





Identity And Multilingual Issues

Dr. Mohammed EL Farouk ADJEB ^{1*}, Dr. Mouloud AIT AISSA ²

¹ Center for Research in Islamic Sciences and Civilization - Laghouat (Algeria), m.adjeb@crsic.dz,  0000-0002-3581-1650

² University of Mohamed Lamine Debaghin - Setif 2 (Algeria), m.aitaissa@univ-setif2.dz,  0000-0003-3132-414X

*Corresponding Author: Mohammed EL Farouk ADJEB

APA Citation:

AISSA, M.A., ADJEB, M.E.F.A., (2023). Identity And Multilingual Issues , *Journal of Language and Linguistic Studies*, 19(4), 118-128; 2023.

Submission Date: 20/09/2023

Acceptance Date: 19/12/2023

Abstract

The research topic addresses one of the most important contemporary issues, which is identity and issues of multilingualism. This study aims to define what identity is in general, and linguistic identity in particular, in addition to defining the issues of multilingualism in light of linguistic policy planning. We have relied on inductive and analytical methodologies, in order to gain familiarity with the aspects and components of the study, and working on analyzing them in a coordinated and systematic manner, we concluded that language as a reality and an aspiration; The container of identity, the tongue of citizenship, the carrier of cultural and cognitive heritage, and a machine for creative production and cultural advancement. The next challenge lies in linguistic awareness. Within the framework of fortification and openness to others, it is impossible for any society to establish a knowledge system without having a comprehensive linguistic project.

Keywords: identity, multilingualism, linguistic planning, linguistic policy, linguistic preparation.

Introduction

Language constitutes the basic element in the essence of national identity, and it is the cultural stock and the highest symbol that expresses it. Through it, the citizen becomes aware of the heritage of his fathers, through it he lives his era, and through it he breathes his citizenship¹. In addition, language is the common means between individuals, who may not be united by religion or history, but they are united by it. Common interests and language best embody the reunification of those whose backgrounds differ, and for this reason language is considered a reality and an aspiration. The container of identity, the tongue of citizenship, the bearer of cultural and cognitive heritage, and a machine for creative production and civilizational advancement are all important issues. In the topic of research in which we address one of the most important contemporary issues, which is identity and issues of multilingualism; the problem of researching it is that the linguistic reality of any society and nation is characterized by some data that decision-makers must be aware of in planning linguistic policy. For example, the linguistic reality in Algeria is concerned with the existence of local languages and their connection to the Arab, Islamic, African and Mediterranean world, and the impact of the French language on Algerian

Corresponding author.

E-mail addressm.adjeb@crsic.dz

society. In addition, contemporary challenges impose that being open to languages with a pragmatic approach is more than necessary. Because languages open up to us the horizons of the local framework to the outside and the global in order to gain insight into the civilizations of peoples, their knowledge and their progress, and it is preferable to learn about their sciences in their languages rather than translating them.

In view of this, civilized peoples rely in their linguistic planning on the foreign language as needed, and it expresses the perception and ambition of society, and the civilizational and local values of society. And it is selected in particular, after everyone discusses it, and from here the importance of the study becomes clear to us that the next challenge lies in awareness linguist; Within the framework of fortification and openness to others, it is impossible for any society to establish a knowledge system without having a comprehensive linguistic project. Clear features; Harmonious goals; The visions are consistent, and there are many scientific studies that have dealt with issues of identity, but according to my knowledge, I have not come across a specialized study that would enable us to understand the nature of identity and issues of multilingualism in light of linguistic policy planning.

1- Identity "term and concept"

1-1- The concept of identity "language"

The word "identity" is used in terms of linguistic connotation in contemporary literature, to perform the meaning of the French word "identite", which expresses the property of conformity, meaning: "a thing is identical to itself or identical to a similar thing."

¹ Even in modern dictionaries, it does not deviate from this content, as identity is the absolute truth of the thing, or a person that includes his essential qualities, which distinguish him from others. It is also called the unity of the self, meaning: its freedom from contradictions and dispersion, as some viewed it from this angle as: "a statement that expresses the equality and similarity of a subject or phenomenon with itself, or the equality of several subjects with itself." Some of the objects "A" and "B" are identical in terms of identity if and only if all the qualities and relations that characterize "A" are also characteristic of the object "B" and vice versa.²

Identity is a noun in non-Arabic origin, but some translators were forced to use it and derived it from the linking letter, the connection of the predicate to the subject in its essence, which is the letter "it." It is known in French as "identite," in English as "identity," and in Latin as "identitas." Identity among the ancients had several meanings. They are: personification, the person himself, and external existence. They said: "What a thing has is, in view of its realization, it is called reality and essence, and in view of its personification, it is called identity, and if it is taken more generally than this consideration, it is called essence."³ Thus, we can say about the linguistic concept of identity that it means similarity, homogeneity, conformity and unity.

1-2- The concept of identity "terminologically"

The term "identity" is still a subject of disagreement due to the many concepts mentioned in dealing with and explaining this term. Al-Farabi defines "identity" logically as "one of the existents, and not one of the totalities of the categories. It is one of the necessary accidents and not one of the totalities of the affixes that come after the essence."⁴ He also defined "identity" as "his concreteness, unity, personality, privacy, and unique existence."⁵ Ibn Rushd defines "identity" in the same logical framework by saying: "Identity is said synonymously with the meaning that is called existent, and it is derived from id, just as humanity is derived from man."⁶

Professor Muhammad Sabila defines it: “Identity is the sum of the psychological, social, and cultural characteristics that distinguish our nation throughout its long history.”⁷ As for Mohieddin Saber, he defines it as: “the political name of the historical personality, cultural personality, or cultural entity of a group of people in a specific place. It represents the cultural characteristics created by the group to which it belongs, including language, religion, aesthetic and moral values, patterns of social relations, and skills” technology and philosophy of life and death.”⁸ Afif Bahns believes: “Identity is achieved by the accumulated and diverse factors that descend from a human group with common historical, geographical, and human characteristics. National affiliation to this group supports identity, but does not control the definition of its characteristics, which are revealed by the set of actions it performs.” a nation of nations.”⁹

As Rashad Abdullah Al-Shami defines it as “it is the code through which the individual can identify himself in his relationship with the social group to which he belongs, and through which others recognize him as belonging to that group. It is a code whose ethnic elements combine throughout the group’s historical history through... Its creative cultural heritage and the character of its life in its social reality, in addition to the code, identity is also manifested through common external expressions such as symbols, melodies, and customs whose value is limited to being elements declared towards other groups, and they are also what distinguish those who have a common identity from all other identities.”¹⁰

Identity, in this concept, is considered something complex and intertwined at the same time. It represents the past and present of the group and nation. The past includes heroics, glories, victories, innovations, sacrifices and other values and behaviors that have characterized it throughout history in a specific time and place. As for the present, it represents human activity. Which expresses ambition and the desire to live, and this is highlighted by the various social activities that express privacy, uniqueness, and distinction from others.

The concept of identity was stated by Abdul Aziz bin Othman Al-Tuwaijri as: “the fixed, essential, and common amount of general characteristics and characteristics that distinguish the civilization of this nation from other civilizations, and which give the national or national personality a character that distinguishes it from other national and national personalities.”¹¹ This It means that identity is a fundamental specificity of what defines a thing and distinguishes it from others. That is, the intrinsic characteristics of a people, civilization, or nation are what highlight its identity and make it different from others. No matter how much the factor of time intervenes, it does not affect this feature and specificity, just as it exists between an individual. The other is distinction. There is also difference and distinction between peoples, nations, and civilizations, as the nation maintains some degree of characteristics that always make it independent in its identity and originality.

Therefore, identity is a constant and influential principle in shaping the minds of societies and their interaction. Linguistic identity is the window to the personality and the mirror of the mind, and it is the most important ingredient for forming nations, preserving their unity, and building their culture. Language is not just a means of communication nor just a material for knowledge. Rather, it is one of the strongest threads in the fabric of the nation’s interconnections and in solidarity and cohesion, which is the key to development and civilizational building for man. There is no culture without a civilizational identity, no identity without intellectual production, no thought without solid scientific institutions, and no knowledge without cognitive freedom, no knowledge, no communication, and no influence, except in a strong language that is rooted in history and reflects the needs of the times and the necessities of the future.

2- Issues of Multilingualism

2-1- Dilingualism

It means linguistic interface, overlap, and merging, and these things have been automatic since the conquests. There was no linguistic oppression that occurred, but rather the tendency in favor of Arabic occurred without hatred. For example, Arabic and Amazigh have not now become by convention a single Arabic language, and an original Amazigh language. They are from one tree. They have become two merged and overlapping languages. Their lexical structures were homogeneous in a duality that referred one to the other in the context of Algerian society's recognition of its belonging to its cultural references of Amazigh, Arabism, and Islam, and the difference between them in functional distribution, so there was a division of roles between them. The line of authenticity in the home and the line of acculturation in the school thus produced a history and a present preceded by harmony, harmony and linguistic stability, and thus "an Islamic culture was formed whose foundation was the Arabic language, the language of the Holy Qur'an.

This happened in most of the open countries, and it is the result of Inevitably, it erased Coptic Arabic in Egypt, Punic Arabic in North Africa, Nabataean in Iraq, and Latin in the Levant, and prevailed with the victory of its owners who carried religion and civilization, and prevailed in many parts of the country, and imposed itself as a language. The Amazigh language remained in North Africa, sheltering in the mountains and desert areas, which made it, cut off from... The main centers and a rift occurred between the people, and as a result there was a fixed, local language far removed from all the factors of development, until it became local speech, and there was no understanding between its original people."¹²

Moreover, colloquial dialects are considered "linguistic dualism" as well, as they are constant in occurrence and inherent in the linguistic existence itself, and "from What is scientifically proven is that dialects are based, in their flesh and warp, on proper Arabic, and are a branch of it, except for the development of what happened to it in the phonetic aspect and the text aspect."¹³ The Arabs spoke about it in the past when linguistic overlaps began to occur that led to poor performance with what is called the phenomenon of melody in Classical Arabic.¹⁴ Ferguson talked about it when he used the term (Diglossia), which means every society that uses two different languages in daily internal transactions and cannot do without one of the two languages, even for a transitional period.¹⁵ Linguistic/linguistic dualism is not dangerous, as it is a natural entity that does not go extinct and cannot be controlled and cannot be controlled. Linguistic planners limit its area. Rather, they must study, analyze, and extract the interwoven structures to understand this wondrous machine, which is natural language.¹⁶

2-2- Linguistic Ddualism

Whenever bilingualism comes to our mind, the foreign language comes first. For example, in Algeria we find the French language, and this is a natural thing because of the French language's position in the cultural arena and in the Algerian mentality, especially among the elite. However, it must be acknowledged that "French in Algeria is among the currents of Many: a conscious, traditional "bilingual" movement that believes in identity; they are those who sanctify Arabic and would like it to be the normal daily language, but they did not study it well, because their studies were in Franco-Islamic schools and they were imbued with patriotism, and now they do not give up on the language of their bread, French.

There is a "monolingual" Arab opposition movement that sees the enemy's language as yesterday, which must be excluded at all costs through Arabisation, and Arabic is the unifying factor for the Algerians. This movement believes that French is not a way of salvation from the sinking of backwardness, as it is a secondary language among the advanced global languages. A "monolingual"

elitist beneficiary who wants the French language not to be cut off from Algeria because he only controls French and does not look at the world except through French, and does not acknowledge the linguistic globalization that places French at the bottom of the refined languages, and an objective “bilingual” movement believes that French The language of science and civilization and a window to modernity cannot be dispensed with, but it remains in the second rank after official Arabic, and an inter-current “trilingual” movement sees French as the language of the era, but it is a backward language compared to other foreign languages, so its alternative is proposed as English, and a movement fascinated by civilizational blindness “no.” He controls any language. “For them, French is the language of tourism and law, and these people do not have equipment, goods, or industry, but they have influence on decisions.”¹⁷

In light of these conflicting currents, French remains a special axis in the Algerian linguistic environment, as it is the official language in unconstitutional use, and it is the language of bread and social promotion in our current reality, and we are now witnessing the saturation of North Africa with French culture, and for this it has become more than necessary, as Abdel Salam Al-Masdi believes. “But today we are called upon to make it a strategic, long-term ally, and to devise a partnership with it with all its profitable value surpluses.”¹⁸ Bilingualism, which is sometimes formal, has its caveats Hence, opinion experts are consulted when determining linguistic policy.¹⁹ Organizing the areas of use of mother tongues or the local language in an objective and fair manner requires linguistic planning that fully envisions the linguistic movement of the desired language within the various classes of society, the stages that each class needs, how to choose it, the linguistic material that is presented to it and the means of presenting it, and the nature of the linguistic proficiency that it will achieve. Graduates of every stage of education, and believes in society's need to learn a foreign language.

2-3- Linguistic Policy Planning

Those who are least interested in sociolinguistic studies inevitably realize that linguistic planning, linguistic policy, or linguistic preparation are in all cases institutional activities directed and systematic in order to reorganize the elements of the linguistic system in the particular linguistic community, and in a specific period of time to achieve comprehensive goals prepared in advance according to a plan with clear features.²⁰

The term linguistic planning first appeared by Einer Haugen²¹ in 1959 in his article on linguistic standardization in Norway²² (Planning a Standard Language in Modern Norway). The origin of the term (linguistic planning) in the English language: Language planning, then it was translated into the French language with the equivalent: Linguistic Planification. It meant at the time: a method of intervention in organizing and standardizing the linguistic structure.

The concept expanded at the end of the sixties and took another direction to include every systematic intervention that allows for finding effective solutions to the problems resulting from the sociolinguistic situation of a particular linguistic community. This new, expanded concept was defined by: Junudd, Fishman, Rebin, Das Gupta, which is the same group of researchers that used the term: *politique linguistique*.

The two terms, linguistic planning and linguistic policy, remained prevalent and common among specialists, but in the seventies another term appeared in Canada in the province of Quebec, which is the term: linguistic preparation. The adoption of this new term was inspired by Jean Claude Corbeil²³ during his participation in drafting the Language Charter. French in the province of Quebec in 1977.²⁴ All of these terms are linked to comprehensive development at all its economic, social, and cultural levels in a multicultural and multilingual society in particular, in order to find effective means for transferring

knowledge and transforming information, and taking great care to constantly update these means, modernize them, and activate them to strengthen the system of communication between community members.²⁵

Linguistic policies have become a fundamental basis in international systems. All countries of the world adopt linguistic policies according to the local specificities of the sociolinguistic situation of societies. These policies may be declared or undeclared, as we find in America, as it does not announce its linguistic policy based primarily on a preference for a language. The majority is the official local state language that is used in official institutions and public administrations. There are two factors for linguistic policy regarding the multilingual and multicultural social situation:

- **The first factor:** The place factor: Linguistic policy is based on the relationship of language to place and its distribution according to the regions that make up the country's geography. Each region has its own language and culture. The linguistic policy in this case depends on the results of studies of sociolinguistics and geographical linguistics. We find this linguistic policy approved in Switzerland, Canada and Belgium.

- **The second factor:** The individual freedom factor: Linguistic policy is based on the principle of individual freedoms, as the state recognizes the multiplicity of official languages that are used equally in state institutions, and the citizen has the right to use the language that suits him. Linguistic use in this case is a free choice from several available linguistic styles that he resorts to. To the speaker,²⁶ linguistic planning manifests itself in multiple manifestations and procedures, including:

- **Linguistic purification:** clearing the linguistic system of extraneous linguistic elements. We find this procedure in the Turkish experience when Mustafa Kemal Atatürk 1881-1938, in the year (1927) within the framework of the Turkification policy, changed the writing system in the Turkish language,²⁷ and moved from Arabic writing to Latin writing, and filtering the Turkish lexical stock from Arabic and Persian linguistic entries. Planning here is a linguistic procedure by political decision.

- **Language promotion or linguistic reform:** An example of this procedure is the promotion of a language itself from among hundreds of dialects or languages used in a particular society, as happened in Tanzania with the promotion of the Swahili language to become a national language, and the same situation is observed in the promotion of the Malay language to replace the language of the colonizers in the archipelago. Indonesia which is the language that was chosen from among 200 dialects used on the islands of Indonesia.

- **Reviving dead languages:** The best example of this procedure is reviving the Hebrew language, which was an abandoned language within the framework of a civilizational project. My language is a political decision supported by institutional planning led by the Hebrew Academy, aiming to standardize and modernize the Hebrew language.

- **Replacing national languages with foreign languages in education:** This is the prevailing procedure, especially in countries that have liberated themselves from foreign domination, including Algeria's experience in Arabization.

- **Updating vocabulary:** This procedure was adopted in Switzerland within the framework of language development under the supervision of an academic institution in the (Technical Terminology Center). This procedure aims to create a linguistic stock or repertoire, constantly update it, publish it, and generalize its use.

- **Defending the status of a language:** This procedure takes place within the framework of competition between languages, if not conflict, which is the current situation that the dominant global languages are experiencing due to economic power, such as English, French, and other European languages, or the number of their speakers, such as Spanish, Portuguese, Chinese, and Arabic.²⁸ Linguistic policy or linguistic development is every policy adopted by the national state, or any regional

or international organization, regarding a specific language, or a group of used languages subject to its policy, in order to change a linguistic situation for the better, or in order to achieve certain political goals. The linguistic policy is based on the following procedures:

- Conducting diagnostic studies to survey the linguistic situation in the particular community.
- Developing concepts and principles of linguistic preparation based on the data of the diagnostic study.
- Decision making (legislative and executive institutions of the state, regional or international organization).
- Implementing the language preparation plan by adopting the available and pre-prepared means.
- Continuous evaluation of achievements.²⁹

Linguistic policy is then a set of decisions taken at the level of a local authority, or a regional or international organization, based on a specific linguistic situation in order to preserve it, or change it to be in line with the society's renaissance project. We point out here that the term linguistic policy and linguistic planning may sometimes overlap. Some researchers in the field of sociolinguistic studies have the illusion that they are synonymous, and therefore some of them began searching for the difference between the two terms and establishing a demarcation between them. Louis Calvi³⁰ says in this context: "We consider politics to be the totality of conscious choices taken in the field of relations between language and social life" "and specifically between language and life in the homeland."³¹ As for planning, it is the practical, executive aspect of linguistic policy. Louis Calvi pointed to this: "Linguistic planning is the search for the necessary means to implement a linguistic policy, and to put these means into practice,³² given that planning, in its general terminological meaning, is one of the pillars of the institution and the creation of ideas in it. It defines goals, sets policies, and methods of work." "Implementation procedures, good forecasting to reduce errors, and setting time and budget."³³ So, it is an institutional procedure resulting from the existence of a linguistic problem linked to the sociolinguistic or cultural situation in the particular society.

Based on this perception, any linguistic policy can only achieve its goals through strategic planning, which is intended to provide the means to implement and implement this or that policy. Therefore, linguistic planning represents an organized and systematic answer based simultaneously on a political perception and a scientific theoretical framework.³⁴ In all cases, linguistic policy as a comprehensive perception of a specific linguistic situation and linguistic planning as an executive procedure for the political perception in the actual linguistic reality, reflect in their purest form human intervention. In directing and managing linguistic systems, according to an institutional plan with clear features. This intervention has been common since ancient times. We refer here to the project undertaken by Charles Quint (1500-1558), who decided in the year 1550 to make the Spanish language replace the language of the American Indians by envisioning a series of distinct stages for this type of intervention³⁵:

- The stage of thinking about the linguistic problem and analyzing the situation: This matter was specific to a religious issue: Can the teachings of the Christian religion be taught in the Aymara language³⁶ or in the Quechua language?³⁷
- The decision-making stage in this example: using the Spanish language to christen the Indians.
- The implementation stage, or putting into effect the decisions that supposedly required teaching the Spanish language before teaching the Christian religion in this language. Thus, it then becomes clear to us that Charles Quintet's decision constitutes a choice in linguistic policy, while the possibility of putting it into effect on the South American scene constitutes linguistic planning.

Conclusion

Identity is a constant and influential principle in shaping the minds of societies and their interaction. Linguistic identity is the window to the personality and the mirror of the mind. It is the most important ingredient for forming nations, preserving their unity, and building their culture. The linguistic components of an entity

The nation is considered a tributary to any renaissance movement in society, regardless of the human composition of this society, and no society can achieve its strategic goals at the social, cultural and economic levels in isolation from its language. The renaissance of nations throughout the long history of humanity has been accompanied by a linguistic renaissance, and the rapid changes that the world is witnessing at the linguistic, media, and cultural levels in general require the creation of an effective institutional system that can advance the language of society and the nation, and move it from the local to the global by adopting effective methods and easy ways that capitalize on the achievements of the people. Linguistic institutions benefit from global linguistic preparation strategies and plans, within the framework of openness, flexibility, transparency, and non-closure, in light of an open identity that accepts interaction, dialogue, and coexistence with cultures and civilizations. However, this does not mean readiness to melt into any crucible in which the nation's personal elements are erased. Therefore, planning Linguistic policy is based on the extent to which decision-makers are able to diagnose the current linguistic reality with complete objectivity in a way that is consistent with national identity, and on their ability to identify the future challenges facing it in light of the transformations that the world is witnessing due to the globalization movement in all its dimensions and forms, based on the reality of society and the nation by adopting national data and references. Historical and global which works on voluntary linguistic harmony that comes from specialists within the framework of identifying the major strategic milestones working to achieve effective and appropriate linguistic performance in order to create an accurate and exemplary future pattern. Linguistic planning is formulated in terms that are not subject to interpretation and requires a comprehensive survey by defining goals, providing means, and implementing Plan and evaluate the results.

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- ²²- Einer Haugen -1906-1994 A sociolinguistic researcher with promotional origins, a professor at Harvard University in the United States, interested in the Norwegian sociolinguistic situation. He is credited with coining the term linguistic planning beginning in 1959 in a study of his titled:-La planification of a standard language in modern Norvège /Planning for a Standard Language in Modern Norway, *Anthropological Linguistics*, 1/3, 8-21.
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- ³⁴- See: Arab Organization for Education, Culture and Science, (2010), Project for the Advancement of the Arabic Language to Move Toward a Knowledge Society, Episode Three: National Linguistic Policy/Arabic Language, Tunisia, p. 25.
- ³⁵- Louis Calvi, The War of Languages and Linguistic Politics, p. 221.
- ³⁶- The Aymara language is a language that belongs to the Aymara language group, and it is one of the Native American languages that is still spoken by more than a million people. Aymara is an official language in both Peru and Bolivia, along with Spanish and Quechua, and it is also spoken - to a lesser extent - by some Residents of Chile and northwestern Argentina.

³⁷- Quechua (Qhichwa) is a language family that originated in the central Andes, which extend across the western part of South America.

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Authors' biographies

Mohammed EL Farouk ADJEB is a Research Professor "A" and the Director of the Department of Research on Thought, Doctrine, and Dialogue with Others at the Center for Research in Islamic Sciences and Civilization Laghouat - Algeria. He has also served as the Former Head of the Research Team on the Dialogue of Civilizations and the Challenges of Globalization. has extensive experience, having chaired the editing of international collective works and scientific committees for various national and international conferences, books, and magazines.

Mouloud AIT AISSA is a Lecturer "A" in English Language and Literature, specializing in applied linguistics and foreign language teaching at the Department of English Language at Mohammad Laminé Debaghine University, Sétif 2- Algeria. His research interests lie in the realm of applied linguistics and

language teaching in general, with a specific focus on the cultural aspects of teaching English as a foreign language in Algeria.