preferred to discuss their deepest feelings and emotions in English rather than their native language (DA) (see figure2.9/ figure2.14). Further, taking an overall on students' attitudes beside the English, Standard Arabic is seen as the richest language and the Dialectal Arabic as the most useful and colorful. In this matter, participants' answers do not imply that their L1 (DA) is of little value to them compared to English, French, or Standard Arabic. Indeed, the majority of the answers said to use it all the time in inner speech situations.

Increasingly, the findings show that students seem to always favor code switching (with multilingual/bilinguals) when talking about their emotional and personal matters. Moreover, a captivating discovery is that most students reported to

feel more expressive using English when writing and speaking. As for their feelings, it is noted that informants would use English to express positive emotions and securely talk about topics which increase a portion of anxiety and stress in their L1 (Happiness, romantic talk, talking about sexuality). However, when it comes to negative emotions like anger students tend to switch to their L1 (DA) (see figure2.14). In consistence with the subject of emotions, students of this research work weigh some expressions differently according to each language. For example, the expression *''I love you''* as seen in figure 2.16 is perceived as more strong and intense in the first language (DA) in accordance with Dewaele's work (2008). Similarly to swear words and taboo expressions, students identified them as extreme in L1, however, easy and less strong in other languages. Lastly, results of this study advocate that mainly all the participants agree to feel different when switching between variant codes (see figure2.18). As it is contemplated by previous works (Dewaele & Nakano, 2013; Dewaele, 2015).

Finally, with preceding studies in the field of multilingualism and emotions, the participants of this study self-reveal to use other languages (mostly English) to express freely and plainly their embedded emotions and feelings in order to reduce and restrain anxiety that it is endured in their mother tongue (DA). Nonetheless, language choice in emotional expressivity is observed to be dependent on the nature and magnitude of the emotion, the context, language attitude (students' preferences), and lastly language proficiency within the exposure to the target language and its culture. In this matter, the second hypothesis is confirmed.

2.7 CONCLUSION

This chapter attempted to highlight the empirical aspects of this study research work. It was separated into two parts: first, the data collection approach (methodology), which began by presenting the sample population and then described the research instruments. As for the second part, it was mostly concerned with data analysis and discussion of the results. Finally, the results were examined in order to corroborate or refute the proposed hypothesis.

The general conclusion

The general conclusion

Within modern affective science, there has been a genuine explosion of multidisciplinary study on language and emotion in recent decades. Linguistic study, for example, demonstrates that practically all parts of human spoken language express emotion. However, within the vast intersection of bilingualism and multilingualism in the world, research is still relatively exploring the relationship between emotions and the latter phenomena, particularly, in the Arabic spoken language situations. Appealingly, a huge interest arose lately by many researchers and linguists who are absorbed and curious on how bi/multilingual speakers who have the ability to use different subsystems of languages and have an adequate sociocultural setting can identify, express, or experience emotions and sentiments.

This research work has been conducted in order to investigate the emotional expressiveness among multilingual speakers and the influence of their spoken languages (L1, L2, L3…Etc.) on their choice of language when displaying certain emotions. As such, the present research was attested on Algerian Master 02 English students of the University Tlemcen. Given the context of the study, research focused mainly on the languages spoken by the students which contribute in: Dialectal Arabic, Standard Arabic, English, and finally French. Therefore, it was attempted to shed the light on the students' emotional expressivity and more importantly how they perceive, express, and experience emotions in myriad speech situations. In order to gather data and answer the hypothesis, this research work employed an online test and a questionnaire. Students' answers were statistically analyzed qualitatively and quantitatively.

The findings approve that Algerian ELLs use both their native languages (Dialectal Arabic/Standard Arabic) and foreign languages (English/French) to unveil their embedded emotions, however, depending on the contextual frame. Results show

that students prefer to express themselves more in English/French rather than Dialectal Arabic, especially, in stressful occasions. In Dialectal Arabic contexts, certain emotions and topics are compelled to increase anxiety and stress such as; love, appreciation, deepest feelings, romantic talk, swear and taboo words. Therefore, the majority pave the way to their L2 or L3 (English/French) in order to reduce the amount of anxiety inherited from the L1 (DA). On the other side, some contexts proved the contrary such as anger and sadness stimulating where participants mostly adopt (DA/SA) which may give them a better access to retrieve words and expressions. Interestingly, it is found that students tend to use particular emotional materials that are tied with the culture of the foreign language used e.g. English, which means students not only adopt the language to express their emotions but also embrace its cultural mold. The expression and the perception of the languages differ from one another, in this case, the cross-cultural and the cross-linguistic settings in the emotional expressivity are considered to be affected and intermingled.

Most students have shown a positive attitude toward English when it comes to displaying their emotions and feelings in multiple situations, however, this does not mean that their L1 (DA) is not emotional or is out of value. According to the findings, participants are just not usual in their everyday life language to express their emotionality through words and expressions, therefore, they find it untroublesome to use another language where they can easily frame their words appropriately. In this case, English is used by students as a *distanced tool* in order to uncover and assert emotions or topics that cannot be tackled in Dialectal Arabic or Standard Arabic. Furthermore, the findings reveal that in some situations students may prefer to code switch for particular reasons but mostly to express themselves manifestly.

Bibliography

Altarriba, J. (2002). Bilingualism: Language, Memory and Applied Issues. Online Reading in Psychology and Culture, 4(2). https://doi.org/10.9707/2307-0919.1034

Aneta Pavlenko, A. (2006). Emotions and Multilingualism. Philadelphia. Cambridge University Press.

Arikunto, S., Prosedur Penelitian: Suatu Pendekatan Praktik. (Jakarta: Rineka Cipta, 2008) Being with others and feeling happy: Emotional expressivity in everyday life, Personality and Individual Differences, Volume 53, Issue 3, 2012, Pages 185-190 : Diversity and Universals. 10.1017/CBO9780511521256.

Berry, D. S., & Pennebaker, J. W. (1993). Nonverbal and Verbal Emotional Expression and Health. Psychotherapy and Psychosomatics, 59(1), 11–19. Paul Ekman, Emotions revealed BMJ 2004; 328.

Caldwell-Harris Catherine L. Emotionality differences between a native and foreign language: theoretical implications. Frontiers in Psychology .VOLUME=5, 2014 https://www.frontiersin.org/article/10.3389/fpsyg.2014.01055, DOI=10.3389/fpsyg.2014.01055

Charles Darwin. C. 1872. The expression in man and animals. John Murray. London. -298.

Chomsky, N. (1980). Rules and representations. Oxford, UK: Blackwell. Lge an emotion Pinker, S. (1994). The language instinct. New York, NY: Morrow & Co.

Christiansen, M. H., & Chater, N. (2008). Language as shaped by the brain. Behavioral and Brain Sciences, 31, 489–509.

Chris J. Burgin, Leslie H. Brown, Amethyst Royal, Paul J. Silvia, Neus Barrantes-Vidal, Thomas R. Kwapil,

Dewaele, J.-M. (2004b) Blistering barnacles! What language do multilinguals swear in?! Estudios de Sociolingu¨´ıstica, 5, 1, 83–105

Dewaele, J.M.,and Pavlenko, A. (2001-2003). Web Questionnaire. Bilingualism and Emotions. University of London. Retrieved from https://www.academia.edu/2134800/Web_questionnaire_bilingualism_and_emotions

Dobbs, J. L., Sloan, D. M., & Karpinski, A. (2007). A psychometric investigation of two self-report measures of emotional expressivity. Personality and Individual Differences, 43(4), 693–702.

Dunn, M., Greenhill, S. J., Levinson, S. C., & Gray, R. D. (2011). Evolved structure of language shows lineage-specific trends in word-order universals. Nature, 473, 79–82

Elizabeth S. Paul, Shlomi Sher, Marco Tamietto, Piotr Winkielman, Michael T. Mendl,

Evans, N., & Levinson, S. C. (2009). The myth of language universals: Language diversity and its importance for cognitive science. Behavioral and Brain Sciences, 32, 429–448

Fussell, Susan R., 2002. The verbal communication of emotion: introduction and overview. In: Fussell, S.R. (Ed.), the Verbal Communication of Emotions: Interdisciplinary Perspectives.

Green - Bilingualism: Language and cognition, 1998 - cambridge.org

Grosjean, F. (1994, *1997*, 1999). Individual bilingualism. The Encyclopedia of Language and Linguistics. Oxford: Pergamon Press, 1994.

Gross, J. J., & John, O. P. (1995). Facets of emotional Expressivity: Three self-report factors and their correlates. Personality and Individual Differences, 19(4), 555–568. Emotional expressivity.

Gu, S., Gao, M., Yan, Y., Wang, F., Tang, Y. Y., and Huang, J. H. (2018a). The neural mechanism underlying cognitive and emotional processes in creativity. Front. Psychol. 9:1924.

Hagoort, P., & Van Berkum, J. (2007). Beyond the sentence given. Philosophical Transactions of the Royal Society B: Biological Sciences, 362, 801–811.

https://www.academia.edu/232611/New_Paradigms_for_Assessing_Emotional_Inte
lligence_Theory_and_Data

Ishanti Gangopadhyay, Susan Ellis Weismer, Margarita Kaushanskaya, Domain-
general inhibition and lexical processing in monolingual and bilingual
children: A longitudinal approach, Cognitive Development, Volume 49, 2019,
Pages 68-80.

Lakoff, G. (2016). Language and Emotion. Emotion Review, 8(3), 269–273.

Majid, A. (2012). Current emotion research in the language sciences. Emotion
Review, 4(4), 432–443.

Lambert, W.E. & Gardner, R.C. & Olton, Romona & Tunstall, K.. (2012). A study
of the roles of attitudes and motivation in second-language learning.
10.1515/9783110805376.473.

 Langacker, R. W. (1987). Foundations of cognitive grammar: Theoretical
prerequisites. Stanford, CA: Stanford University Press.

LeDoux, 1996 J. LeDoux The Emotional Brain. The Mysterious Underpinnings of
Emotional Life

LeDoux, J. (2012). Rethinking the emotional brain. Neuron 73, 653–676. LeDoux, J.
E. (1995). Emotion: clues from the brain. Annu. Rev. Psychol. 46, 209–235.

Lieberman, M. D., Eisenberger, N. I., Crockett, M. J., Tom, S. M., Pfeifer, J. H., and
Way, B. M. (2007). Putting feelings into words. Gendron, M., Roberson, D.,

van der Vyver, J. M., and Barrett, L. F. (2014). Perceptions of emotion from facial expressions are not culturally universal: evidence from a remote culture. Emotion 14, 251–262.

Lindquist, K. A., Barrett, L. F., Bliss-Moreau, E., & Russell, J. A. (2006). *Language and the perception of emotion. Emotion, 6(1), 125–138.* doi:10.1037/1528-3542.6.1.125

MacCann, C., & Roberts, R. D. (2008). New paradigms for assessing emotional intelligence: Theory and data. Emotion, 8, 540-551.

Majid, Asifa. (2012). Current Emotion Research in the Language Sciences. Emotion Review. 4. 432-443. 10.1177/1754073912445827.

Mesquita, Batja & Boiger, Michael & De Leersnyder, Jozefien. (2017). Doing emotions: The role of culture in everyday emotions. European Review of Social Psychology. 28. 95-133. 10.1080/10463283.2017.1329107.

Neuroscience & Biobehavioral Reviews, Volume 108, 2020, Pages 749-770

Paradis, M. (1994) Neurolinguistic aspects of implicit and explicit memory: implications for bilingualism. In N. Ellis (ed.), Implicit and explicit learning of Second Languages. London: Academic Press. 393-419.

Robert C. Solomon, University of Texas at Austin. Author of True to Our Feelings: What Our Emotions are Really Telling Us and others.

Seliger, H & Shohamy, E. (1989). Second Language Research. Oxford: Oxford University Press. Simon and Schuster, New York (1996).

Solomon, Robert C.."emotion". *Encyclopedia Britannica*, Invalid Date, https://www.britannica.com/science/emotion.

Towards a comparative science of emotion: Affect and consciousness in humans and animals,

Wierzbicka, A. (1999). Emotions across languages and cultures: Diversity and universals. Cambridge University Press.

Wierzbicka, Anna. (1999). Emotions Across Languages and Cultures. Emotions Across Languages and Cultures: Diversity and Universals. 10.1017/CBO9780511521256.

Wilce, J. M. (2009). Language and emotion. Cambridge, UK: Cambridge University Press Lindquist, K. A., MacCormack, J. K., & Shablack, H. (2015). The role of language in emotion: predictions from psychological constructionism. Frontiers in Psychology, 6. (CAT)

Williams, A., Srinivasan, M., Liu, C., Lee, P., & Zhou, Q. (2020). Why do bilinguals code-switch when emotional? Insights from immigrant parent–child interactions. *Emotion, 20*(5), 830–841. https://doi.org/10.1037/emo0000568

Appendices
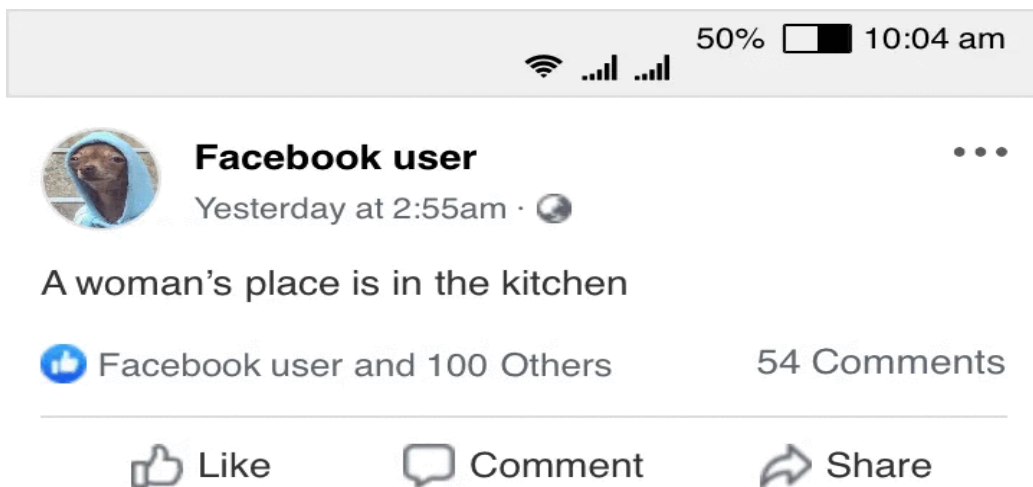
TEST

In this test you are asked to EXPRESS yourself plainly by choosing any language that suits you whether English, French, Algerian dialect, or other, you can even code switch or code mix. Depending on each situation write down directly the first answer that runs into your mind. Be aware that there are no right or wrong answers, therefore, be natural and spontaneous.

Situations:

1.   A friend of yours have lost one of his family members and he/she is hurt, what would you exactly say to him/her? (and in what language)

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

2.   You were surfing on Facebook and you came across a post of one of your friends, what would be your comment on?

……………………………………………………………………………………………

……………………………………………………………………………………………

………….

3. If you were given a card and asked to write down a sentence expressing how much you love your parents. What would you possibly write?

……………………………………………………………………………………………

……………………………………………………………………..

4. Your closest friend is permanently leaving the country, what would be your last face to face words to him/her?

……………………………………………………………………………………………

…………………………………………………………..

5. What would comment on this post?

Twitter user
@Karen

Let us #NeverForget that it was the Islamist ideology which inspired the terrorist attacks and declaration of war against America on 9/11. And it is this Islamist ideology that continues to fuel terrorist attacks around the world

12:00 PM - Jun 1, 2021

6.8K Retweets   **792** Quote Tweets   **19.5K** Likes

……………………………………………………………………………………………………
……………………………………………………………………………

6.   Someone helped you and was there for you in your darkest periods,   what   would   you   possibly   tell   that   person?
……………………………………………………………………………………………………
……………………………………………………………………………………………………
..

Appendix 'B'

Students' Questionnaire

Dear participants,

   The following questionnaire is part of a research conducted to investigate the choice of languages in emotional distributions. Therefore, you are kindly requested to fill in all the following questions and add comments if necessary. Your responses are of vital importance to this research.

Section One: Student's profile

   Specialty:

Section Two: Linguistic information

1. Are you:

 Monolingual ☐   Bilingual ☐   Multilingual☐

2. Name the language(s) that you have command of:

……………………………………………………………………………………
………………

……………………………………………………………………………………
………………

3. Rate your proficiency in the following languages on a 5-point scale

(1: low, 2: quite low, 3: quite good, 4: good, 5: excellent)

English

French

Standard Arabic

4. How frequently do you use English outside the classroom?

Never ☐   rarely ☐   sometimes ☐   always☐

5. How often do you use English in the following activities? Tick (x) where appropriate:

	Never	**Rarely**	**Sometimes**	**Always**
Listening to music	…	…	…	…
Watching TV	…	…	…	…
Reading books/articles	…	…	…	…
Texting	…	…	…	…
Surfing on the web				

Section Three: Language use and attitudes

6. How do you see the following languages? (Tick (x) where appropriate, multiple choices are allowed)

	Useful	**Colorful**	**Rich**	**Emotional**	**Not useful**
Dialectal Arabic	…	…	…	…	…
French	…	…	…	…	…
English	…	…	…	…	…
Standard Arabic					

7. How difficult is talking about emotional topics when using other languages other than your mother tongue?

☐ Easy ☐ quite ☐ difficult

Justify your answer:

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

8. When speaking to yourself (inner speech), what language do you typically use?

	Rarely	Sometimes	Frequently	always	Not applicable
Dialectal Arabic	….	….	….	….	….
FRENCH	….	….	….	…..	….
ENGLISH	….	….	….	….	….

9. Do you switch between the three languages when you speak to people who understand all of them?

All the time☐ sometimes☐ rarely☐ never☐

If yes, how often do you code switch when engaging in the following practices:

	Rarely	Frequently	Sometimes	All the time	Not applicable
speaking about	….	….	….	….	….

personal matters			82		
speaking about emotional matters	….	….	….	…..	….
speaking about neutral matters	….	….	….	….	….

10. In which of the following languages do you feel more expressive?

	Dialectal Arabic	French	English
WHEN TEXTING	….	….	….
WHEN SPEAKING	….	….	….

Section Four: Language and emotions

11. Which language do you use when expressing the following feelings?

	Algerian Dialect	French	English
happiness	….	….	….
anger	….	….	….
discontent	….	….	….
your deepest feelings			

Talking about sexuality	….	….	….
Talking about social taboo topics	….	….	….
Romantic talk	….	….	….
Praising someone	….	….	….
Talking about religious topics	….	….	….
Swearing/Cursing	….	….	….
Tell an inappropriate joke	….	….	….

12. In which language do you prefer to say this phrase 'words cannot express how how I feel'?

Dialectal Arabic ☐   French ☐   English ☐   other ☐

13. In which language does the expression 'I love you' have a stronger emotional impact on you?

Dialectal Arabic ☐   French ☐   English ☐   other ☐

14. Rate how swear/taboo words in these languages have emotional weight on you

	Weak	Partially strong	Strong	Very strong
Dialectal Arabic	…	…	…	…
French	…	…	…	…
English	…	…	…	…

15. Through what language do you usually curse (justify)?

………………………………………………………………………………………

………………………………………………………………………………………

…………………….......

16. Do you feel like you are a different person when switching from one language to another?

     ☐ Strongly agree

     ☐ agree

     ☐ neutral

     ☐ disagree

     ☐ strongly disagree

If yes, justify your answer saying why and how:

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

………………………………

THANK YOU.