People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Arts and Languages
University Abderahmane Mira-Bejaia
Department of English

Investigating the Intercultural Awareness of Bilingual and Multilingual Students

Case study: Third year students at the department of Social Sciences at th University of Bejaia

A Dissertation Submitted in Partial Fulfilment of the Requirements for the Master's Degree in Linguistics

Candidates:

Souad Belkaid

Hassiba Agag

Panel of Examiners:

Chair: Dr. Fadhila Kaci

Supervisor: Dr. Samiha Tighilet-Ikene

Examiner: Dr. Chafaa Ouali

2018-2019

Dedication

I dedicate this humble work to my beloved father who supported me all along my studies,

To the candle of my life, my adorable mother, thank you for your prayers, your help and support,

To the memory of my grandfather,

To my lovely sisters: Souhila, Meriem. Special thanks to Siham who is always here in my hard moments,

To my dear brother: Yacine,

To my lovely nephew: Amar and his father Massi,

To my grandparents, uncles and their spouses,

To all my cousins,

To my family in law

Special thanks go to my beloved husband Lyes, who supported me all along my studies and encouraged me to accomplish this work, thank you for always being here

To my dear friends: Biba, Ouardia, Yasmine and Nadia

To my dear friend Hanane Amrane, thank you for your help and advice,

To all my classmates.

Souad.

Dedication

I dedicate this modest work to my precious parents,

To my dear brother Salah,

To my beloved sisters Souhila & Nora,

Who were by my side during all the years of my studies,

To their spouses Anis & Nabil,

To my lovely niece Meriem & my nephew Yasser,

To my dear friends Souad, Ouardia, Siham, Nadia, Yasmine,

And Mr Zebbache Youcef for his precious help to carry out this study,

To all those who supported me and encouraged me.

Hassiba .

Acknowledgements

Praise to Allah,

We would like to express our deepest gratitude to our esteemed supervisor Dr. Samiha Tighilet-Ikene for her efforts to correct this work, for her advice and encouragement in time of great need,

We should also express our thanks to the members of the jury who have accepted to read, correct and evaluate our dissertation,

We would like to express our gratitude to third year social sciences' students who kindly accepted to take part in our research and who provided valuable contribution.

Abstract

The present study investigates the intercultural awareness of bilingual and multilingual third year social sciences students students and aim at shedding light on students' intercultural awareness and their knowledge about the cultures of the language they master. We have opted for a mixed methodology based on quantitative and qualitative methods to test our hypothesis. The quantitative method consists of questionnaires, while the qualitative method is based on interviews; both tools were directed to third year social sciences students. Accordingly, to report the gathered data, we opted for a descriptive statistical analysis. The findings reveal that cultural aspects of a given language are acquired thanks to their original language; meanwhile, language is a means to transmit its culture for the coming generations. Hence, language and culture are interrelated. Moreover, the participants are interculturally aware since they have knowledge about the cultural aspects of the languages they master and this can keep them far from cultural misunderstanding. Finally, the results of the study confirmed our hypothesis that language represents its culture and students mastering two or more languages are aware of those languages' cultural aspects.

Key words: Bilingualism, multilingualism, intercultural awareness, language culture, cultural aspects.

List of abbreviations and Acronyms

AA: Algerian Arabic.

AR: Arabic

BR: Berber.

CM: code mixing.

CS: code switching.

EN: English

FRE: frequency

FR: French.

HV: high variety.

IA: Intercultural awareness.

IC: intercultural competence.

LV: low variety.

MSA: modern standard Arabic.

PER: percentage.

TA: Tamazight.

%: Percentage.

List of Tables

Table 1: Measuring degree of bilingualism……10

Table 2: Functions of high and low varieties of Arabic in Algeria……...……..18

Table 3: Students' gender…….....43

Table 4: Students' age……..43

Table 5: Students' place of residence …….....44

Table 6: Students' field of study…….....44

Table 7: Language Mastery…….....44

Table 8: Factors contributing in the language mastery……45

Table 9: Number of the spoken languages……...46

Table 10: Age of language learning……46

Table 11: Language Preference……47

Table 12: Language Usage……...…...48

Table 13: Levels of language mastery…….49

Table 14: Students' cultural awareness……...…50

Table 15: Students**'** rejection of others' cultures…….50

Table 16: Awareness of languages' cultural aspects…….....50

Table 17: Importance of cultural awareness……51

Table 18: Intercultural awareness and language learning……51

Table 19: Levels of cultural awareness……52

List of Figures

Figure 1: Compound and coordinate bilingualism……..……...……7

Figure 2: A+ASK quartet……**.....**29

Figure 3: Pyramid Model of intercultural competence……**...**….30

The Table of Contents

Dedication…….....II

Acknowledgement……IV

Abstract……..……V

List of Abbreviations and Acronyms……....……...VI

List of Tables……...……VII

List of Figures……...……VIII

Table of Contents……..IX

General Introduction

I. Introduction……1

II. Statement of the Problem……1

III. Research Questions…….....2

IV. Research Hypothesis……...2

V. Aim of the Study……2

VI. Significance of the Study……3

VII. Structure of the Study…….....3

Chapter one: Theoretical Background

Introduction……...5

Section one: Bilingualism

1. Defining Bilingualism……...5

2. Types of Bilingualism……...6

2.1. Early and late bilingualism……..……..6

2.2. Balanced and dominant bilingualism…….…...6

2.3. Compound, coordinate, and subordinate bilingualism……..…7

2.4. Folk and elite bilingualism…….....7

2.5. Additive and subtractive bilingualism……...8
3. Effects of Bilingualism……8
3.1. Negative effects of bilingualism……....8
3.2. Positive effects of bilingualism……..9
4. Degrees of Bilingualism……9
4.1. The minimalist approach……..10
4.2. The maximalist approach……..……..11
5. Bilingual Language Acquisition…….....11
5.1. Primary/ natural context……...12
5.1.1. The naturalistic fused setting…….....12
5.1.2. The naturalistic separate……12
5.2. Secondary context or school bilingualism……...12

Section two: Multilingualism

1. Defining Multilingualism……...……..…13
2. Dimensions of Multilingualism……...…….…....13
2.1. Individual multilingualism…….....14
2.2. Societal multilingualism……..14
3. Benefits of multilingualism……....15
3.1. Personal benefits…….……15
3.2. Cognitive benefits…….……..15
3.3. Career benefits……16
3.4. Communicative and cultural benefits.……16
4. Multilingualism in Algeria……16
4.1. Arabic……..16
4.1.1. Algerian Arabic……....16
4.1.2. Modern standard Arabic…….....17
4.2. Berber……..18
4.3. French……..19
1. Language Contact Phenomena…….……..20
1.1. Code switching…….....20
1.2. Code mixing……...….22
1.3. Borrowing…….....24
1.4. Diglossia…….....25

Section Three: Intercultural Competence

1. Defining Intercultural Competence……27
2. Components of Intercultural Awareness……27
3. Models of Intercultural Awareness……31
   3.1. Compositional types……31
   3.2. Co-orientational types……..31
   3.3. Developmental types……..…32
   3.4. Adptational types……...……..32
   3.5. Causal Process types……32
4. Methods and Tools for Developing Intercultural Awareness…….……33
   4.1. Methods for developing intercultural awareness..…….……....33
   4.2. Tools for developing intercultural awareness…….…….....34
      4.2.1. Classical tools for developing intercultural awareness…….....34
      4.2.2. Innovative tools for developing intercultural awareness…….....34
5. Language and Culture…….34
   5.1. Definition of culture……..…34
   5.2. The relationship between language and culture…….....35

Conclusion……...…36

Chapter Two: Research Design, Methodology, and Results

Section One: Method and Design

Introduction…….38

1. Research Method and Design…….38
   1.1. Design…….38
   1.2. Method…….38
      1.2.1. Quantitative method……..39
      1.2.2. Qualitative method……39
2. Population and Sampling……39
3. Data Collection Tools…….....40
   3.1. Questionnaire……...40

3.2. Interview……..41
4. Data Analysis Procedures……...41

Section Two: Results and Discussion

1. Results……43
1.1. Analysis of the questionnaire.....…….….43
1.2. Analysis of the interview…….53
2. Discussion……...59

Section Three: Limitations, and Suggestions for Further Research

1. Limitations of the Study……..62
2. Suggestions for Further Research……...62

Conclusion……63

General Conclusion……64

Bibliography……66

Appendices

Abstract in French

General Introduction

General Introduction

I. Introduction

Humans need an organized medium of communication in any given social set up; this medium is normally referred to as language (Okal, 2014). Language as a medium of communication is used to fulfil many functions mainly self-expression and communication. Yet, communicating with others requires the mastery of languages, either spoken or written; thus having knowledge about more than one language provides the individual with an opportunity to communication easily. According to the European Commission's (2006), 56 percent of people report being able to speak in a language other than their mother tongues. In other words, as the world becomes more global, people become increasingly bilingual or multilingual. Some individuals are raised in a monolingual or bilingual context, and others learned many languages due to different experiences. Thus, individuals are exposed to diverse customs, ideas, and perspectives from different cultures. Communication does not only require the mastery of languages, but also the mastery of the culture of people with whom the individual is communicating to avoid any cultural misunderstanding. Thus, bilingual and multilingual individuals should raise and improve their intercultural awareness (IA) since they have a varied linguistic repertoire and they are required to interact with people from other cultures, as affirmed by Alshenqeeti and Alsaedi (2012) who argued that "when considering the enormous number of different living languages in the world (approximately 6,500 languages), one can definitely presume that interacting between individuals from different linguistic backgrounds is a common occurrence"(p. 1).Thus, this research is directed of sorting out the essential points that can help bilingual and multilingual students to raise their IA about the languages they master, to help them avoid any intercultural misunderstanding when they are in contact with people from other cultural backgrounds.

II. Statement of the Problem

Technological development and globalization had an impact on individuals. Consequently, knowing more than one language has become a need among speech communities and even among individuals. Nonetheless, communication does not only require the mastery of languages but also the culture of people with whom the individual is communicating. In this sense, Wardhaugh (2002) argued that Edward Sapir, in his studies with Benjamin Lee Whorf, recognized that language and culture are interrelated; there is a strong relationship between them and we cannot understand one concept without making

reference to the other. Accordingly, each individual differs from another in the way they communicate and in the number of languages they use. There are people who master only one language and others who master more; yet, it is also required to master the language's culture to avoid any cultural misunderstanding. In fact, the objective of our study is to show the relation between language and culture mainly showing the IA of bilingual and multilingual students, the case of third year students at the department of social sciences at the University of Bejaia.

III. Research Questions

The present study aims to answer the following questions:

1- Are bilingual and multilingual students aware of the culture of the languages they speak?

2- Is there any relationship between IA, bilingualism, and multilingualism?

V. Research Hypothesis

Our research is based on a hypothesis related to the relation between bilingualism, multilingualism, and the IA. We hypothesize that if students master two or more languages, they will be aware of the cultural aspects of the languages they use, since language represents its culture.

VI. Aim of the Study

Individuals differ from each other in the number of languages they master. Some individuals are raised in a monolingual or bilingual context, and others learned many languages due to different experiences. Thus, Malinowski (1964) stated that "language is essentially rooted in the reality of the culture; the tribal life and customs of people, and….it cannot be explained without constant reference to these broader concepts of verbal utterances" (p.75, as cited in Kuang, 2007). That is, Individuals who master different languages are exposed to diverse customs, ideas, and perspectives from different cultures.

The main aim of this study is to investigate the bilingual and multilingual students' IA. Moreover, our study is an attempt to shed light on individuals', mainly students', awareness of the cultures of the languages they master.

VII. Significance of the Study

Language and culture have attracted researchers' attention and many studies have been conducted on this concern. Most of these research works study the relationship between these two inseparable variables. Still, the number of investigations conducted on the IA of bilingual and multilingual people is limited. Hence, it needs further investigation with different populations and within different contexts. Therefore, this study will be conducted in order to investigate IA the bilingual and multilingual students, as well to prove that language is culture, and culture is language, and being interculturally competent does not only require the mastery of languages, but also the understanding of values, principles and customs which languages transmit through words.

VIII. Structure of the Study

The present study is divided into two main chapters. The first chapter is a theoretical overview of the variables dealt with, i.e. bilingualism, multilingualism, and IA; while the second chapter deals with the research design and methodology as well as the data analysis and interpretation. Furthermore, each chapter is divided into three sections. The first section of the first chapter provides the readers with an overall picture about bilingualism, by explaining the different types of bilingualism, and its positive and negative effects, as well as the degrees of bilingualism and bilingual language acquisition. The second section attempts to define multilingualism, shedding light on its different dimensions and benefits. Additionally, it describes the linguistic situation in Algeria making reference to the three commonly spoken languages, as well as the language contact phenomena code-switching and mixing, borrowing and diglossia which are engendered by the Algerian multilingual situation. The third section deals with IA, its definition as well its components and models. We attempt, in this section, to provide some methods and tools for developing IA. Finally, this section tries to describe language and culture and explain the strong relationship that links them.

The second chapter is the practical part of the study, and it is divided into three sections. The first is devoted to the description of the research method and design, the population and sample of the study, the description of the data collection tools and the procedures followed for the collection and analysis of data. The second section deals with the results and discussion of the questionnaire and the interview. Finally, the third section of this chapter

concludes the study and reports its limitations followed by some suggestions for future research.

Chapter One: Theoretical Background

Introduction

The following chapter will deal with the literature related to the topic of the study; it consists of three sections. The first section is entitled bilingualism and will introduce bilingualism by stating various definitions provided by many scholars. Then, we will move to the types of bilingualism and the effect that the concept has on individuals. The two last elements we are going to discuss are the degrees of bilingualism and the bilingual language acquisition which will deal with the way individuals acquire languages and the various means that lead to bilingual language acquisition. Moreover, the second section named multilingualism will contain; first, the definition of the concept, its dimensions and benefits. In addition to this, we will also tackle multilingualism in Algeria and the different languages that exist in our society and their status. At last, we will present the language contact phenomena such as code switching, diglossia and borrowing which are very common in multilingual societies. Finally, the third and last chapter entitled IA will discuss five main elements. The first elements will be a brief definition of IA; then, we will move to its components and models. After this, we will present some techniques and methods for developing IA. The last element in this section and even in the whole chapter will be language and culture in which we will establish the relationship between the two concepts.

Section One: Bilingualism

1. Defining Bilingualism

Bilingualism means different things to different people. The concept of bilingualism seems easy to define but many contradictory definitions were given by many scholars.

Bloomfield (1933) defined bilingualism as “a native-like control of two languages”(p. 56) ; in this sense, Richards & Schmidt (2002) define bilingualism as the ability to use two languages perfectly, either by individual or by group of speakers such as inhabitants of a particular region. However, Haugen (1953 as cited in Beardsmore, 1986) suggests that bilingualism begins when a speaker of one language can produce complete and meaningful utterances in the other language. Macnamara(1967) as cited in Machova (2015) added that a bilingual person is anyone who possesses a minimal competence in only one of the four language skills: listening comprehension, speaking, reading, or writing, in a language other than his/her mother tongue. In fact, bilingualism is used interchangeably with multilingualism; in this

sense, Baker (2001) states that bilingualism is considered as a broader term which includes multilingualism.

From the above definitions, we can define bilingualism as the ability to understand and/or use two languages by means of writing or speaking. Moreover, bilingualism does not require an equal fluency in both languages.

2. Types of Bilingualism

Researchers classified bilingualism into many different types according to the degree of fluency, age, context, the way language is acquired, etc. This classification depends on the linguistic, cognitive, developmental and social dimensions.

1.1. Early and late bilingualism

Beardsmore (1986) argued that early bilingualism can be defined as a person's acquisition of more than one language before pre-teen stage of the humans' life development, while late bilingualism occurs when the acquisition of the mother tongue is before 8, and the second language acquisition occurs after the childhood language development. According to swain (1972 as cited in Moradi, 2014), early bilingualism can be considered as the bilingual's native language since it is learned at an early age simultaneously with his/her mother tongue. In contrast,Beardsmore (1986) argued that most late bilinguals are considered as non-native speakers of the second language who have not reached the complete competence of the second language evidenced by their use of incorrect grammatical structures, and unability to detect any linguistic ambiguity.

Moradi (2014) classifies early bilingualism into two types, including simultaneous and successive early bilingualism:

- Simultaneous early bilingualism occurs in situations where a child learns two languages at the same time, from birth.
- Successive early bilingualism occurs in situations where a child has already partially acquired a L1 (first language) and then learns a L2 (second language) early in childhood.

1.2. Balanced and dominant bilingualism

According to Peal and Lambert (1962, as cited in Moradi, 2014), the difference between balanced and dominant bilinguals is built upon the relationship between the fluency and proficiency of the languages that bilinguals master. Balanced bilinguals are those who have an

equal degree of proficiency and mastery of both first and second languages; while dominant bilinguals are those individuals whose proficiency is higher in one language than the other.

1.3. Compound, coordinate, and subordinate bilingualism

Weinreich (1953) proposed a system called the bilingual storage system and distinguished between levels of representation and types of memory organization (as cited in Roberto Ramírez Heredia, 2015). According to weinreich (1953, as cited in Moradi, 2014), compound, coordinate, and subordinate deal with the properties of how two or more linguistic codes are organized and stored by individuals. In compound bilingualism, individuals learn two linguistic codes in the same environment, storing them in one meaning unit. While in coordinate bilingualism the languages are learned separately, at different contexts, and stored separately in two meaning units. In subordinate bilingualism, individuals often use their first language to subordinate the second language. Specifically they are considered to possess two sets of linguistic codes, but only one meaning unit, which is accessible merely through their L1.

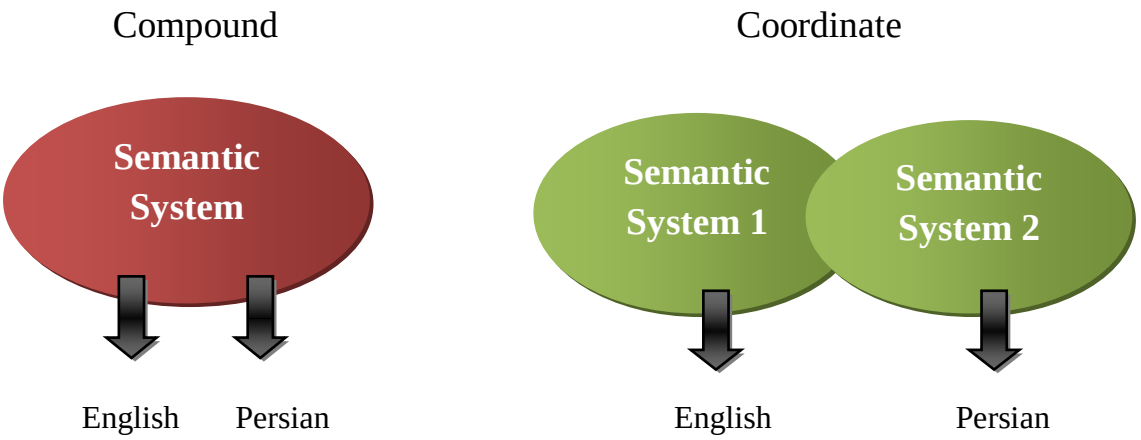


Figure 01: Compound and Coordinate Bilingualism (Moradi, 2014).

1.4. Folk and elite bilingualism

Fishman (1977, as cited in Moradi, 2014) states that bilingualism can be classified according to the social status of language into: 'folk' and 'elite' bilinguals.

> Folk bilinguals are often minority language community whose own language does not have a high status in the predominant language society in which they dwell. In contrast to folk bilinguals, elite bilinguals are those who speak a dominant language in a given society and also those who can speak another language which provides them additional value and benefit within the society(p.109).

1.5. Additive and subtractive bilingualism

Lambert (1974, as cited in Moradi, 2014)depicts that "depending on how one's L2 influences the retention of one's L1, bilinguals can be classified into additive bilinguals and subtractive bilinguals" (p.109).It means that, bilinguals who add a new language to their linguistic repertoire without losing the first language are called additive bilinguals. However, the subtractive bilinguals are bilinguals who lose their competencies in the first language when they acquire a second one.

3. Effects of Bilingualism

Scholars got confused whether to give a negative or positive opinion about bilingualism. Therefore, "researchers faced problems in identifying the conditions under which bilingual experiences are likely to retard or accelerate growth"(Sampath, 2005, p. 2048).In this sense, Cummins (1976, as cited in Sampath, 2005) added that the positive influence of bilingualism can be achieved by attaining a high level of threshold in second language while a failure to attain a minimum threshold level of competency will have a negative effect. Bilingualism's effects, either positive or negative, can affect cognition, intelligence, language development, education, personality, etc.

3.1. Negative effect of bilingualism

According to researchers, bilingualism affects individuals negatively. It is negative in a way that it leads to language mixing and language confusion which causes decrease in intelligence and reduction in the ability to think (Reynold, 1928, as cited in Al-Amri, 2013). Moreover, Appel and Muysken (1987) argued that bilingualism affects the linguistic skills and personality development. That is to say that, humans have a certain capacity for language learning; thus, when an individual is proficient in one language his capacities for learning another language become fewer. Concerning personality development, it is believed that speaking two languages has detrimental effect on identity and personality which leads to tension and emotional lability or imbalance. Until the 1960s, research on bilingualism found that it has a negative impact on individuals' intellectual, emotional and educational development.

3.2. Positive effect of bilingualism

After the 1960s, many researchers investigated the positive impact of bilingualism. It has been acknowledged that being bilingual has a positive effect on intellectual growth: it enhances the mental development, it makes students more flexible when thinking and have great sensitivity to language, as it makes them better in listening (Crosby & Prescod, 2009). In addition, Bonfiglio (2017) cited in her article some benefits of being bilingual. She showed that being bilingual has cognitive benefits in a way that bilinguals adjust better to changes in the environment since they are exposed to more than one language; the bilinguals are also better than the monolinguals in multi-tasking and attention activities. In this sense, studies have shown that speaking two languages helps the brain to multitask, memorize, and be global-minded at an early age because the individual is surrounded by different cultures (Takala, 2016). Furthermore, Raguenaud (2009, as cited in Takala, 2016) claims that bilinguals have the competitive advantage in the workplace; it means that they have more opportunity to get a job since the labour market increasingly requires the knowledge of more than one language. It can also provide the bilingual with an opportunity to work abroad.

4. Degrees of Bilingualism

When describing the concept of bilingualism the most important feature to figure out is the degree and the level of proficiency in using languages. Maftoon & Shakibafar (2011) argue that the concept of bilingualism involves the question of degree, the degree of individual's knowledge and proficiency of the languages she/he uses. Weir (2000) claims that bilingual speakers differ in the use the languages when communicating, depending on various factors, different settings and contexts, and have different levels of proficiency. Besides, Chin & Wigglesworth (2007) define the degree of bilingualism as the level of linguistic proficiency that an individual must achieve to be considered a bilingual. McNamara (1969, as cited in *Fornůsková*, 2011) asserts that the degree of bilingualism should not be understood as a one-level phenomenon, but as degrees of proficiency in all four language skills (speaking, listening, writing, and reading) and at all linguistic levels (phonological, grammatical, semantic, stylistic, and graphic) in both of the bilingual's languages. Chin & Wigglesworth (2007) point out that the degree of competence in both languages is greatly influenced by the way each language is used, and this differs greatly from individual to individual. Thus, the degree of proficiency in each of the language skills and at every linguistic level is viewed as a continuous chain that varies from one speaker to another. In other words, the level of

proficiency in the language that a person speaks is influenced by the usage of each language and its functions; consequently, it differs from an individual to another at the degree of competence at all levels of language skills. According to Mackey, (1996 as cited in Vuorinen, 2008) assessing language skills (listening, reading, speaking and writing) at phonological, grammatical, lexical, semantic, stylistic, and graphic levels will create a series of continua that will be efficient in measuring the degree of bilingual proficiency.

The following table presented by Romain (1995) demonstrates a categorization of language skills in the languages used which are measured in five linguistic levels.

Skills	**Levels**				
	Phonological/ Grammatical A B	Lexical A B	Semantics A B	Stylistic A B	Graphic A B
Listening					
Speaking					
Reading					
Writing					

Table 1. Measuring degree of bilingualism (Romain, 1995, p. 13)

Researchers in the field of linguistics agree about the difficulty of measuring language proficiency since it is abstract. Romain (1995) states that many researchers have come to the conclusion that language proficiency cannot be divided into isolated components, but has to be measured as a whole, consisting of certain variables such as the ones shown in the table above. Thus it is somehow difficult to assess the language proficiency. Nevertheless, linguists and researchers suggested different classifications that determine the level of proficiency within bilinguals.

Linguistics specialists differ in the definitions they give to bilinguals taking into consideration the degree of languages' proficiency and the limit that an individual must reach to be considered a bilingual. Lee (2007) states that two main approaches emerge when it comes to the definition of bilingualism: the minimalist and maximalist approach.

4.1. The minimalist approach

Haugen (1953, as cited in Lee, 2007), who is considered to be a minimalist, defines bilingualism as any situation where an individual can simply produce complete meaningful utterances in an additional language. McNamara (1967, as cited in Lee, 2007) states that

anyone who possesses a minimal competence in an additional language in any of the language skills is considered to be a bilingual. In this sense the minimalist approach of bilingualism means a person's ability to do minor activities in a second language with only small knowledge of that language. In other words, bilingualism means having a minimal linguistic competence that could help the speaker to communicate in a second language.

4.2. The maximalist approach

According to the definition of Bloomfield (1933), bilingualism is "a native-like control of two languages" (p. 56); that is to say, an individual must reach a high level of proficiency in both languages to be considered as a bilingual. Hence, the maximalist approach defined bilingualism as the individual's ability to accomplish all the activities they want in all the languages they pretend to be bilingual in. As Lee (2007) indicates, the maximalist definition eliminates many people who consider themselves to be bilinguals. Based on the definition of the maximalist linguists, many of Algerians are considered to be monolinguals because their level of competence in French (FR), for instance, is lower than their proficiency level in Arabic (AR) and Kabyle mainly that FR is a foreign language in Algeria.

5. Bilingual Language Acquisition

Bilinguals have always been described differently. Yet, we all agree that they share a common activity which is using more than one language, these languages are acquired and learned in different ways at different periods of their lives. Chin & Wigglesworth (2007) state that if we put any number of bilinguals together there will not be a perfect match in any of their bilingual experience. In fact, individuals learn and acquire in different contexts some of them learn both/all languages at home others acquire one language at home and the other at school, etc.Chin & Wigglesworth (2007) point out that in each of these domains (home, school, work, traveling, etc.) there will be further differences, and bilinguals cannot share the same experiences even though their profiles may be similar. Morgensternnova (2011, as cited in Machová, 2015) distinguishes two different kinds of bilingualism according to the way in which an individual acquires a second language. The first is called the primary or the natural context, and the second is the secondary context or school/planned bilingualism.

5.1. Primary/natural context

Morgensternnova (2011, as cited in Machová, 2015) explains that if the acquisition occurs in a bilingual environment such as long-term residence abroad when the individual visits a local school or university or at home when parents or siblings use that language with the child, it is a natural or a primary context. Robbert (2017) further clarifies the natural bilingualism by giving an example of a family in which all the members speak a language which is different from the local one. In this situation, every member of the family speaks one language at home and another outside home. Robbert adds that, in this case, bilingualism is considered natural since they have no choice to use one language or the other. Chin & Wigglesworth (2007) state that the primary context refers to the situation where a child acquires both languages in a naturalistic setting without any structured instructions. They added that children acquire both languages in a primary context as a result of natural input in the environment; this input is generally provided by parents, or other sources such as extended family and wider community.

According to Chin & Wigglesworth (2007), a further distinction can be made within the primary context, it consists of naturalistic fused and naturalistic separate.

5.1.1. The naturalistic fused setting

It refers to the situation when the infant is exposed to both languages in the same context.

5.1.2. The naturalistic separate

Referred to as one-parent, one-language**,** it is applied when two parents are from different regions and speak different languages, the child then receives one language from one parent and the other from another parent. This separation may also be made with other interlocutors like siblings or grandparents.

5.2. Secondary context or school bilingualism

Chin & Wigglesworth (2007) refer to school bilingualism as the situation when the child acquires one of the languages in a structured setting, usually school. School or secondary context is called planned bilingualism according to Robbert (2017) and it regards those bilinguals who acquire their languages because of planned strategy that normally parents decide. School bilingualism is defined in Hoffmann (1991) as a bilingualism which is involved with formal language teaching at school, during which the learner does not have much opportunities to practice the language outside the classroom environment.

Section Two: Multilingualism

1. Defining Multilingualism

Multilingualism, also referred to as linguistic diversity, is derived from two Latin words namely "multi" which means many and "lingua" which refers to language (Okal, 2014). Multilingualism was given different definitions by many scholars. Yet, Hoffman (1991) defined multilingualism as a multitude of situations where two or more languages are in contact with each other rather individually, socially, or across nations. Additionally, multilingualism can be regarded as the co-existence of several languages within a society or an individual (Lyon, 1981).

Conversely to the above definitions, some researchers use the term multilingualism interchangeably with bilingualism. In this respect, Okal (2014) states that since the prefix "multi" refers to more than one, both bilingualism and multilingualism will refer to the use of more than one language. However, Li (2008, as cited in Cenoz, 2013) defined a multilingual individual as "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading)" (p.5). Besides, European Commission (2007, as cited in Cenoz, 2013) defines multilingualism as "... the ability of societies, institutions, group and individuals to engage, on a regular basis, with more than one language in their day-to-day lives" (p.5).

Many contradictory definitions were given to the concept of multilingualism. From the reviewed literature, we can define multilingualism as the existence of more than two languages either within individuals or society.

2. Dimensions of Multilingualism

Scholars and researchers in the field of linguistics use the concepts of multilingualism and bilingualism interchangeably, by defining them as the ability to use more than one language in addition to the mother tongue within an individual or a community. Thus numerous studies have been conducted on the notion of multilingualism. In her book, Mckay (1996) stated that multilingualism has been studied as an individual and as a societal phenomenon. She added that in individual multilingualism, questions such as: how an individual acquires two or more languages? How are they represented in his/her mind? And are they proficient enough to use those languages? Should be asked. Additionally, societal

multilingualism refers to the status and the roles of a language in a given society, attitudes towards that language and its uses.

2.1. Individual multilingualism

Aronin (2018) discussed this kind of multilingualism as follows:

> Individual multilingualism is related to the personal sphere and covers the acquisition and use of several languages by an individual. It deals with an individual's ability to master, and appropriately use, two or more languages, and includes language-related physical abilities and neurological processes taking place in the brain, in healthy, challenged and gifted individuals (p.4).

According to Cenoz (2013), within individual multilingualism, there can be great differences in the way of languages' acquisition and their use. She states that "an individual can acquire the different languages simultaneously by being exposed to two or more languages from birth or successively by being exposed to second or additional languages later in. These experiences are related to the organization of bilingual memory" (p. 5). Sridhar (1996) added that multilingualism can be studied "as an individual phenomenon, issues such as how one acquires two or more languages in childhood or later, how these languages are represented in the mind and how they are accessed in on-line production and comprehension, become central" (p. 47).

In this sense, individual multilingualism is defined in terms of languages' mastery of a person focusing on his/her capacity of well using those languages, in addition to the manner and the age of acquisition.

2.2. Societal multilingualism

Societal multilingualism defined in Aronin (2018) as the contexts, circumstances, order, manner and routines of use of languages in different kinds of communities, organizations and groups; that is to say, the way that different terminologies are used within a certain society. Sridhar (1996) described societal multilingualism as follows:

> As a societal phenomenon, one is concerned with bilingualism in its institutional dimensions, i.e., with issues such as the status and roles of the languages in a given society, attitudes toward languages, determinants of language choice, the symbolic and practical uses of the languages, the correlations between language use and social factors such as ethnicity, religion, class, and others (p.47).

In her article, Aronin (2018) also explains that societal multilingualism means all the uses of three or more languages (organized and unorganized) and the handling of more than two languages by some or all the members of a society. Sridhar (2002) defines societal multilingualism as a phenomenon which is concerned with multilingualism in its institutional dimensions, i.e., with issues such as the status and roles of the languages in a given society, attitudes towards languages, determinants of language choice, the symbolic and practical uses of the languages. Aronin (2018) further asserts that the existence of societal multilingualism in a country or a region does not necessary involve the use of all languages by all citizens at the same degree of proficiency. In other words, speakers do not have to use and do not have to know all the languages that exist within the community they live in.

3. Benefits of Multilingualism

Multilingualism brings benefits to both society and individuals in both personal and professional life, and the degree by which it impacts specific individuals varies. With respect to this, Bialystok & Hakuta (1994, as cited in Smith, 2017) claimed that the knowledge of more than one language makes the individual sensitive to linguistic, social, cognitive, and communicative elements that he might be aware of.

Therefore, knowledge and use of other languages can be linked to the ability to understand literature in its original language, develop critical thinking, creativity, communicate with people from these cultures, etc.

Smith (2017) classified the benefits of multilingualism in four distinct parts.

3.1. Personal benefits

This refers to the ability to understand and enjoy literature, movies, news, films, music, etc. in the original language.

3.2. Cognitive benefits

Multilingualism is beneficial in a way that it enhances the individuals' abilities of analyzing and thinking critically in order to appraise information and meaning using the analytical cognitive strategies and control. Multilinguals have different ways of envisioning and reacting from monolinguals. Moreover, multilingualism helps developing creativity, social skills and thinking (fluency, elaboration, originality, and flexibility). Multilingualism can also serve as a means of delaying Alzheimer disease and Dementia.

3.3. Career benefits

This includes increased employability. In fact, people who know at least two languages or more are more likely to be retained for a job than monolinguals and this is due to globalization and the increasing need for linguistic competence in the work place. Accordingly, applying for a job requires a rich linguistic repertoire.

3.4. Communicative and cultural benefits

Knowledge of many languages is a key to appreciation and understanding of people of other cultures. It offers the possibility to communicate and interact with other people from these cultures which help in developing one's open-mindedness and IA.

4. Multilingualism in Algeria

Algeria and other countries of North Africa have always been linguistically and culturally diverse nations, because of the contact with invaders from different regions of the world with different languages and cultures which led to the creation of multilingual and multicultural countries. Queffelec (2002, as cited in Hassaine, 2011) explained that the succession of the invasions and the occupation of the maritime counters and the great agglomerations engendered the establishment of languages and various linguistic dialects. Moreover, Chemami (2011) argues that the linguistic situation of Algeria is plurilingual because there are four spoken languages: literary AR, Algerian Arabic (AA), Tamazight (TA) and FR. It is somehow difficult to know the exact number of speakers of the cited languages but it is declared in Leclerc (2014) that 85% of the Algerians speak AR, while 15 to 30% speak Berber (Br) among them, there are the Chaoui, Kabyles, Mozabites, and Tuareg, and up to 60% of the whole population speaks FR. As we can see the AA is the main language in Algeria and the most spoken as a native language by Algerian citizens.

4.1. Arabic

In the past, AR was classified into classical AR which is the language of the Holy book, Quran, thus it was the high variety (HV) used in education and institutions, and colloquial AR which was the low variety used for people's daily communication (Ferhat, 2015). Now another classification is made: the AA and the Modern Standard Arabic (MSA).

4.1.1. Algerian Arabic.

AA is defined in Kerma (2018) as the mother tongue of the majority of the Algerian people, and it is the variety that they use in oral communication for everyday-life situations and all interpersonal interactions. Besides, it is the result of a mixture of North African AR

dialects with different languages spoken in Algeria. Adouane & Dobnik (2017) point out that "the language contact between many languages, throughout the history of the region, has resulted in a rich complex language comprising words, expressions, and linguistic structures from various AR dialects, different BR varieties, FR, Italian, Spanish, Turkish as well as other Mediterranean Romance languages" (p.1). Thus, modern AA can be defined as Algerian dialects mixed with other languages, and it is used by 85% of Algerian citizens in their daily life communication and is considered to be their mother tongue.

Souag (2000, as cited in Adouane & Dobnik, 2017) gives a description of the characteristics of AA. This later is different in many aspects (vocabulary, pronunciation, syntax, etc.) compared to the rest of AR varieties, and the main common characteristics between them is the use of non-standard orthography where people write on the basis of their pronunciation. According to Kerma (2018), the AA is a non-stable variety and it changes over time. This later argues that this AR variety is "stigmatized essentially because it is not codified" (p. 137). Hence, a person who speaks only AA is considered illiterate for the simple reason that it is not taught and learned in schools. In fact, studying oral languages such the Algerian dialects is very challenging, due the unavailability of dictionaries, morphological and syntactic analyzers. Harrat, Meftouh & Abbas (2016) state "that Algerian dialects are spoken languages and there are no established rules to write them; consequently, the same word could have many orthographic forms which are all acceptable since there are no writing rules as reference" (p. 384). Kerma (2018) asserts that even though the AA is an oral language, which is regarded as low variety, but its increasing use in different domains such as mass-media, radio and some newspapers will develop it.

4.1.2. modern standard arabic

MSA, generally referred to as (*Alfus'ha* in AR), was established as the Algerian official language by the constitution of 1963 and considered as HV used in formal discourse and official writings. "MSA is the variety of AR which was retained as the official language in all Arab countries, and as a common language. It is essentially a modern variant of classical AR" (Harrat, Meftouh & Abbas, 2016, p.385). Aziz (2015) defined MSA as:

> A standardized register of literary Arabic used in a variety of formal discourse and writing in the Arabic speaking world today. Modern standard Arabic is a direct linguistic progeny of an older version of literary Arabic called "fuṣḥá al-turāth," or commonly known as Classical Arabic. Classical Arabic existed as a spoken language of the Arabian Peninsula between the seventh and ninth century, and is also the written language of the Holy Qur'an. While there are linguistic differences between Modern standard

> Arabic and Classical Arabic, they both refer to the formal, standardized register of Arabic that contrasts against other informal, non-standardized dialects of Arabic, such as Algerian Arabic (p.3).

Harrat, Meftouh & Abbas (2016) added that MSA is not acquired as a mother tongue, but is rather learned as a second language through education or due to the exposure to formal broadcast programs such as the daily news, religious speeches ,T.V. shows, and newspapers.

AR in Algeria and its dialects are used in different forms for different functions in the society. The following table shows the different uses of the AR language in Algeria.

High form	Low form
MSA	AA
Official language of the country Political speech Religious activities Newspapers Education	Mother tongue Used constantly in all ordinary conversations Folk literature Daily street speech, market, etc.

Table 02: Functions of high and low varieties of Arabic in Algeria adapted from "French and Algerian Arabic in a Bilingual Situation. Case Study of Tlemcen Speech Community" (Hassaine, 2011, p.38).

4.2. Berber

The name Br refers to the first indigenous peoples who inhabited North Africa. These are also called Amazigh. According to Humbaraci (1966, as cited in Djabri, 1981), "the Berbers, apparently, are one of the oldest races in the world, no one seems able to trace their origins" (p.15). Br language is considered as the native language of the Algerian people. Hansen, Jepsen & Jacquelin (2017) estimate the TA -speaking population to be around 11 million people, or 1/3 of Algeria's total population. They are grouped in five different regions of the country: 1. the Kabylia region which represents one of the main areas where kabyle is still used, it is situated in the north-east and represents 50% of Algeria's Amazigh; 2. Aurès in the east Chenwa, a mountainous region on the Mediterranean coast of the west of Algiers, mainly in Cherchel and Tipaza; 3. Mzab in the south (Taghardayt); and Tuareg territory in the Sahara (Tamanrasset, Adrar, Djanet). Many small Amazigh communities also exist in the south-west (Bechar) and in other places scattered throughout the country (Tlemcen). In addition, other important cities like Algiers, Blida, Oran, Constantine, etc., which are historically and culturally Amazigh, have been Arabized over the years, succumbing to a gradual process of acculturation. In 2016, TA became an official language in Algeria, after the

arabization policy whose main aim is to restore the arabo-islamic identity and erase TA language and culture (Indigenous peoples in Algeria, 2011).

It exists three different alphabets that are used in TA language which are: the Tifinagh, the Latin, and the AR. Accordingly, Achab (2001) reported that TA has its own system of writing called Tifinagh, and specialists refer to its old version as Libyc or Libyan to distinguish them from the Tifinagh used, for instance, among the Tuareg. Even though the use of Tifinagh is widely extended in North Africa, the majority of the existing writings are realized in a Latin script system which is used by various languages in the world offering TA a chance to be known and be universal like other languages. The Latin script system has been largely selected in writing TA today in institutions, schools, universities and in literary and scientific circles. The AR script is also recommended in writing TA because of the familiarity of its speakers with the AR letters, and the ability of this later to represent a large number of TA's sounds.

4.3. French

FR is nowadays one of the main languages that occupy an important place in Algerians' daily life communications. This is mainly due to the 132 years of FR colonization which has greatly influenced their culture and identity. FR invaders came to Algeria in 1830 and started to suppress and destroy the Algerians' native cultures and languages. Their authorities have implemented some policies in order to impose the FR language and culture on indigenous population, and realize their "civilizing mission" which consisted of the *Frenchification* of the colonized population. Benrabah (2014) declared that "the colonizers, who were under the influence of nineteenth-century language attitudes, strongly believed in the superiority of their language and culture, thus, they targeted the native tongues and made native elites believe they had no history or civilization" (p.44). The invaders spread progressively their language by destroying the mosques and educational institutions they found, as well as everything related to Islam and AR, and forbid teaching the AR language which was regarded as the language of underdevelopment.

The colonists made many social and educational changes; they renamed villages and cities, used FR in administrations, media, justice, and schools, and considered it as the first language of Algeria. After the independence, FR language has been strongly present in the Algerian society in which institutions functioned in FR. This later was considered as the language of knowledge and sciences, therefore scientific courses in universities were taught in FR. We can notice that even after the arabization era, FR is still widely used in Algeria, and

considered as a mother tongue in certain educated families. Ferhat (2015) stated that FR is largely understood since18 million Algerians can read and write FR and 111 000 people speak it as their native language. Furthermore, Calvet (1974, as cited in Hassaine, 2011) affirmed that statistically, Algeria is the most francophone country among the old colonies.

Algeria is a multilingual community which is characterized by language variation, thus this situation led to the rise of many linguistic phenomena such as diglossia, CS, code mixing (CM), and borrowing.

1. Language Contact Phenomena

Language contact phenomena in bi- and multilingual communities have attracted researchers' attention in the last decades. It is so not surprising that linguists and specialists in the field have widely discussed and studied it from different views and perspectives, among these phenomena, focus will be on CS, CM, borrowing, and diglossia.

5.1. Code-switching

In bilingual and multilingual communities, where two or more languages are present in daily life communication, speakers tend to use different languages in different situations, and switch between languages they have knowledge in to fulfill a specific function while communicating. This phenomenon is called CS. Lesley & Muysken (1995) defined CS as "the alternative used by bilinguals of two or more languages in the same conversation" (p.7). In this sense, Thomason (2001) affirmed that CS "is the use of material from two (or more) languages by a single speaker in the same conversation". Moreover, Gumperz (1973, as cited in Ferhat, 2015) explained that when the speaker switches from one language to another, it means he just uses the second language as an alternative to the first language due to some reasons. From these definitions, we can understand that CS is the situation in which a speaker shifts from one language to another so that she/he could fulfill a specific function and convey a meaningful message.

In fact, there are many factors that push the multilingual speaker to code switch (psychological and linguistic factors mainly). Benguedda-Kesraoui (2017) cited some major reasons that lead individuals to code switch. The first reason is the lack of vocabulary in the target language; that is to say, the inability of the speaker to convey his/her message correctly due to the lack of some lexical items or lack of knowledge of words in a specific topic of the base language. For instance, scientific topics generally require vocabulary that the speaker does not fully master in the language he/she is speaking which pushes him/her to fall back on other languages to fulfill his/her communicative purpose. It is the case of many Algerian

people, especially students who need to switch between BR and AR to FR to talk about technical, scientific and literary topics since it is considered as the language of technology and scientific research. Multilingual speakers can also code switch for diverse sociolinguistic and psychological purposes; commonly to express solidarity with other speakers or social groups, additionally, Holmes (2001, as cited in Benguedda-Kesraoui, 2017) stated that an individual may switch to another language as a signal of group membership and shared ethnicity with an addressee. CS happens also when the speaker wants to include or exclude individuals from a conversation. For instance, two BR speakers who are communicating using BR in a FR-speaking place, they do not only exclude FR-speakers from the conversation, but they will feel a kind of privacy and intimacy, due to the inability of the FR person to understand their conversation. Benguedda-Kesraoui (2017) added that:

> Code switching may also occur in other cases: to continue in speech in case speakers are unable to express their thoughts. It can also occur in a variety of degrees, whether it is used at home with family and friends or with superiors at the workplace (p.26).

In addition, individuals may use specific codes when they communicate with friends or relatives, but the presence of a superior or stranger makes them shift into another language. For example, the language that an Algerian student uses when she/he speaks with his/her mate at the university is different from that one he uses with his/her teacher. Thus, the linguistic code that a speaker uses depends on the nature of his/her relationship with the addressee. Accordingly, sociolinguists and researchers classified CS into three different types: tag-switching, inter-sentential switching and intra-sentential switching.

- Tag-switching: refers to the inclusion of tag phrases or words such as “you know”, “I mean”, etc., and as Al Heeti1 & Al Abdely (2016) explain “Code switching involves inserting a tag or short phrase in one language into an utterance that is otherwise entirely in another language” (p.11). It is the simplest type of CS since it does not require a high degree of proficiency in the languages used.
- Inter-sentential switching: “Code switching involves shifting at sentential boundaries where one clause or sentence is in one language and the next clause or sentence is in the other” (Al Heeti1 & Al Abdely, 2016, p.11). Starting a sentence in FR and finishing it in English (EN) like in: “je ne peux pas venir, I’m so busy” is an example of inter-sentential CS. This type of CS requires a certain degree of fluency in both languages.

- Intra-sentential switching: occurs in the middle of the sentence at sentential, clausal or word level. In fact, intra-sentential is regarded as the most complex type of CS, which involves the mastery of both linguistic codes.

5.2. Code mixing

When people tend to communicate with others they choose a code to express themselves. This code can be either understood or not by others, especially in multilingual communities. Therefore, speakers tend to incorporate words or even phrases from another language to make the interlocutors understand their speech. This code alternation is referred to as CM.

CM refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence (Bhatia & Ritchie, 2004 as cited in Kim, 2006).

Wardhaugh (1992, as cited in Mabule, 2015) indicated that "conversational code mixing involves the deliberate mixing of two languages without an associated topic change" (p.341). This means that code alternation does not affect the meaning or make a change in the topic and it may involve different levels of language such as morphology, lexis, etc. In this sense, Muysken (2000, as cited in Fitria, 2014) claims that the term CM refers to all cases where lexical items and grammatical features from different languages occur in a sentence. Moreover, Halmari (2004) argues that CM is the mixing of two codes in speech or within a conversation. Accordingly, we can define CM as the alternation between two or more codes within the same discourse in a multilingual society, without affecting the meaning of the message.

CM happens when people mix two or more languages in discourse without doing any effort to do mixing (Nababan, 1984 as cited in Fitria, 2014). However, according to Kim (2006, as cited in Fitria, 2014), there are many factors that make people use CM. Among these factors are the following:

- Bilingualism: Most of the world's population is bilingual or multilingual. Thus, CM is a very common phenomenon in the multilingual societies.
- Speaker and Partner Speaking: Individuals communicate to express their thoughts and feelings. In order that communication takes place, there should be a speaker and a partner who both master two or more languages to make use of CM if necessary.

- Social Community: Individuals live in communities where they are required to interact with others. Since the majority of communities are either bilingual or multilingual, individuals are influenced by the social communities and the use of two or more languages in discourse can emerge.
- Situation: CM appears mainly in daily communication, in which an individual feels relaxed and tends to speak with an informal language.
- Vocabulary: When there is a lack of words or expressions in one language, people tend to replace these words or expressions with other ones from another language. The two codes can be combined together to form CM.

Different processes of CM: The distinct process of CM includes insertion, alternation, and congruent lexicalization.

- Insertion: According to Muysken (2000, p.3):

> Approaches that depart from the notion of insertion view the constraints in terms of the structural properties of some base or matrix structure. Here the process of code-mixing is conceived as something akin to borrowing: the insertion of an alien lexical of phrasal category into a given structure. The difference would simply be the size and type of element inserted, e.g. noun versus noun phrase.

The insertion can be defined as the insertion of an item or a constituent from one language to the structure of the other language. It means that a single constituent from language two is inserted into the structure of language one. Therefore, Muysken (2000) mentions that insertion is frequent in colonial settings and migrant communities; in such settings speakers are proficient in the languages used in that communities.

- Alternation: "Language alternation is a normal, common, and important aspect of bilingualism" (Grosjean, 1982, p.46, as cited in Kim, 2006). According to Muysken (2000), the process of alternation is a common phenomenon in bilingual and multilingual communities. Moreover, Muysken (2000) added that there is an alternation between the structures of the languages; a constituent in language one is followed by another one in language two.
- Congruent lexicalization: Congruent lexicalization is similar to language variation and style shifting; thus, switching is grammatically unconstrained and can be characterized in terms of alternative lexical insertions. In other words, the grammatical structure is shared by two or more languages and words from each language are inserted randomly.

5.3. Borrowing

Interest in the study of borrowing started with the work of Haugen in the 1950's. Weinreich (1953) was interested in the study of the impact one language has on another in a cultural contact situation (cited in Hoffer, 2002). This contact imports some linguistic items from one linguistic system to another and that is what we call borrowing.

Thomason & Kaufman (1988, as cited in Alvanoudi, 2017) argued that borrowing is "the incorporation of features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features". Moreover, Aikhenvald (2006) stated that borrowing is the transfer of features from one language to another as a result of language contact. Additionally, Haugen (1950) defined borrowing as "the attempted reproduction in one language of patterns previously found in another" (as cited in Daller, 2007). Thus, borrowing can be defined as the incorporation of linguistic features adapted from one language to another. Alvanoudi (2017) further claimed that the foreign language or the language from which the features are borrowed is called the donor language, and the other language to which the features are incorporated is known as the recipient language. He also stated that the linguistic material features inserted into the recipient language can be lexemes, pronouns, affixes, nominal categories, phonemes, pronunciation, etc. (Aikhenvald, 2006).

The reasons of borrowing can be classified into two types. According to Tarev (2012), these two types are extralinguistic reasons and linguistic proper reasons.

- Extralinguistic reasons:
  - Cultural influence of one nation on another.
  - Oral or written communication between two countries with different languages.
  - Interest in learning languages.
  - Interest towards the culture of another country.
  - Prestige of the donor language that push the user to borrow words and incorporate them into the recipient language.
- Linguistic proper reasons:
  - Lack of equivalent words for new objects or concepts in the native language.
  - Using one borrowed word instead of using a descriptive phrase in the recipient language.
  - The need to specify the appropriate meaning which may not be expressed using the native language.

- Tendency to expressiveness, that leads to the use of foreign words.

5.4. Diglossia

Diglossia is considered to be an important sociolinguistic phenomenon that attracted researchers' attention. The term "diglossia" was first introduced by the FR linguist William Marçais in 1930 to describe the linguistic situation of some AR countries in his article "la diglossie Arabe". Later on, Charles A. Ferguson used the term "diglossia" in his article to refer to two linguistic codes that exist in the same speech community. Ferguson (1959) formulated the following definition:

> Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation (p. 336).

In this sense Sayahi (2014) stated that "diglossia is a fundamental sociolinguistic concept that is used recurrently in the literature…diglossia describes a situation where two linguistic systems coexist in a functional distribution within the same speech community" (p.1). According to Ferguson (1959), any existing diglossic is characterized with two different varieties of the same language: HV, which refers to the superposed variety, and low variety (LV), which represents the vernacular form of that language.

Bilingualism, multilingualism, and diglossia characterize today's complex linguistic situation of the Algerian community, due to historical, political, and socio-cultural factors. Bagui (2014) affirmed that the Algerian diglossic situation is particularly different from that of most Arab countries since the LV is not very close to the HV one; thus, the local, informal and colloquial AR is considered as the LV which is used by speakers to communicate in informal settings while MSA is the HV used in formal situations and for educational purposes. Nevertheless, Bagui explained that in semi-formal settings speakers may mix the two varieties in the same conversation to form a speech called "the middle variety". Al-Toma (1969, as cited in Bagui, 2014)asserts that "between…classical arabic and the vernaculars…, there exists a variety of intermediary Arabic often called allugha al wusta "the middle variety" and described as a result of classical and colloquial fusion" (p.89). Othervarieties that are used by Algerians are BR and FR. In this specific context, FR is used as HV especially in high and

scientific education, which is the case at the university of Bejaia where the majority of fields are taught in FR. BR or AA are considered to be LV used mostly in informal situations.

Section Three: Intercultural Awareness

1. Definition of intercultural awareness

In the globalization era, people are living in a world where a great amount of time is spent on communicating, therefore individuals become in a closer contact with different societies and cultures, through different means such as social media, television and press. The frequent interconnection of diverse cultural groups made individuals understand and differentiate their own cultures and values from others' cultures. We can refer to this competency as "intercultural awareness". Numerous studies have been conducted on this field; however researchers and scholars disagreed on the exact term to use to refer to IA. Hence, different terms have been used: awareness, competence, ability, capability, etc.

In his article, Baker (2011) gave a complex definition of IA: "intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (p.5). Another definition was given by Zhang & Steele (2012) who stated that "intercultural awareness is the willingness and ability to realize the need for social changes within an international context as well as to understand the increasing connectivity between different cultural groups" (p.53); Hammer, Bennett & Wiseman (2003) gave simpler definition: "the ability to think and act in interculturally appropriate ways" (p.422). Similarly, Matveev (2017) referred to IA as "the ability to step beyond one's own cultural conditioning and function effectively and appropriately with other individuals from linguistically and culturally diverse backgrounds" (p.8).

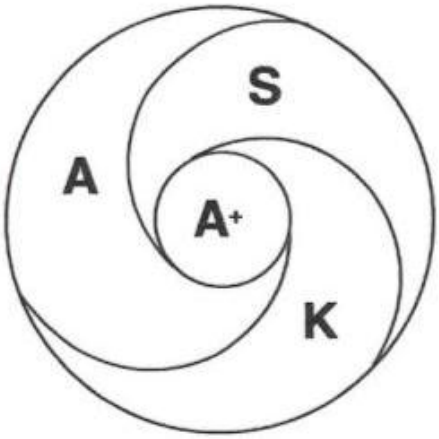
From the above definitions we can say that IA is that range of capabilities to communicate and interact correctly and effectively with individuals from other cultures, races, religions using a specific linguistic code. Thus, it is important to note that language plays a major role in acquiring an intercultural competence (IC), since it is a powerful means that individuals use to interact and understand each other and to transmit cultural knowledge.

2. Components of Intercultural Awareness

The term "intercultural competence" is used to refer to IA. As IC was given various definitions by many scholars, different names were given to its components.

Praxmarer (n.d.) cited many definitions of different scholars where we can find different callings of the IC components. According to Michael Byram's definition, IC consists of five components named as follows: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. The attitude is said to be the curiosity, readiness and openness to other cultures and beliefs about one's own culture; knowledge of the social groups and their habits and practices in both societal and individual interactions; skills of interpreting and relating (the ability to interpret an event from another culture and relate it to one's own culture); skills of discovery and interaction (the ability to acquire new culture and having the attitude and skills to interact with people from that culture); and critical cultural awareness (the ability to evaluate critically the practices and products of one's own and other cultures). Thus, Praxmarer argues that "a person with some degree of IC is someone who is able to see relationships between different cultures and is able to mediate or interpret each in terms of the other. It is also the one who has a critical or analytical understanding of the own and other cultures". Accordingly, The Council of Europe has drawn up Byram's definition and provided the same names for those components.

In addition to this, Praxmarer (n.d.) presented another definition provided by Fantini (2000), in which he described five components of IC that are: awareness, attitudes, skills, knowledge and proficiency. Most researchers stress on the three components which are attitudes, skills and knowledge; yet, these three are related to other three dimensions of IC which are the affective, the behavioral and the cognitive dimensions. In other words, the cognitive competence is related to knowledge in the way that the knowledge and understanding of others' culture happens with the cognition; furthermore, the attitude is related to the affective dimension because it includes motivation and readiness to be open to other cultures and this is related to emotions and affection. Skills go hand in hand with the behavioral dimension that is because it involves the actions and reactions when using skills to interact and communicate with people from other cultures. Awareness is also recognized as a crucial component in IC with which effective and appropriate interactions take place. Steven (1971) and many other scholars see awareness as the most powerful component as shown in figure 2.



A+ = awareness

A = attitudes (affect)

S = skills (behavior)

K = knowledge (cognition)

Figure 02: A+ASK quartet (Praxmarer, n.d.).

Moreover, Barrett (2012) provided attitudes, skills, knowledge and behavior as the four components which together form IC. According to him, attitudes are achieved through the respect for other cultures, curiosity and willingness to learn about other cultures, openness to other cultures, esteem of cultural diversity, etc. Furthermore, the IC is realized if the individual has knowledge about the cultural self-awareness, the communicative awareness, especially when dealing with conversations from other cultures, the culture specific knowledge, the general cultural knowledge, etc. Additionally, Barrett claims that having skills of listening and interacting with people from other cultures, skills in mediating intercultural changes, skills in discovering information about other cultures and relating them to other cultures, will help a person to have some degree of awareness about other cultures. Finally, behaving and communicating effectively during intercultural meetings, flexibility in cultural and communicative behavior will be of a great help in improving the IC. However, if these four components are present in a person, he can be considered as having a high degree of IC.

Besides, Deardorff (2006) summarized the IC components in a pyramid called "The Pyramid Model of Intercultural Competence" which is composed of five elements: attitudes, knowledge, skills, internal outcomes and external outcomes. Deardorff considers attitudes as respect and valuing of other cultures, openness and curiosity to discover other cultures. Additionally, knowledge can be seen through the individual's insight about the beliefs, traditions, history, etc. of other cultures and can also be seen through the manner of adjusting one's speech for the sake of accommodation. Furthermore, skills is the third component of Deardorff"s pyramid model of IC; this component consists of listening, observing and

interpreting other cultures, analyzing, evaluating and relating those cultures to each other and respecting this later by avoiding any judgment. The previous mentioned components lead to the internal outcomes. To be clear, as Deardorff (2006) argues, internal outcomes consist of the adaptability to different communication styles, behaviors, and new cultural environment, flexibility in selecting communication styles and behaviors and the empathy in identifying thoughts and feelings of other persons from other cultures. In addition to this, external outcomes represent a proof of the IC. This means that relying on attitudes, knowledge and skills the individual can achieve his goals of communicating effectively and appropriately. The figure below summarizes Deardorff's pyramid model of IC.

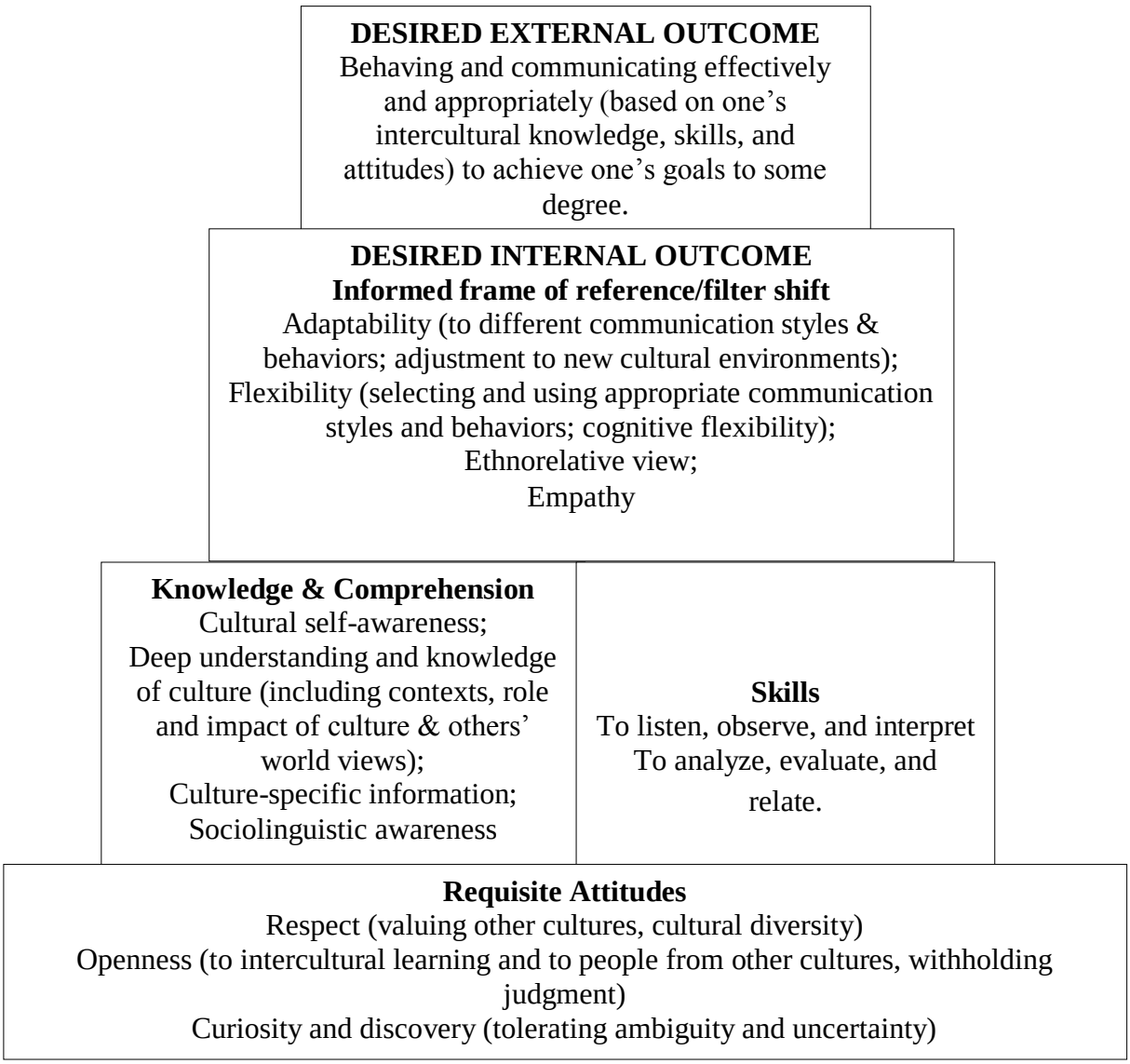


Figure 03: Pyramid Model of Intercultural Competence (Deardorff, 2006).

In broad, and after dealing with the above definitions, we can say that to have some degree of IC, three essential components should be present in a person. These are: attitudes,

skills and knowledge. The degree of the IC depends on the degree of the application of those components. These three points were nearly present in every definition and all researchers focused on them; thus, we can conclude that they are basic elements of being interculturally competent.

3. Modals of Intercultural Competence

According to Navaitiene, Rimkeviciene and Racelyte (2013), the aspects of IC, for instance components, structure, process of competence development, causal interrelationships among various components, interactional achievement of intercultural understanding, etc, need to be classified into different types. However, Spitzberg and Changnon (2009) classified these models into five types including the compositional type, co-orientational type, developmental type, adaptational type and causal process type. Spitzberg and Changnon (2009, as cited in Navaitiene, Rimkeviciene and Racelyte, 2013) argued that each type consists of many models provided by different scholars.

3.1. Compositional type

This model groups the lists of attitudes, skills and knowledge that together make up the IC. It is very helpful to identify the various components of IC without specifying the relationship between those components.

Modals that can be assigned to this type are as follows:

- IC components model (Hamilton et al, 1998),
- Framework-based model of IC (Ting-Toomey & Kurogi, 1998),
- Pyramid model of IC (Deardorff, 2006),
- Global competencies model (Hunter *et al.*, 2006).

3.2. Co-orientational type

This type explains the meaning of intercultural understanding and how communication takes place in such cases. It is also helpful in stating how meaning and intercultural understanding are constructed in intercultural interactions.

Models that can be assigned to this type are:

- Intercultural interlocutor competence model (Fantini, 1995),
- IC model (Byram, 1997),

- IC model for strategic human resource management (Kupka, 2008),
- Coherence-Cohesion model of IC (Rathje, 2007).

3.3. Developmental type

This type presents the stages of the development of IC. It shows that the IC develops through time and this type serves as a means of assessment of the success or failure of the learning process.

Models that can be assigned to this type are:

- Intercultural maturity model (King& Baxter, 2005),
- Development IC model (Bennet, 1986),
- U-Curve model of intercultural adjustment (Gullahom & Gullhorn, 1962).

3.4. Adaptational type

It deals with the individual's adjustment of attitudes, understanding and behaviors in the process of interaction with other people from other cultures. Adaptation is considered to be a criterion of IC and it determines what a group of people should adapt and to which extent.

Models that can be assigned to this type are:

- Intercultural communicative competence model (Kim, 1988),
- Intercultural communicative accommodation model (Gallois *et al.*, 1988),
- Attitude acculturation model (Berry *et al.*, 1989)
- Relative acculturation extended model (Navas *et al.*, 2005).

3.5. Causal process type

Conversely to the compositional model, the causal process model represents the causal relationships between the components of IC. This type provides a theoretical explanation of IC but it can be criticized in a way that the theoretical explanations could be tested empirically; in other words, the theoretical explanations can be brought into experience and this is what scholars consider as a weakness.

Models that can be assigned to this type are:

- Anxiety/Uncertainty management model of IC (Hammer *et al.*, 1998),
- Relational model of IC (Imahori & Lanigan, 1989),
- Multilevel process change model of IC (Ting-Toomey, 1999),

- Intercultural communication competence model of relationship quality (Griffith & Harvey, 2000),
- Process model of IC (Deardorff, 2006),
- Model of intercultural communication competence (Aratsaratnam, 2008).

4. Methods and Tools for Developing Intercultural Awareness

IC is a life-long process. Individuals cannot be completely interculturally competent in a short period of time. IC is regarded as the most important competence in the modern world which should be developed since it enables individuals to understand and interpret others' cultural aspects, beliefs values and identities.

Navaitienė, Rimkevičienė & Račelytė (2013) provided some techniques and tools to develop one's IC. These latter are proposed by Tudorache (2012).

4.1. Methods for developing intercultural awareness

- Cognitive methods: consist of collecting knowledge and information through lectures or online group discussions about targeted cultures such as: social structures and values, religions and behaviors, etc. This kind of methods provide a wide range of different essential information for a successful conversation,
- Behavioral methods: related to cognitive methods. The main goal of these methods is to enable individuals to understand and acquire better behaviors from the other culture, and to use them correctly in an appropriate setting,
- Experiential methods: which are very significant to develop IC. These methods consist of experiencing how individuals behave and communicate, either through face-to-face interaction or imagined one,
- Attribution methods: attribution refers to the ways in which individuals explain others' behaviors and acts, and enable them to see other cultures from different perspectives,
- Comparison: in this case, individuals tend to compare the uncommon and unfamiliar aspects of the other culture; this method encourages them to be aware and conscious of their own, and others' values and beliefs,
- Analysis: people may analyze others' practices, behaviors and values by searching for explanations of the differences between the two cultures. This kind of methods can improve individuals' analyzing capacities; it takes place during conversation between two persons from different cultural backgrounds.

4.2. Tools for developing intercultural awareness

In the following, a list of some tools to develop IC, presented by Navaitienė, Rimkevičienė & Račelytė (2013) who classified these tools into classical and innovative tools.

4.2.1. classical tools for development of intercultural awareness.

- Verbal or written description,
- Narrations of stories,
- Role play, simulation and drama,
- Theatre, poetry and creative writing,
- Ethnographic tasks using observation and interviews,
- Watching short films,
- Presentations of one's own culture and country,
- On-line communication.

4.2.2. innovative tools for development of intercultural awareness.

- Use of media,
- Concept mapping and organization of intercultural knowledge,
- Exploration and observation of multicultural areas,
- Virtual living laboratories.

4. Language and Culture

The first who started to study language were the ancient Greek scholars. Nowadays, language study interests not only linguists, but also psychologists, philosophers, and others specialists in different fields since it is one of the major tools that individuals use to communicate. Sapir (1921) stated that "language is purely human and non instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (p.7). Hence, language is a powerful means by which people communicate and share specific customs and beliefs, it is seen as the expression of culture; thus, language is considered as the most important component of culture. Language and culture are strongly interrelated, since we cannot transmit culture without using a particular linguistic code. This latter represents peoples' beliefs, thoughts and origins. In this sense, Jiang (2000) affirmed that "some social scientists consider that without language, culture would not be possible, language simultaneously reflects culture, and is influenced and shaped by it" (p.328).

4.2. Definition of culture

Before exploring the question of how are language and culture interrelated, we should first define culture. Scholars and anthropologists gave numerous definitions of the term

culture. Trosborg (2010), for instance, stated that "culture signifies how an individual thinks, acts and feels as a member of a group and in relation to other members of that same group" (p.2). Collins English Dictionary (1991; 1994; 1998; 2000; 2003, as cited in Berramdane, 2017) added another definition of culture from two different points of view:

> From the sociological perspective, culture is the total amount of the inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundations of social actions. Likewise, from the anthropological and ethnological views, culture encompasses the total range of activities and ideas of a specific group of people with common and shared traditions, which are conveyed, and highlighted by members of that group (p.7).

Kramsch (1998) claimed that culture is regarded as a common system of principles which consist of perceptions, beliefs, and acts. Therefore, individuals recognize themselves as members of a community, sharing the same cultural and historical background and values through these principles. In this sense, Harris (1975) defined culture as a life-style which a group of people, living in the same area, acquire through one generation to another.

Kuang (2007) quoted culture's definition of Goodenough (1997)

> A society's culture consists of whatever it is one has to know or to believe in order to operate in a manner acceptable to its members. Culture is not a natural phenomenon; it does not consist of things, people's behaviour or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models of perceiving, relating and interpreting them. (p.75).

All in all, definitions differ but all of them refer to that complex whole of beliefs, values, behaviours, traditions, history and knowledge acquired and shared by a group of individuals living in the same geographical area. Moreover, culture is a set of shared principles that enable individual to understand each others' thoughts and ideas, and it is an enduring process which could be leaned or acquired with time either in institutions or transmitted from one generation to another.

4.3. The relationship between language and culture

Researchers and linguists disagreed on the nature of the relationship between language and culture, and which are seen from three different views: 1. Language and culture are two inseparable phenomena, 2. language is separated from culture because it can be used anywhere for different aims, and 3. the two phenomena are partly intertwined. Brown(2000) asserts that "a language is a part of culture, and a culture is a part of language, the two are intricately in interwoven so that one cannot separate the two without losing the significance of either language or culture"(p.4). Consequently, the theory which states that language and

culture are independent notions should not be taken into consideration because of the fact that culture is transmitted from one generation to another through language.

Gao (2006) affirmed that "the meanings of a particular language point to the culture of a particular social group" (p.58), thus the understanding of the meaning of a specific linguistic code could not be done without understanding the culture the social group speaking that language. Gao explained that language is the means that people use while interacting, she affirmed that:

> Language is the medium for expressing and embodying other phenomena. It expresses and embodies the values, beliefs and meanings which members of a given society, or part of it, share by virtue of their socialization into it and their acceptance of and identification with it. (p.60).

Kramsch（1962 as cited in Benmostefa, n.d.) divided the main language functions into three cultural and communicative aspects: first of all, language is the primary vehicle of communication, without language culture could not be conveyed correctly; second, language reflects both the identity of a person in a social group, and the culture of his history. In turn, it embodies and shapes both individual's personality and his culture; third, language enables generations to transmit culture and makes possible its growth continuity within societies. Hence, language is a vital element in understanding and transmitting different cultural aspects.

Speech community is a part of individuals' cultural backgrounds, and culture is a part of speech communities, this means that when a child begins to acquire his/her mother tongue from his/her surrounding, he/she also learns its cultural aspects and values. In this sense, Kuang (2007) stated that "language is the carrier of culture and culture is the content of language. There is no language without culture content" (p.75). Accordingly, language and culture are two rooted and inseparable phenomena. They are learned, acquired, and developed together: an individual does not simply learn grammar and pronunciation of a particular language, he/she also learns its values, customs and ways of doing things.

Conclusion

To conclude, the present chapter gave an overview about the literature related to this study; it has dealt with three variables including bilingualism, multilingualism and IA and each concept was discussed in a section. Thus, each section contains five elements and those

elements were discussed and explained in a detailed manner in order to make the topic clear and understandable.

Chapter Two: Research Design, Methodology, and Results

Introduction

This research work investigates the IA of bilingual and multilingual students. It also aims at showing the relationship between language and culture. This chapter will help us provide answers to our research questions and test hypotheses and give evidence about what have been said before in the theoretical chapter. We have divided this chapter into three sections; the first section will present a description of the research method and design used in this study, it will include the population and sampling, the data collection tools and the data analysis procedure. The second section will be devoted to the analysis, interpretation and discussion of the findings. Finally, the third section will contain a conclusion and limitations of the study, followed by suggestions and recommendations for further research.

Section One: Method and Design

1. Research Method and Design

1.1. Design

Our study is descriptive and is designed to investigate and describe the IA of bilingual and multilingual students at the University of Bejaia. In this research work, we have observed, described and analyzed the behavior of the subject without manipulating it; thus, descriptive study reports the way things are. Accordingly, Marquee (2011, as cited in Zidani, 2018) says that: "the descriptive method involves the collection of data in order to test the hypothesis or to answer questions concerning the current status of the subject". Our investigation takes place at Bejaia University, specifically at the department of social sciences. The purpose of this study is to show whether the bilingual and/or multilingual students are aware of the cultures of the languages they master in addition to highlighting the relationship between IC, multilingualism and bilingualism.

1.2. Method

We opted for a mixed method relying on both qualitative and quantitative methods of data collection using questionnaires and interviews. The mixed method provides us with an opportunity to work with both a large and a small sample, enhance some elements that have not been explained in one of the two methods and get a deeper and broader understanding of the phenomenon. This permits us to get more valid information about our topic and complete our research work. Malina, Norreklit & Selto (2011) assert that "mixed method research

employs both approaches iteratively (it means involving repetition of steps) or simultaneously to create a research outcome stronger than either method individually. Overall, combined quantitative and qualitative methods enable exploring more complex aspects and relations of the human and social world" (p.61).

1.2.1. the quantitative method.

In order to achieve the purpose of this work, we opted for a quantitative method based on questionnaires. According to Sinks (n.d.) quantitative methods aim at developing and employing mathematical models, theories and hypotheses pertaining to natural phenomena. In other words, the quantitative method deals with numbers (statistics) and phenomena which are measurable, it intends to observe, explain and control those phenomena. Additionally, Babbie (1989, as cited in Siti, 2001) explained that this type of research is more concerned with the objectivity and the validity of what has been observed and the sample size involved is usually large. This method allows to obtain data from large samples, conversely to the quantitative method which relies on small sample sand in-depth analysis of the gathered data.

1.2.2. the qualitative method.

We also use interviews as a tool of gathering qualitative data. As mentioned in the above element, the qualitative method is used to analyze data in a detailed and in-depth way focusing on a small sample size. Accordingly, the qualitative method is the most appropriate to explore attitudes, behaviours and experiences by attempting to get on in-depth opinions from participants taking part in research (Dowson, 2002, pp.14-15).In fact, we opted for this method to get in touch personally with the participants and ask them detailed questions about their opinions and then describe their behaviours and attitudes.

3. Population and Sampling

Fridah (2002) defined population in the research as "a group of individuals, persons, objects, or items from which sample are taken for measurement for example a population of presidents or professors, books or students" (p.1). He also gave a simple description of sampling: "sampling is the act, process, or technique of selecting a suitable sample, or a representative part of a population for the purpose of determining parameters or characteristics of the whole population" (p.1). The population of our study is third year LMD social sciences students at Bejaia University. Their total number is 514, divided into three specialties including speech therapy, psychology, and sociology. However, due to the

limitation that we have faced during this research (limited time and resources, strikes, the political situation of the country, etc.), we opted to work with only two groups of third year LMD students (11.67% of the whole population) majoring in sociology and psychology. The sample of the study comprises 60 students consisting of 10 males and 50 females, aged between 20 to 30 years old. We have chosen students of social sciences because they have different cultural backgrounds, different linguistic levels, and they have the opportunity to study different social factors, and be in contact with different societies and their cultures by using language.

4. Data Collection Tools

In this study, two instruments are used for data collection. As we have mentioned in the previous elements, we opted for a mixed method including both qualitative and quantitative methods. Indeed, we opted for a questionnaire directed to our participants to get quantitative data, and an interview to obtain qualitative data. The aim of using two different instruments is to get more valid and reliable data in order to strengthen the validity of the results.

4.1. Students' Questionnaire

The questionnaire is an effective instrument which suits best the quantitative method, it permits us to get quick answers since the participants are asked to answer anonymously to questions or choose an answer from the suggested ones. Richard (2005, p.60) claims that:

> Questionnaires are one of the most common instruments used. They are relatively easy to prepare, they can be used with large numbers of subjects and they obtain information that is relatively easy to tabulate and analyze. They can also be used to illicit information about many different kinds of issues, such as language use, communication difficulties, preferred learning styles, preferred classroom activities and attitudes and beliefs.

This study questionnaire was administered to our sample. The questionnaire consists of 17 questions divided into three sections; each section contains a set of questions related to the variables of the study (see appendix 01). The first section was devoted to the background information; it consists of the personal information of the participants including the gender, the age, the region and the field of study. The second section, entitled bilingualism and multilingualism, contains seven questions. It deals with the students' mastery of languages, the way they have learned or acquired those languages and their level concerning the mastery of each language. Finally, the third section comprises six questions related to the IC; in this part participants are asked about their contact with people from other cultures, and whether

they are aware of others' cultures and their degree of awareness about the cultures of the languages they master.

The questionnaires have been distributed on the 17th of April and returned back the same day. Actually, we have designed 75 questionnaires but we have administered only 60 which were all returned back and this is due to the absence rate of the students of the sample.

4.2. Students' Interview

The interview is used as a means to collect qualitative data through direct communication with the participants. In this sense, Cannell and Khan (1968) defined the research interview as "a two-person conversation initiated by the interviewer for the specific purpose of gaining relevant information. It focuses on the content specified by the research objectives and a direct verbal interaction between the researcher and the informant" (as cited in Siti, 2001, p.127). Additionally, interviews are useful to discover and gain insight into the subject, they can also help in getting into the right and precise data since it is a face-to-face interaction and the interviewee cannot provide false information especially concerning the gender, the age, etc.

In the present study, the interview was also directed to the third year LMD students at the department of social sciences in order to get more valid, reliable and precise answers. It was carried out with 10 students from the two specialties, sociology and psychology. In fact, the interview consists of 13 questions which are directed to the participants to get information about their language mastery and IA. Therefore, we have asked a series of questions concerning the number of languages they master, where, when and with whom do they use them and whether they communicate with people who have different mother tongues from theirs. Moreover, the students were asked about the relationship between language and culture, their knowledge about the cultural aspects of the languages they master, and the factors that facilitate the acquisition of these cultural aspects. Finally, the participants were asked to evaluate their IA.

The interviews were held in April (2019), spread out over two days and lasted 15 to 20 minutes each.

5. Data Analysis Procedures

For the sake of collecting valid data on the IA of bilingual and multilingual students, we made use of a descriptive design based on a mixed method to gather qualitative and quantitative data. Yet, the data gathered needs to be summarized, organized and analyzed. In

fact, the quantitative data gathered by means of the questionnaires was analyzed using the computer program called “the Statistical Package for Social Science software (SPSS)”. Our data was displayed, relying on descriptive statistics, embracing frequency (FRE) and percentage (PER), and then interpreted. We also used interviews which are considered to be the key qualitative data collection tool. We have interviewed 10 students to investigate their IA and their points of view about the existing relationship between language and culture. Then, we analyzed, interpreted with a descriptive method, we further discussed the obtained data and the findings in order to answer our research questions and draw up conclusions.

Section Two: Results and Discussion

1. Results

1.1. Analysis of the students' questionnaire

1.1.1. section one: background information.

Question one: Gender

Options	Male	Female	Total
FRE	10	50	60
PER	16.5%	83.4%	100%

Table 03: Students' gender.

Table 03 shows the gender of the participants. The results in the table show that the majority of our sample are females with a number of 50 students which represent 83.4% of the whole sample, while the minority are males which constitute only 10 students, that is 16.6% of the sample. The number of the females of the whole population is higher than males; consequently, the majority of the respondents are female students. This is hardly surprising since enrollment in social sciences and humanities is more sought after by females than males.

Question two: Age

Options	20	21	22	23	24	Above 24	Total
FRE	2	14	11	12	11	10	60
PER	3.4%	23.3%	18.3%	20%	18.3%	16.7%	100%

Table 04: Students' age.

As we can notice in table 04, our participants' ages range between 20 to 24 years old. Yet, the majority of the students are aged between 22 to 24 years old (56.6% of the sample). The students aged between 20 to 21 representing 26.7%, and students that are above 24 represent 16.7% from the whole sample.

Question three: Where are you from?

Options	Béjaia	Algiers	Mozambique	Total
FRE	58	1	1	60
PER	96.6%	1.7%	1.7%	100%

Table 05: Students' place of residence

According to table 05, the participants are divided into three sections depending on their living place. However, 58 of the participants majoring with 96.6% of the whole sample are living in Bejaia. Meanwhile, one student lives in Algiers, who represents 1.7% of the sample; the last remaining participant is a foreign student who comes from Mozambique, who also represents 1.7% of the sample. Consequently, the vast majority of the participants are from Bejaia.

Question four: What is your field of study?

Options	Sociology	Psychology	Total
FRE	28	32	60
PER	46.6%	53.4%	100%

Table 06: Student's field of study.

As mentioned in the section above, our population is third year LMD students enrolled in the department of social sciences at Bejaia University divided into three specialties, sociology, psychology and speech therapy. Yet, we have worked with those of sociology and psychology departments in the current study. Table 06 shows that 28 of the respondents major in sociology (46.6%) and 32 are specialized in psychology representing 53.4% of the sample.

1.1.2. Section two: Bilingualism and multilingualism

Question one: Do you consider yourself monolingual, bilingual or multilingual?

Options	Monolingual	Bilingual	multilingual	Total
FRE	0	8	52	60
PER	0%	13.4%	86.6%	100%

Table 07: Language Mastery.

The table 07 reports the students' consideration of their mastery of languages. Among 60 participants, 52 students consider themselves multilingual represented with a PER of

86.6%, and 8 out of 60, or 13.4% of the sample, consider themselves to be bilingual. None of the students declares that he/she is monolingual. Consequently, we can presume that the majority of the participants consider themselves multilingual due to the language diversity in Algeria which allows students to master more than two languages.

Question two: If you consider yourself bilingual or multilingual, what are the factors that have contributed to this situation?

Options	Parents	Relations	Living abroad	Education	Work	Hobbies	Friends	travel	Other factors
FRE	60	21	4	60	07	23	26	17	23
PER	100%	35%	6.7%	100%	11.66%	38.3%	43.3%	28.3%	38.3%

Table 08: Factors contributing in the language mastery.

The above table is divided into nine columns, representing the different factors that have contributed to the learning of the languages. First, education and parents are the most influential factors that helped our participants to learn languages reaching a PER of 100% (60 responses). Besides, some other participants learned the languages by means of interaction; hence, 26 of the participants representing a PER of 43.3% learned languages by interacting with friends using different languages. 21 students (35%) say they have learned the language they master by means of relations either with people from inside or outside the country. After that and according to the answers of our research subjects, the hobbies also contributed to language learning (23 out of 60 participants who represent 38.3%). Moreover, work, travel and living abroad are other factors that contributed to the situation. Travel represent 28.3% (17 students) of the answers, work attains a PER of 11.66% (7 students), and living abroad 6.7% (4 students) of the responses. The last column is devoted to other factors that are not included in the previous list. Here, 38.3% (23 students) of the participants argued that they have learned languages thanks to some factors other than those mentioned in the list in addition to the social networks and personal research. Accordingly, the majority of the students claimed that social networking is a very helpful tool to learn different languages; it this sense, a participant declared: *"I have learned Spanish language thanks to YouTube"*. Besides, two students have also stated that they have learned languages thanks to their personal research and efforts.

Question three: How many languages do you speak? Cite them, please.

Option	Three languages	Four languages	Five languages	Six languages	Total
FRE	11	27	21	1	60
PER	18.3%	45%	35%	1.7%	100%

Table 09: Number of the spoken languages.

The table 09 reveals that students differ in the number of languages they master because of the linguistic situation of our country and the regional linguistic diversity. Hence, 27 of the participants representing 45% of the sample master four languages, and 21 students representing 35% master five languages. Additionally, 11 of the students representing 18.3% have knowledge of three languages and at last 1 student with 1.7% master 6 languages. We therefore can say that, on average, the respondents master four to five languages.

Question four: At what age did you start learning these languages? (TA, AR, FR, EN, others).

	MT		3 to 12		13 to 20		Above 20		No answer	
	FRE	PER	FRE	PER	FRE	PER	FRE	PER	FRE	PER
TA	56	93.3%	3	5%	/	/	/	/	1%	1.7%
AR	5	8.3%	54	90%	/	/	/	/	1%	1.7%
FR	/	/	59	98.3%	01	1.7%	/	/	/	/
EN	/	/	38	63.3%	10	16.7%	/	/	12%	20%
Others	1	1.7%	1	1.7%	17	28.3%	5	8.3	36%	60%

Table 10: Age of language learning.

From the findings shown in the above table, we can observe that the students have learned different languages at different age periods; these languages include their mother tongues, the languages learned at school and other languages learned due to the exposure to certain other factors. Thus, 56 of the participants representing 93.3% of the sample stated that TA, or its dialect Kabyle, is their mother tongue that is to say that they have learned it at an early age. However, the minority claimed that they learned TA between the age of 2 to 12 years old and only one who is an international student from Mozambique argued that he did not learn it. Additionally, concerning AR language, the majority of the students with a PER of 90% (54 students) pointed out that they have learned AR language between the age of 3 to 12

years old. Therefore, we can say the AR language is leaned mainly in formal settings (schools) since it is the language that is mostly used in the country. While 8.3% (5 participants) declared that AR is their mother tongue and this concerns the students coming from other wilayahs (regions). Accordingly, all the participants except one student (98.3%) learned FR at the same period in which they have learned AR and the remaining student (the one who comes from Mozambique) learned the FR language in the age category ranging from13 to 20 years old. Furthermore, concerning the EN language 63.3% (38 students) learned it between 3 to 12 years old, 16.7% (10 students) learned it from 13 to 20 years old and 20% (12 students) did not provide an answer to this question. Finally, the last section was devoted to the other additional languages that the students have learned. Hence, one student (1.7%) claimed that Changuna, which is a Dialect in Mozambique, is his mother tongue and he added that he learned Portuguese between the age of 3 and 12. Meanwhile, 28.3% (5 students) declared that they have learned other languages such as Spanish, German, Turkish when they were above 20 years old, but the majority of the participants (60%) claimed that they did not learned other foreign languages.

Question five: Rank the following languages according to your preference Language Preference (TA, AR, FR, EN, others)

	TA	AR	FR	EN	Others	Total
FRE	44	2	7	3	4	60
PER	73.3%	3.3%	11.7%	5%	6.7%	100%

Table 11: Language Preference.

The table 11 displays the results about the languages students prefer to use. After collecting the needed data, we have divided the participants' answers into five sections according to the languages mentioned in the question. So, as we can see above, 44 participants corresponding to 73.3% of the sample prefer to speak TA (Kabyle) since our research is held in a region where this language is the mother tongue of the vast majority of the inhabitants. Moreover, FR is regarded as the second language, which is preferred by our sample with a PER of 11.7% (7 students), followed by other foreign languages like Spanish, Turkish and German with 6.7% (4 students), then EN with 5% (3 participants), and AR with a PER of 3.3% (2 students).

Question 6: What are the languages do you use? And where do you use them?

	TA		AR		FR		EN		Others	
	FRE	PER	FRE	PER	FRE	PER	FRE	PER	FRE	PER
School	21	35%	35	58.3%	53	88.3%	26	43.3%	04	6.7%
Home	54	90%	18	30%	33	55%	7	11.6%	2	3.3%
for hobbies	23	38.3%	14	23.3%	43	71.7%	23	38.3%	11	18.3%
At work	15	25%	16	26.7%	35	58.3%	4	6.7%	2	3.3%
With friends	54	90%	25	41.7%	44	73.3%	21	35%	12	20%

Table 12: Language Usage

The table 12 demonstrates the students' language usage. In other words, it shows the languages students use and the context in which they use them. The students were provided with different contexts and asked to put each language in the context that suits it. Accordingly, we notice that the majority of the students tend to use TA at home (90%) and with friends (90%), which means daily communication usage since it is their mother tongue. In addition to this, 38.3% use TA for hobbies, 35% at school and 25% at work. Moreover, AR is used school by 58.3% of the respondents since it is the first language used for studies; 41.7% use it with friends. For the other remaining contexts, 30% of the whole population use AR at home, 26.7% use it work and 23.3% for hobbies. Besides, FR, which is a very spread language among students and even citizens, is generally used with a high PER in all the contexts. Whereas 88.3% use it at schools, 73.3% use it with friends and 71.7% for hobbies; after that comes its usage at work(58.3%) and at home (55%). From these results, we can see that the FR language is incorporated in all the domains and used in all the contexts. Concerning the EN language, 43% of the whole sample used EN at school where they get in touch with this language for the first time, 38.3% use it for hobbies and 35% with friends. Additionally, the minority of the students use EN at home with a PER of 11.6% and at work with 6.7%. Finally, other languages like Spanish, German and Turkish are used mainly with friends by 20% of our participants and for hobbies by18.3% of this. The minority (6.7%) use it at school or at work and sometimes at home (3.3%). So, foreign languages are generally considered as a hobby.

Question seven: How do you evaluate your mastery of these languages?

	Weak		Medium		Good		Excellent		No answer		Total	
	FRE	PER	FRE	PER	FRE	PER	FRE	PER	FRE	PER	FRE	PER
TA	1	1.7 %	3	5%	16	26.6 %	39	65%	1	1.7%	60	100 %
AR	3	5%	10	16.7 %	24	40%	22	36.6 %	1	1.7%	60	100 %
FR	0	0%	5	8.4 %	38	63.3 %	17	28.3 %	0	0%	60	100 %
EN	8	13. 3%	21	35%	16	26.7 %	07	11.7 %	8	13.3 %	60	100 %
Others	0	0%	11	18.3 %	08	13.4 %	3	5%	38	63.3 %	60	100 %

Table 13: Levels of language mastery.

The table 13 shows the findings about students' level in the languages they master. Thus, 39 students (65%) argued that their level in TA language is excellent and this can be explained by the fact that it is the mother tongue of the majority of our sample. Then, 16 students claimed that their level in TA is good, 3 participants with judged their level as medium and only 1 students said that his level is weak. For the case of AR, 40% (24 participants) declared that they have a good level, 36.6% (22 students) judged their level as being excellent, 16.7% (10 participants) pointed out that they have an average level, 5% (3 students) have a weak level and 1.7% (1 student) left this question unanswered. In this respect and regarding the FR language, 63.3% said that they have a good level in FR, 28.3% notified that they have an excellent level and only 8.4% judged their level of the mastery of the FR level as average. We now move to the EN language where we can see in the table above that 35% of the participants indicated that their level of mastery of EN is average and 26.7% say their level is good. We can also see that the small percentages concern 11.7% of the sample who assume to have an excellent level in EN and 13.3% who, rather, have a weak level. Finally, the last section was devoted to the other languages spoken by the participants.63.3% of the whole sample did not answer this question since they do not master other additional languages. While 18.3% said that they have an average level at the other foreign language(s) that they masters, 13.4% declare they have a good level and 5% to have an excellent level.

1.1.3. Section three: Intercultural awareness

Question one: Are you in contact with students from other cultures?

Option	Yes	No	Total
FRE	53	07	60
PER	88.3%	11.7%	100%

Table 14: Student's cultural awareness.

Table 14 shows the number of participants who are in contact with individuals from other cultures, and it is obvious that the majority of our sample answered by "yes" with a PER of 88.3% due to the cultural diversity in the Algerian society, precisely in the Kabyle regions. However, only 07 of the participants answered by "no" representing 11.7%.

Question two: Have you ever rejected any aspect of others' cultures?

Option	Yes	No	Total
FRE	3	57	60
PER	5%	95%	100%

Table15: Student's rejection of others' cultures**.**

The table above reveals that 57 out of 60 participants (95%) have never rejected any aspect of others' cultures; meanwhile, 3 participants argued that they have already rejected some cultural aspects, this may be due to the feeling of discomfort or due to the existing differences between the cultures. Accordingly, one of the participants stated: "*there are some differences in traditions and beliefs that are not allowed in our culture; nevertheless, I am really interested in discovering other cultures*".

Question three: Are you aware of the cultural aspects of the languages you master?

Option	Yes	No	Total
FRE	45	15	60
PER	75%	25%	100%

Table16: Awareness of languages' cultural aspects.

From the results shown in the table above, we can notice that the majority of our participants are aware of the cultural aspects of the languages they master, with a PER attaining 75%. One of the participants stated that she acquired some Turkish cultural aspects

through films and series, another one says: "*when I learn a language, I also acquire a cultural knowledge about that country or region such as traditions, values, traditional dishes and it is really fascinating*". Additionally, a large number of the participants explained how they acquire cultural knowledge of the languages they speak. However, 15 participants representing 25% of our sample affirmed that they are not aware of the cultural aspects of the languages they master. One of the participants said: "*I need a language only for the sake of communicating, knowing its culture is not necessary*". All in all, we can say that the majority of our participants have knowledge about the culture of the languages they speak.

Question four: Do you think that being aware of the cultures of languages you master is important?

Option	Yes	No	Total
FRE	51	9	60
PER	85%	15%	100%

Table 17: Importance of cultural awareness.

The results in table 17 show that 58% of our participants (51 respondents) point out that being aware of the cultures of the languages they speak is important. One of the participants stated that "*having cultural knowledge of the languages that I speak, helped me to create a good relationship with its population and understand better their behaviors, values and beliefs*". Another one declared that cultural values and traditions are transmitted from one generation to another and from one ethnic group to another through language; that is, language is a tool that expresses peoples' cultures. Thus, it is important to know cultures of languages we speak. However, 15% of the participants argued that being aware of the cultures of the languages learned is not important. The majority of the informants stated that language is used for communicating, and transmitting an understandable message does not need having any cultural competency.

Question five: Do you think that the intercultural awareness you have is thanks to the languages you learned?

Option	Yes	No	Total
FRE	54	6	60
PER	90%	10%	100%

Table 18: Intercultural awareness and language learning**.**

The table above summarizes collected data on the acquisition of IA. In fact, we have asked our informants whether their IC is acquired thanks to the languages they learned or not. As it can be noticed, 90% of our participants pointed out that they acquire IA when learning languages. The remaining 10% of our sample stated that they did not acquire IA thanks to language learning. We further asked them to explain how did they become interculturally competent. One of the participants indicated that: "*it is obvious that there is a strong relationship between language and culture, but intercultural knowledge is an independent notion and does not necessary require language competences of the ethnic group in question*". Thus, 10% of our sample think that language and culture are two independent elements that can be learned and acquired separately, and the acquisition of the IC does not necessarily need the learning of a language.

Question six: How do you evaluate your cultural awareness concerning these languages?

	Weak		**Average**		**Good**		**Excellent**		**No answer**	
	FRE	PER	FRE	PER	FRE	PER	FRE	PER	FRE	PER
TA	1	1.7%	6	10%	17	28.3%	35	58.3%	1	1.7%
AR	4	6.7%	15	25%	18	30%	21	35%	2	3.3%
FR	0	0%	17	28.3%	36	60%	6	10%	1	1.7%
EN	13	21.7%	24	40%	13	21%	5	8.3%	5	8.3%
Others	2	3.4%	6	10%	8	13.3%	5	8.3%	39	65%

Table 19: Levels of cultural awareness.

The table 19 reports the participants' evaluation of cultural awareness. We divided our table into five sections each section represents one level and the last one is retained to demonstrate the PER of the participants who did not answer. Regarding the lowest level, 21.7% of the participants have a weak cultural awareness in EN, 6.7% in AR, 3.4% in other languages, 1.7 in TA and none of the participant has a weak cultural competency in FR. Moreover, 40% of the sample pointed out that they have an average EN cultural competence, 28.3% in FR, 25% in AR and 6% in TA and other languages. Moreover, 60% of the participants argued that they have a good level of FR cultural awareness, 30% in AR, 28.3% in TA, 21% in EN and 13.3% in other languages. Furthermore, 58.3% of the sample are

excellent in TA's cultural competence, 35% in AR, 10% in FR, and 8.3% in EN and other languages.

1.2. Analysis students' of the interview

As previously mentioned, this study aims at investigating the bilingual and multilingual students' IA as well as their awareness about the cultures of the languages they master. Therefore, an interview was conducted with 10 students; they were asked 13 questions and their answers were recorded and then transcribed and analyzed.

Question one: How many languages do you speak?

The interviewees declared that they speak 3 to 7 languages. Therefore, four of the interviewed students argued that they master 4 languages; three of the interviewees declared that they master 5 languages and one student masters 3 languages. Additionally, two other students stated that they have knowledge about 6 languages and the last remaining one knows 7 languages. From the results got from the interviews, we can say that the majority of the students are interested in learning languages, especially foreign ones.

Question two: How can you classify the languages you speak in terms of preference?

We have noticed from the collected data that all the participants are from Bejaia, and speak more than three languages. 8 among 10 of the interviewees prefer Kabyle because it is their mother tongue; the two others prefer FR and EN. Moreover, AR and FR were classified as a second language in terms of preference, followed then by some other foreign languages such as Turkish, German, Spanish Chinese and Korean.

Question three: In which context do you use these languages? (Where and with whom do you use these them?)

The students were asked about the context in which they use languages they master and different answers were provided. The students' declarations varied between using those languages at home, with friends, on social media, and in formal settings, like the university or the administrations; while the degree of their knowledge about some languages was just restricted to what the students have learned at school. Yet, the majority of the interviewees agreed that they use Kabyle and FR foremost. For instance, one interviewee said: *"when communicating with my family members and with my friends I always mix between the AR and Kabyle since both are my mother tongues and I incorporate some FR expressions;*

however, at the university I use FR especially in the classroom because our courses are taught in FR. Concerning EN, I just use it when surfing on Internet and for communication on social media, whereas my knowledge of German is limited to what I have learned during my secondary school classes so I do not use it at all".

Question four: Do you speak with students whose mother tongues differ from yours?

Our participants were asked whether they interact with students who have a different mother tongue. Almost all the participants claimed that the university permits them to communicate with students coming from different provinces, having different mother tongues. One of the participants said: "*yes, nearly every day since our university receives students from AR-speaking regions, even from other countries. Consequently, I find myself compelled to use another language since they do not understand my mother tongue".* This contact happening between students having a different mother tongue is due the linguistic diversity in our university.

Question five: Was that contact beneficial in learning new cultural aspects?

The question above was directed to the interviewees in order to know if the contact they had with people who have a different mother tongue from theirs is beneficial and if they have learned new things from that contact. All the students provided a positive answer; they said that this contact was beneficial, it allowed them to acquire mainly new cultural aspects and gave them the opportunity to better understand others' cultures and learn how to accept them. In this sense, one interviewee declared: "y*es it is beneficial because it allows us to explore their culture. Additionally, this contact can help the individual to change his mind about others' cultures and accept them".* Moreover, another interviewee added: "y*es of course, the fact of communicating with them allows me to learn new cultural aspects from their culture".* In sum, we can say that all the students agreed about the fact that having relations and interacting with people coming from other cultures and languages is advantageable.

Question six: Have you ever rejected any aspects of these cultures?

Since all the students interviewed think that the interaction with students having a different mother tongue from theirs helped them to learn some new cultural aspects, we asked them whether they have ever rejected any of those cultural aspects. The majority of the participants' answers claimed that they have never rejected any cultural aspect. One of the students argued: "*I have never rejected any aspect of any culture, in my opinion, culture is a*

part of each person's identity, so rejecting others' cultures means refusing and disrespecting their identities". However, one student claimed that there are some cultural aspects that do not exist in our community; consequently, we cannot accept them. He said: "*I have already rejected a Chinese cultural aspect related to its cuisine... I had a training in a company, where I met a group of Chinese workers who consumed insects or food products made from insects, oh my god! I was really choked when I saw them eating and enjoying all those insects".* The participants' answers show that the cultural diversity in university communities makes students accept and respect others' beliefs, and even integrate with some other cultures.

Question seven: Do you think that there is a relationship between a language and its culture? Explain.

In the previous questions, students were asked about their relation and communication with individuals speaking other languages and coming from other cultures, as they were also asked about the cultural aspects. The current question is directed to get the opinion of the interviewees about the existence of any relationship between a given language and its culture. Therefore, the majority of the interviewees claimed that the two concepts, language and culture, are interrelated and we cannot separate one from the other. Many arguments were given to support their opinions, including the fact that language is learned in its context and culture is transmitted to other generations through language. To this end, an interviewee argued: *"of course there is (a relationship). Language cannot be separated from its culture. In other words, I believe that any language should be learned in its context not in isolation, especially when the purpose behind learning a language is to develop a communicative competence. In fact, in order to effectively use a language, the speaker should take into consideration the context in which he is using this language, especially the stereotypes of the culture of the speakers of that language in order to avoid misunderstanding".*

Yet, one student argued that there is no relationship between a language and its culture: *"I think that knowing a culture does not require knowing its language and knowing a language does not mean necessarily knowing its culture; for example, I have some knowledge about the EN language but nothing about its culture. Thus, I think that there is no strong relationship between language and culture".* To conclude, we can presume that the individual's culture and identity is represented through speech; that is to say, by means of language.

Question eight: Can you learn a language without learning its culture?

After asking our participants about their perceptions about the relationship between language and culture, we asked them about their point of view about learning a language without learning its culture. We had 4 different convincing answers saying that it is possible to learn a language without having knowledge about its culture. One of the interviewees said: *"yes, I think that we can learn a language without knowing its culture, if we are only interested in learning grammatical rules and structures"*. However, the other interviewees (8) argued that culture and language are two inseparable notions if we learn language, we automatically learn some of its cultural aspects; in this sense, one of the students claimed: "*I think that language and its culture are connected, personally, culture pushes me to learn languages which are not spoken in our society. I have always been a big fan of the Japanese culture especially their 'mangas'. The reason for which I learned some Japanese is to be able to watch 'mangas' in their original version".* To sum up, learning a language without learning its culture is possible, but it requires more efforts, and the result will be knowledge of only rules and vocabulary. Nevertheless, learning a language alongside culture permits to understand and give the right meaning to each new vocabulary an individual learns, and the more you know about a culture, the easier is to learn its language.

Question nine: Can you learn a culture without learning its language?

To answer this question, some students stated that they could learn a culture without learning its language and others said that it is not possible. Thus, half of the students stated that culture could be learned separately from language, since the individual can have knowledge about cultural aspects of a given culture without knowing its language. In addition to this, students argued that they can only be interested in learning cultures rather than languages so they can learn any culture with any language they master. In this sense, one of the interviewees claimed: *"yes, we can learn a culture without its language. Personally, before I started learning Turkish, I got in touch with their culture through movies and social networks using a language that I master"*.

However, the remaining interviewees declared that it is impossible to learn a culture without its language. Therefore, interviewees argued that culture is best learned in its context through communication with natives, thus using its language. To this end, one of the students argued saying: *"I cannot learn a culture without learning its language since culture is represented through language. Thus, in order to learn cultural aspects of a given culture, the*

individual should communicate with its people and in order that communication takes place, the individual should know the language of that culture".

Finally, the last remaining student whose answer is in-between said: *"we can learn a culture without its language and this can be done through research either on internet or relying on books. Though, the best way of learning a culture is learning it in its context and with its language".* In other words, this means that there is a possibility to learn a culture relying on another language rather than its language, but there are some aspects that cannot be understood unless they are learned using the original language.

Question ten: Do you think that having knowledge about the culture of the languages you use is important? Why?

To answer this question, all the students agreed strongly on the fact that knowing cultures of the languages they use is important. They stated that being culturally competent allows them to understand better people from different ethnic groups and facilitates interaction. One of the students claimed: "*of course having knowledge about culture of the languages that I use is important. This helps to build positive attitudes towards the language in question and be open-minded, it facilitates communication, and avoids any misunderstanding that lead to bad feelings and conflicts or cultural chock".* In turn, culture is considered as a strong element in everyone's life which influences his/her values, views, and behaviors; having knowledge about culture of languages one uses helps to gain some understanding of the culture of that language. In that way, another interviewee argued that:"*having knowledge of the languages an individual uses is important, because it enables him to understand better the behaviours of people from other societies, and this understanding helps to create a good relationship with them".*

Question eleven: Are you aware of the cultural aspects of the languages you master? If yes, give us some tangible examples.

The objective of this question is to know whether the students are aware of the cultural aspects of the languages they master or they only have knowledge about the languages without understanding their cultures. In fact, the majority of the students indicated that they have knowledge about Kabyle culture since Kabyle language is the mother tongue of all the interviewees, so it is obvious for them to know its cultural aspects. Moreover, students have knowledge about some traditions, customs, religious aspects, social practices, dishes,

traditional dresses, etc. of the other foreign languages. An interviewee affirmed this by saying: *"yes. For instance, Goyang Autumn Flower Festival is important in Korea since it happens each year; in addition to Tulip Festival. Furthermore, tea party gathers women together in UK and they mainly drink cold tea. Additionally, Spain is famous by sun, sea and food, and one of its famous foods is Tacos".*

Nevertheless, one of the ten interviewees answered by "yes" and "no", because he does not have knowledge about the cultural aspects of all the languages he masters; thus, he said: *"yes and no. For instance, I have knowledge about the traditional dresses of the AR wilayahs in Algeria and I know all the cultural aspects of my mother tongue. While, concerning the EN culture, I do not have knowledge about any cultural aspect of it".* This answer can be considered as an argument for the previous answers about the relationship between language and culture, so this interviewee tends to say that language and culture can be learned separately.

Question twelve: What are the factors that facilitate the acquisition of these languages' cultural aspects?

The students that we have interviewed gave different answers regarding the factors facilitating the acquisition of the languages' cultural aspects. They claimed motivation and curiosity for the discovery of different group communities' traditions, beliefs and values, etc. are the most influential factors for cultural aspects' learning. One of the students declared: "*I believe that interaction with people having different cultural backgrounds is a very crucial element in culture acquisition".* Some of the interviewees assumed that it is important to be self-aware of one's cultural values before learning another culture. One of them added: "*the most influential factors that lead to the acquisition of languages' cultural aspects is to live in the community or the country or at least to be in contact with them on social media and internet".* To sum up, the most influential factor for learning a new culture, according to the current study participants, is interaction with natives of the target culture.

Question thirteen: How can you evaluate your intercultural awareness?

The last question of this interview is about students' evaluation of their own IA. The majority of the students claimed that their IA is good because they have the capacity of accepting, respecting and understanding others' cultures even if they are different from their culture. Thus, one interviewee claimed: *"I can say that I know some cultural aspects of the*

languages I know and I understand and respect the fact that they are different from our culture, so I can say that my IA is quite good". Meanwhile, some students said that their IA is excellent because they do not have any difficulty in accepting any culture; for instance, one student stated: *"I do not have difficulties in leaning, accepting and understanding other cultures, I like searching for new things and sharing them with others, so I can say that my IA is excellent".* The rest of the students claimed that they still need some improvement in order to develop their IA to attain a high degree of this; in this sense, one among the interviewed students declared the following: *"my IA is neither really bad nor really good. I understand and accept others' cultures but since I am learning languages, I still have to know more about their culture in order to establish positive attitudes".* In other words, a person who is still learning new languages and cultures still needs time to improve his/her IC because no one can assume the fact that he/she will accept and understand everything he/she can encounter when learning new cultural aspects.

All in all, according to the answers we obtained from these interviews, we can say that multilingual students are aware of the cultures of the languages they master. Moreover, students are fascinated by culture and give much importance to it; it is true that language is better learned in its context but we can say that students give more importance to culture rather than language because language is used as a means of communication but culture reveals many things about its target community. Therefore, students are interested in learning cultures and even languages; they have this notion of accepting and understanding others' cultures without taking into consideration the differences that exist between the foreign languages cultures and theirs.

2. Discussion

In the present section, we deal with the interpretation of the data gathered from the questionnaires and interviews. Moreover, we will also deal with the discussion of the major findings in an attempt to reach the objectives of our study, answer the research questions and test our hypothesis and answer our research questions.

This study investigates the bilingual and multilingual students' IA. In fact, through the results obtained from the analysis of the qualitative and quantitative data, we have reached interesting findings. Concerning our first research question (are bilingual and multilingual students aware of the cultures of the languages they master?), the results obtained from the gathered data show that the participants have knowledge about the cultures of the languages

they speak and are aware of its cultural aspects. In this respect, we found that 75% of the participants are aware of the cultural aspects of the languages they use; hence, students' awareness of the cultural aspects results from the fact that they consider it necessary, as they claimed that when someone learns a language he/she simultaneously acquires aspects of its culture as he/she discovers and understands different elements concerning their traditions, beliefs, values, etc. Accordingly, having knowledge of cultural aspects of a given language gives the students the opportunity to establish relationships, communicate better with the speakers of those languages and understand their behaviours, and this can keep the speaker far from the cultural misunderstanding, cultural shock or the rejection of any cultural aspect. Furthermore, the results also show that the majority of students have the notion of accepting other cultures with their similarities and differences; in this perspective, 95% of the students affirm that they have not rejected any cultural aspect of the languages they master. Meanwhile, the minority of the participants (25%) stated that there is no relationship between language and culture.

Based on the analysis of the students' answers on the questionnaires and the interviews, the results revealed that 90% of the students become interculturally aware thanks to the languages they learned, and claimed that the concepts are strongly interrelated. Hence, people speaking more than one language are more interculturally competent. As expressed by Baker (2011), an expert of bilingualism, bilinguals gain the benefits of two sets of traditions, ideas, ways of thinking and behaving, evoking greater tolerance to cultural differences. Therefore, the findings reveal that students' IA is acquired through the languages they use since language and culture are interrelated. The relation between the two concepts is shown through the fact that language is best learned in its context, language is a means to transmit cultures for coming generations, so language and its culture are interrelated. Hence, the bilingual or multilingual students' awareness of the cultural aspects of each language they master leads to the raising of their IA ; students' curiosity to learn new languages gives them the opportunity to get in touch with new cultures that are different from theirs, and having the attitude of openness to those cultures contributes to the development of students' skills including perceiving, analyzing, interpreting, understanding the cultural aspects of each culture; relate them with other cultures that the students have knowledge about, even their own culture; and accept them as they are including the similarities and differences. In connection with this, our results show that students who master two or more languages have a good perception and acceptance of other cultures, which means that they are interculturally competent. To answer

the second question, according to the findings of the data analysis, that IA and bilingualism/multilingualism are interrelated because a person who possesses a varied linguistic repertoire will obviously have knowledge about various cultures.

In sum, more the students are exposed to many languages, and consequently many cultures, the better their IA is. Therefore, the findings of this study have answered positively the research questions and confirmed our hypothesis, as our research work demonstrates that bilingual/multilingual students are aware of the cultural aspects of the languages they master, since language represents its culture.

To conclude, this section has dealt with the analysis of the qualitative and quantitative data gathered from the questionnaires and interviews, in addition to the interpretation of the findings. Also, we have provided a discussion of the major findings of our study and came up with answers to the research questions and confirmed our hypothesis.

Section Three: Limitations and Suggestions for Further Research

1. Limitations of the Study

In the course of our study, we have encountered several limitations. The first and the most affecting limitation that we have faced is the blockade of the university for several weeks due to the political situation of the country, which impinged us to collect either qualitative or quantitative data. Moreover, this blockage limited our time so we did not have much time to fulfill our research work. In addition, our sample, which represents only 11.67% of the whole population, had some difficulties to understand some items in the questionnaires; and could not answer all the question; hence this affects the generalization of the results as well as the reliability of this data collection tool. Furthermore, lack of resources (books) on internet as well as in the library of Bejaia University was a major hampering factor in finding literature related to our topic. On the whole, due to all these limitations, many gaps can be revealed in the present study.

2. Suggestions of Further Research

The present study at hands investigates the IA of bilingual and multilingual students at Bejaia University, mainly 3rd year LMD students at the department of social sciences. In fact, this study aimed at showing students' awareness about the cultures of the languages they master. Therefore, the present suggestions are directed to researchers who want to investigate this topic. Henceforth, to investigate bilingual and multilingual students' IA, the study should not be restricted to one level, so different levels should be included and the sample size should be larger in order to get more reliable data and have the opportunity to generalize the findings into the whole population. Moreover, many studies have been conducted on bilingualism/multilingualism and IA, but there are few, if not no studies, exploring the three variables together. Thereby, further research should be conducted on this topic in order to show the relationship between bilingualism/multilingualism and IA.

Actually, the results of this study show that students are interested in learning languages and cultures mainly because learning about culture is seen as a challenging thing since it reveals many things about a given ethnic group including their identity, their behaviours and their life styles as it gives them the opportunity to explore new things and be open to the world, get access to the target communities and vary their linguistic repertoire. Therefore, we can suggest the integration of culture into the language classes in order to have culturally competent students raised in a community which is open to other cultures. As a result,

students will develop the skills of accepting, respecting and understanding other cultures from an early age.

In this section we have shed light on the limitations of this study as they may impact the interpretation of our findings. We have also provided researchers with some suggestions that may contribute to a better understanding of our variables; moreover, these suggestions also attempt to call for more research on this topic since few studies have been undertaken to investigate it.

Conclusion

In this chapter, we have first dealt with the research design and methods of data analysis used in the present research. Then, we moved to interpretation and discussion of the obtained data from the questionnaires and the interviews. Finally, the last section was devoted to limitations of this study, in addition to some suggestions for future research.

General Conclusion

General Conclusion

Being bilingual or multilingual exposes people to different traditions, customs and beliefs. One of the major problems that are faced in the globalization era, where people all over the world become closer, is the acceptance of cultural diversity. Accordingly, because of the cultural diversity noticed in the Algerian universities, we attempted to investigate the IA of bilingual and multilingual students at Bejaia University, third year LMD social sciences students in particular. Besides, we based our studies on one hypothesis related to the relation between bilingualism/multilingualism and IA. We hypothesized that if students master two or more languages, then they will be aware of the cultural aspects of the languages they use, since language represents its culture.

This study aims at shedding light on bilingual/multilingual students' IA, and proving whether individuals mainly students are aware of cultures of the languages they master. Therefore, our research is conducted in order to investigate IA of bilingual and multilingual students, as well as to show interrelatedness of language and culture and to prove that being interculturally competent does not only require the mastery of language, but also the understanding of values, principles and customs which languages transmit through words.

The present research is divided into two chapters. The first chapter deals with the theoretical underpinnings of our research topic, in which we attempted to provide a comprehensive overview of the different variables of the study. It consists of three sections dealing with bilingualism, multilingualism and IA, in which the relation between language and culture is shown. Moreover, the second chapter named the practical part consists of three sections. The first section presents a description of the research method and design used in this study including population and sampling, data collection tools and data analysis procedures. Additionally, the second section is devoted to the analysis, interpretation and discussion of the findings. Finally, the third and last section displays the limitation and the suggestions for further research.

The present investigation relied on a mixed methodology. Hence, to collect valid data, we used two research tools: a students' questionnaire and interview. The questionnaire provides quantitative data about students' awareness about others' cultural aspects, about their attitudes towards languages and cultures and the relationship between the two concepts. However, the interviews were conducted with 10 students, to gather more reliable and precise

information about their language mastery, their knowledge about cultures of the languages they speak, and the relationship between IA and languages.

The results of the present study reveal that bilingual/multilingual students are aware of the cultures of the languages they speak, claiming that accepting others and being interculturally aware is necessary for better communication with people from other cultures. In addition, students become interculturally aware thanks to the languages they master; hence, the more a person masters languages, the higher his/her IA is. Additionally, the results show that bilingualism/multilingualism and IA are linked, the majority of the participants supported the idea that language represents its culture and vice versa.

Therefore, the findings obtained from the research instruments answered the study questions and confirmed the hypothesis; that is, bilingual and multilingual students are aware of the cultures of the languages they master, and there is a strong relationship between IA and bilingualism/multilingualism, since the two notions, language and culture, are intertwined and we cannot separate them without losing the significance of one of them.

Bibliography

Bibliography

Books and Book Chapters

Aikhenvald, A. (2006). Grammars in contact: A cross-linguistic perspective. In Aikhenvald, A. & Dixon, R. (Eds.), *Grammars in contact: A cross-linguistic typology* (pp. 1-66). Oxford: Oxford University Press.

Appel, R. & Muysken, P. (1987). *Language contact and bilingualism*. Amsterdam University Press.

Baker, C. (2001). *Foundations of bilingual education and bilingualism* (3rd Ed.). Clevedon: Multilingual Matters.

Beardsmore, B. H. (1986). *Bilingualism: basic principles* (2nd Ed.). Retrieved in December 25th from: https://books.google.dz/books?id=DX1JcMNgz7AC&pg=PA28&dq=beatens+beardsmore+early+and+late+bilingualism&hl.

Bloomfield, L. (1933). *Language*. USA: Chicago University Press. Retrieved in February 27th from: https://books.google.dz/books?id=87BCDVsmFE4C&printsec=frontcover&dq=bloomfield+language+1933+bilingualism&hl.

Brown, D. (2000). *Principles of language learning and teaching* (5thEd). New York: Pearson Longman.

Chin, N. B. & Wigglesworth, G. (2007). *Bilingualism: an advanced resource book.* London & New York: Routledge. Retrieved in March 2nd from:https://books.google.dz/books?id=BaCMRmqSKRoC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Dowson, C. (2002). *Practical research methods a user- friendly guide to mastering research techniques and projects.* Oxford: How to Books.

Halmari, H. (2004). Code-switching patterns and developing discourse competence in L2. In Boxer, D & Cohen, D. (Eds.), *Studying speaking to inform second language learning* (pp.115-144). Multilingual Matters Limited.

Hansen, K. B., Jepsen, K. & Leiva, P. (2017). *The indigenous world*. Copenhagen, Denmark : International Work Group for Indigenous Affairs.

Harris, M. (1975). *Culture, people, nature: an introduction to general anthropology*. New York: Thomas Y. Crowell.

Hoffmann, C. (1991). *An Introduction to bilingualism*. London: Longman. Retrieved in February 15th from:https://books.google.dz/books?id=NFugBAAAQBAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.

Lesley, M., & Muysken, P. (1995). *One speaker,two languages: cross disciplinary perspectives on code-switching*. Cambridge: Cambridge University Press.

Lyon, J. (1981). *Language and linguistics: an introduction.* Cambridge: Cambridge University Press.

Matveev, A. (2017). *Intercultural competence in organizations a guide for leaders, educators and team players*. New York, USA : Springer Nature.

McKay, S. L. (1996). *Sociolinguistics and language teaching.* New York: Cambridge University Press. Retrieved in March 3rd from:https://books.google.dz/books?id=0dHaYnma8ooC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Muysken, P. (2000). *Bilingual speech: a typology of code-mixing*. Cambridge University Press.

Richards, J. C. & Schmidt, R. (2002). *Longman dictionary of language teaching and applied linguistics* (3rd Eds.). London: Pearson Education Limited.

Richard, J. C. (2005). *Curriculum development in language teaching*. Cambridge: Cambridge University Press.

Romaine, S. (1995). *Bilingualism* (2nd Ed). Oxford: Blackwell.

Sampath, K. (2005). Effect of bilingualism on intelligence. In Cohen, J., McAlister, K., Rolstad, K. & MacSwan, J. (Eds), *Proceedings of the 4th international symposium on bilingualism* (pp. 2048-2056). Somerville: Cascadilla Press.

Sapir, E. (1921). *Language: an introduction to the study of speech*. New York; Harcourt, Brace.

Sayahi, L. (2014). *Diglossia and language contact: language variation and change in north africa.*New York. Cambridge University Press.

Spitzberg, B. H. & Changnon, G. (2009). Conceptualizing intercultural competence. In Deardorff, D. K. (Eds.), *The sage handbook of intercultural competence* (pp. 2-52). London: Sage Publications.

Sridhar, K., Lee, M., & Homberger, H. (1996). *Societal multilingualism in sociolinguistics and language teaching*. Cambridge University Press.

Thomason, S. (2001*). Language contact*. Edinburgh: Edinburgh University Press.

Trosborg, A. (2010). *Pragmatics across languages and cultures*. Berlin/New York: Walter de Gruyter GmbH & Co. KG.

Wardhaugh, R. (2002). *An introduction to sociolinguistics* (4th Ed.). Oxford: Blackwell Publishers.

Weir, L. (2000). Dimensions of bilingualism. In Wei, L. (Eds.), *The bilingualism reader* (p. 22-50). New York: Routledge.

Articles and Conferences

Achab, K. (2001). The tamazight (Berber) language profile. Retrived on 25th March from: https://www.researchgate.net/publication/304242405_The_Tamazight_Berber_Langyage_Profile

Adouane, W. & Dobnik, S. (2017). Identification of languages in Algerian Arabic multilingual documents. *In Proceedings of the Third Arabic Natural Language Processing Workshop*, 1-8, Valencia, Spain.

Al-Amri, N., M. (2013). Effects of bilingualism on personality, cognitive and educational developments. *American Academic & Scholarly Research Journal*, *5*(1), 1-7. Saudi Arabia.

Al Heeti1, N. & Al Abdely, A. (2016). Types and functions of code-switching in the English language used by Iraqi doctors in formal settings. *International Journal of Advanced Research and Review*, 1(8), 10-18. Retrieved from: https://www.researchgate.net/publication/306031490

Alshenqeeti, H., & Alsaedi, N. (2012). Is multilingualism a problem? *The Effects of Multilingualism at the Societal Level*, 9, 63-89.

Alvanoudi, A. (2017). Language contact, borrowing and code switching. *Journal of Greek Linguistics*, 1-42. DOI: 10.1163/15699846-01701001.

Aronin, L. (2018). What is multilingualism? *Multilingualism in Society and Education*,3-34.Doi: 10.21832/9781788922074-003. Retrieved on 3rd January fom: https://www.researchgate.net/ûblicatuon/329124383

Bagui, H. (2014). Aspects of diglossic code switching situations: a sociolinguistic interpretation. *European Journal of Research in Social Sciences*, 2(4), 86–92.

Baker, W. (2011). From cultural awareness to intercultural awareness: culture in ELT. *ELT Journal*. doi:10.1093/elt/ccr017. 66(1), 62-70.

Barrett, M. (2012). Intercultural competence. *EWC Statement Series*, 2, 23-27.

Benmostefa, N. (n.d.). Language and culture. Retrieved in april 5th from: https://faclettre.univtlemcen.dz/assets/uploads/DOCUMENTS/cours%20en%20ligne/4-Language%20%26%20Culture.pdf.

Benrabah, M. (2014). Competition between four "world" languages in Algeria. *Journal of World Languages*, 1(1), 38-59, DOI: 10.1080/21698252.2014.893676.

Cenoz, J. (2013). Defining multilingualism. *Annual Review of Applied Linguistics*, 33, 3-18.

Chemami, M. A. (2011). Discussing plurilingualism in Algeria: The status of French and English languages through the educational policy. *International Journal of Arts & Sciences*, 4 (18), 227–234.

Crosby, R. & Prescod, R. (2009). Effects of bilingualism on cognitive abilities. Retrieved on February 20th from: http://www.Shotuku.ac.jp/data/facilities/library/publication/education-gaikoku48_02.pdf

Daller, T. J. (2007). Borrowing. Retrieved on April 7th from: https://www.google.com/url?sa=t&source=web&rct=j&url=http://eprints.uwe.ac.uk/11789/2/output_11789.docx&ved=2ahUKEwj4mp7nzMDhAhVDXRoKHWWWnAtwQFjADegQICRAB&usg=AOvVaw0sNMtRU_Ov5Rr8cgO3OLZI

Deardorff, D. K. (2006). Identification and assessement of intercultural competence as a student outcome of internalization. *Journal of Studies in International Education*, 10, 241-266.

Ferguson, A. C. (1959) Diglossia. *WORD*, 15(2), 325-340, DOI: 10.1080/00437956.1959.11659702.

Fridah, W. (2002). Sampling in Research. Retrived on April 22nd from: http://www.indiana.edu/~educy520/sec5982/week_2/mugo02sampling.pdfGao, F. (2006). Language is Culture - On Intercultural Communication. Journal of Language and Linguistics, 5(1), 58-67.

Hammer, M., Bennett, M. & Wiseman R. (2003). Measuring intercultural sensitivity: the intercultural development inventory. *International Journal of Intercultural Relations* 27, 421–443.

Harrat, S., Meftouh, K. & Abbas, M. (2016) An Algerian dialect: Study and Resources. *International journal of advanced computer science and applications (IJACSA*), 7 (3), 384-396.Doi : 10.14569/IJACSA.2016.070353**.**

Heredia, R. R. (2015). Bilingual memory storage: compound-coordinate and derivatives. Retrieved in February 28th from: https://www.researchgate.net/publication/283569070

Hoffer, L. B. (2002). Language borrowing and language diffusion: an overview. *Intercultural Communication Studies*, 11(4), 1-37.

Jiang, W. (2000). The relationship between culture and language. *ELT Journal*. 54(4), 328-334.

Kerma, M. (2018). The Linguistic Friction in Algeria. *Sociology International Journal*, 2(2), 134–140. doi: 10.15406/sij.2018.02.00041.

Kim, E. (2006). Reasons and motivations for code mixing and code switching. *TESOL 5th Semester*, 4(1), 43-61.

Kuang, J. F. (2007). Developeing students' cultural awareness through foreign language teaching. *Sino-US English Teaching*, 4(12), 74-81.

Mabule, R. D. (2015). What is this? Is it code switching, code mixing or language alternating? *Journal of Educational and Social Research*, 5(1), 339-350.

Maftoon, P. & Shakibafar, M. (2011). Who is bilingual? *Journalof English Studies*, 1(2), 79-85 retrieved in March 13th from: https://www.researchgate.net/publication/296695511

Malina, M., Norreklit, H., Selto, F. (2011). Lessons learned: advantages and disadvantages of mixed method research. *Qualitative Research in Accounting and Management*, 8(1), 59-71.

Moradi, H. (2014). Investigation through different types of bilinguals and bilingualism. *International Journal of Humanities & Social Science Studies*, 1(2), 107-112.

Navaitienė, J., Rimkevičienė, V., & Račelytė, D. (2013). Methodology for development of intercultural competence. Lithuania: European Commission. Retrieved 27th march from: http://farintercultura.ch/wp-content/uploads/2016/07/1_METHODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf.

Okal, O., B. (2014). Benefits of Multilingualism in Education. *Univesal Journal of Educational Research*, 2(3), 223-229.

Praxmarer, P. (n.d.). Intercultural Competence: Script and Study Materials. Retrieved on April 12th from: https://centerforinterculturaldialogue.files.wordpress.com/2010/07/intercultural-competencies-study-material.pdf&ved.

Siti, H., A. (2001). Quantitative and Qualitative Research Methods: Some Strengths and Weaknesses. *Jurnal Pendidik dan Pendidikan*, 17, 120-134.

Smith, S., K. (2017). The Multilingual Advantage: Foreign Language as a Social Skill in Globalized World. *International Journal of Humanities and Social Sciences*, 7(3), 48-56.

Sridhar, K. (2002). Societal multilingualism and world Englishes: Their implications for teaching ESL. *Indian Journal of Applied Linguistics*, 28 (2), 83-100.

Tarev, V., B. (2012). Lexical borrowing: linguistic and didacticaspects. *Journal of Siberian Federal University: Humanities and Social Sciences*, 7, 944-950.

Zhang, R. & Steele, D. (2012). Improving intercultural awareness: a challenging task for Japan. *Procedia - Social and Behavioral Sciences,* 47(1) 52-63. Retrieved in 20th march from: www.sciencedirect.com.

Theses and Dissertations

Aziz, A. (2015). *Al-Arabiyyah, le Francais, and the Soul of Algeria: the Language Tango Between Arabic and French in Algerian Education Policy and Defining Post-Colonial Algerian National Identity*. Bachelor's Thesis, University of Mississippi.

Benguedda-Kesraoui, A. (2017).*Sociolinguistic Dimensions of Code switching: the Role of Social Factors in its Occurrence in an Algerian Context, Tlemcen Speech Community*. Dissertation Submitted to the Department of English in Candidacy

for the degree of Doctorate in Sociolinguistics, University of Aboubekr Belkaid, Tlemcen.

Berramdane, F. Z. (2017). *Intercultural Competence in the Algerian EFL Classrooms at the Middle-level Education: An Evaluation of "Spotlight on English: Book Three".* Extended Essay Submitted to the Department of English as a Partial Fulfillment of the Requirements for the Master's Degree in Language Studies. University of Tlemcen.

Djabri, A. (1981). *Language in Algeria: The Continuing Problem.* A Dissertation Submitted in Partial Fulfillment of the Requirement for the Degree of M. Ed. of the University of Wales. Master's thesis.

Ferhat, F. (2015). *Code-switching Between Algerian Arabic and French Language in the Algerian Media a Pragmatic Perspective: the Case Study of Kbc's "Pas de-panique" Show.* Master's Thesis, Kasdi Merbah University, Ouargla.

Fitria, N. T. (2014). *Sociolinguistics "Code Switching and Code Mixing". A Paper Arranged to Fulfill the Mid Task of Linguistic Theories.* Post Graduate Program, Muhammadiyah University of Surakarta.

Fornůsková, J. (2011). *What Can Bilingualism Do For You? : The Advantages of Bilingual Language Development*. Master4S thesis, University of Agder. Retrieved from:https://brage.bibsys.no/xmlui/bitstream/handle/11250/139288/EN-500%202011%20v%C3%A5r%20Masteroppgave%20Jana%20Fornuskova.pdf?sequence=1

Hassaine, F. (2011). *French and Algerian Arabic in a Bilingual Situation: Case Study of Tlemcen Speech Community.* Dissertation Submitted as a Partial Fulfillment in Candidacy for the Degree of Magister in Sociolinguistics. Aboubekr Belkaid University, Tlemcen.

Lee, Ch. T. (2007). *Successfully Raising Bilingual Children: An Analysis of Methods Used by Parents in the Fostering of Child Bilingualism.* Final Year Project, School of Computer Science and Statistics O'Reilly Institute, Trinity College, University Dublin 2, Ireland

Machová, L. (2015). *Language Acquisition in a Bilingual Environment*. Bachelor's Thesis, Technical University of Liberec. Retrieved in February 28th from:

http://dspace.tul.cz/bitstream/handle/15240/20504/BAKAL%2525C3%252581%2525C5%252598KA%252B21.pdf

Robbert, M. S. (2017). *The Bilingual World: A Study on Bilingualism and its Cognitive Effects.* BachelorThesis. Retrieved in February 14th from:https://repositori.upf.edu/bitstream/handle/10230/33988/Serras_Robert_2017.pdf?sequence=1&isAllowed=y

Takala, E. (2016). *The Advantages and Disadvantages of Bilingualism: The Story of Two Families*. Bachelor's Thesis, University of Jyväskylä.

Vuorinen, P. (2008). *English Elements in the Spoken Discourse of Finnish Teenagers Playing an English Video Game*. Master's Thesis, University of Jyväskylä.

Zidani, S. (2018). *Exploring the Impact of Teachers' Oral Negative Feedback of Language Mistakes on EFL Learners' Oral Expression: The Case Study of the Second Year LMD Students of English at the University of Bejaia.* A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Linguistics.

Websites

Bonfiglio, C. (2017). 10 Amazing Benefits of Being Bilingual. Retrieved in March 11th from: http://bilingualkidspot.com/2017/05/23/benifits-of-being-bilingual/

European Commission Special Eurobarometer.(2006). Europeans and Their Languages. Retrieved in January 8th from: http://ec.europa.eu./public-opinion/archives/ebs_243_en..

Indigenous peoples in Algeria. (2011) retrieved from: https://www.iwgia.org/en/algeria/708-indigenous-peoples-in-algeria.

Leclerc, J. (2014). *Algérie: Situation démographique et démolinguistique. In L'Aménagement Linguistique dans le Monde. Quebec, TLFQ*, retrieved in February 25th from: http://www.axl.cefan.ulaval.ca/afrique/algerie-1demo.htm

Sink, S. (n.d.). Quantitative Research Design. Rerieved on April 22nd from: https://www.coursehero.com/file/18724117/Quantitative-Research-Design/

Appendices

Appendix 01

Questionnaire in French

Chers étudiants,

Dans le cadre de notre projet de fin d'études, nous menons un travail de recherche portant sur le bilinguisme et le multilinguisme des étudiants inscrits à l'université de Bejaia.

Ainsi, nous vous prions de consacrer quelques minutes de votre temps à remplir ce questionnaire qui nous permettra de collecter les données nécessaires à la réalisation de cette étude.

Vos réponses seront confidentielles et les données collectées seront analysées et exploitées uniquement dans le cadre de la présente recherche.

Les chercheuses

Première section : Données Personnelles

1- Sexe : Masculin ☐

Féminin ☐

2- Age :……ans.

3- Où habitez-vous?

……..

4- Quel est votre domaine d'études?

……..

Deuxième Section : Bilinguisme et Multilinguisme

1- Comment vous considérez-vous ?

Monolingue ☐ Bilingue ☐ Multilingue ☐

2- Si vous vous considérez bilingue ou multilingue, quels sont les facteurs qui ont contribué à cette situation?

Parents ☐ Loisirs ☐ Autres facteurs ☐

Relations ☐ Amis(s) ☐ Quels sont ces

Vie à l'étranger ☐ Voyages ☐ facteurs ?.....

Éducation ☐ Travail ☐ ……

3- Combien de langues parlez-vous? Citez-les, s'il vous plaît.

……...

4- A quel âge avez-vous commencé à apprendre ces langues?

Tamazight …….. Anglais ……..

Arabe ……. Autres ……...

Français …….

5- Classez les langues que vous parlez par ordre de préférence

1. ……..…….…….…….

2. ……..…….…….…….

3. ……..…….…….…….

4. ……..…….…….…….

5. ……..…….…….…….

6- Quelles sont les langues que vous utilisez et où les utilisez-vous ?

	Tamazight	Arabe	Français	Anglais	Autres
Au travail					
A l'école					
A la maison					
Pour loisirs					
Avec amis(e)					

7- Comment évaluez-vous votre maîtrise de ces langues?

	Faible	Moyenne	Bien	Excellente
Tamazight				
Arabe				
Français				
Anglais				
Autres				

Troisième Section : Compétence Interculturelle

1- Êtes vous en contact avec des personnes d'autres cultures?

Oui ☐ Non ☐

2- Avez-vous déjà rejeté un aspect d'une autre culture?

Oui ☐ Non ☐

Si oui, pourquoi?.....

……

3- Connaissez-vous les aspects culturels des langues que vous maîtrisez?

Oui ☐ Non ☐

Expliquez comment, s'il vous plaît…….....

……...

4- Pensez-vous que connaître les cultures des langues que vous maîtrisez est important?

Oui ☐ Non ☐

Expliquez s'il vous plaît…….

…….

5- Pensez-vous que votre compétence interculturelle est acquise grâce aux langues que vous avez apprises?

Oui ☐ Non ☐

Si c'est non, expliquez comment vous avez acquis cette compétence interculturelle?……
……
……
……

6- Comment évaluez-vous votre compétence interculturelle dans les langues suivantes?

	Faible	Moyenne	Bien	Excellente
Tamazight				
Arabe				
Français				
Anglais				
Autres				

Merci pour votre collaboration!

Appendix 02

Interview in French

1- Combien de langues parlez-vous?
2- Comment les classez-vous? Par ordre de préférence.
3- Dans quel contexte les utilisez-vous? (Où, quand et avec qui utilisez-vous ces langues?)
4- Parlez-vous avec des personnes qui ont une différente langue maternelle de la vôtre?
5- Est-ce que ce contact est bénéfique dans l'apprentissage de nouveaux aspects culturels?
6- Avez-vous déjà rejeté un aspect d'une autre culture?
7- Pensez-vous qu'il y a une relation entre une langue et sa culture? expliquez.
8- Pouvez-vous apprendre une langue sans sa culture?
9- Pouvez-vous apprendre une culture sans apprendre sa langue?
10- Pensez-vous qu'avoir un savoir des cultures des langues que vous utilisez est important? Pourquoi?
11- Êtes-vous conscient des aspects culturels qui caractérisent les langues que vous maîtrisez? Si oui, donnez nous des exemples.
12- Quel sont les facteurs qui facilitent l'acquisition des cultures de ces langues?
13- Comment pouvez-vous évaluer votre compétence interculturelle?

Appendix 03

Questionnaire

Dear students

Thank you for taking part in this study to help us collect the necessary data for our research work dealing with the Intercultural Awareness of Bilingual and Multilingual Students. We will be very grateful if you provide us with precise and honest answers. Your responses will be kept confidential and the collected data will be analyzed and solely used for the purpose of this study.

The researchers.

Tick the appropriate answer.

Section One: Background Information

1- Gender: Male ☐

Female ☐

2- Age: ……. years old.

3- Where do you live?

……

4- What is your field of study?

…….

Section two: Bilingualism and Multilingualism

1- Do you consider yourself:

Monolingual ☐ Bilingual ☐ Multilingual ☐

2- If you consider yourself to be bilingual or multilingual, what are the factors that have contributed to this situation?

Parents ☐ Hobbies ☐

Relationships ☐ Friends ☐

Living abroad ☐ Travels ☐

Education ☐ Other factors ☐

Work ☐ what?……...

3- How many languages do you speak? Cite them, please.

……

4- At what age did you start learning these languages?

Tamazight……... French……..

English……. Arabic……..

Others……..

5- Rank the languages you speak according to your preference:

1……

2……

3……

4……

5……

6- What are the languages doyou use? And where doyou use them?

	Tamazight	Arabic	French	English	Others
At work					
At school					
At home					
For hobbies					
With friends					

7- How do you evaluate your mastery of these languages?

	Weak	Average	Good	Excellent
Tamazight				
Arabic				
French				
English				
Others				

Section three: Intercultural Awareness

1- Are you in contact with students from other cultures?

Yes ☐ No ☐

2- Have you ever rejected any aspect of others' cultures?

Yes ☐ No ☐

If yes, why? ……

……

……

3- Are you aware of the cultural aspects of the languages you master?

Yes ☐ No ☐

Explain how, please……..

……..

……..

4- Do you think that being aware of the cultures of languages you master is important?

Yes ☐ No ☐

Explain, please…..

……

5- Do you think that the intercultural awareness you have is thanks to the languages you learned?

Yes ☐ No ☐

If no, how did you acquire this intercultural awareness? .....

…….

…….

6- How do you evaluate your cultural awareness concerningthese languages (culturesand communities)?

	Weak	Average	Good	Excellent
Tamazight				
Arabic				
French				
English				
Others				

Thank you for your collaboration!

Appendix 04

Interview

1- How many languages do you speak?

2- How can you classify them in terms of preference?

3- In which context do you use them? (Where and with whom do you use them?)

4- Do you speak with students whose mother tongues differ from yours?

5- Was that contact beneficial in learning new cultural aspects?

6- Have you ever rejected any aspects of these cultures?

7- Do you think that there is a relationship between a language and its culture? explain.

8- Can you learn a language without learning its culture?

9- Can you learn a culture without learning its language?

10- Do you think that having knowledge about the culture of the languages you use is important? Why?

11- Are you aware of the cultural aspects of the languages you master? If yes, give us some tangible examples.

12- What are the factors that facilitate the acquisition of these languages' cultural aspects?

13- How can you evaluate your intercultural awareness?

Résumé

La présente étude explore la compétence interculturelle d'étudiants bilingues et multilingues inscrits en troisième année Sciences Sociales. Cette recherche tente de mettre la lumière sur la compétence interculturelle des étudiants et leurs connaissances des cultures des langues qu'ils maîtrisent. Afin de tester notre hypothèse, nous avons opté pour une méthode mixte englobant à la fois la mesure qualitative et quantitative, à travers l'utilisation du questionnaire et de l'entretien. Les deux outils étaient destinés aux étudiants ayant pris part de cette étude. En conséquence, pour traiter les données recueillies, nous avons opté pour une analyse statistique descriptive. Les résultats révèlent que les aspects culturels d'une langue s'acquièrent grâce à la maîtrise de cette dernière. En parallèle, la langue est un moyen de transmission de la culture aux générations futures. De ce fait, la langue et sa culture sont interdépendantes. De plus, les participants ont une compétence interculturelle puisqu'ils connaissent les aspects culturels des langues qu'ils pratiquent, ce qui peut les tenir loin des malentendus culturels. Enfin, les résultats de l'étude ont confirmés notre hypothèse qui stipule que la langue représente sa culture, et que les étudiants maîtrisant deux langues ou plus sont conscients des aspects culturels de ces langues.

Mots Clés : Bilinguisme, multilinguisme, compétence interculturelle, langue, culture, aspect culturel.