



Akademik Eğitim ve Sosyal Bilimler Dergisi (AJESS Journal)

The Function of Language Use between Arabization and Multilingualism: A Comprehensive Sociolinguistic Reading of the Algerian Language Situation

Dr. Choumousse BERREZOUĞ, Moulay Tahar University, Saida, Algeria
choumousseb@gmail.com, <https://orcid.org/0009-0007-9431-7867>

Article History

Received: 11/03/2026; Accepted: 10/05/2026; Published: 02/08/2026

Abstract

This study aims to provide a comprehensive reading of the Algerian linguistic situation as a model of a multilingual society. It describes the components of the Algerian sociolinguistic map and its forms of multilingualism, particularly diglossia and bilingualism; analyzes the concept of Arabization among classical and modern scholars; proposes the model of “Arabization supported by functional multilingualism” as an alternative to unequal bilingualism; and considers comparative experiences in language and development planning. The study adopts a descriptive-analytical approach based on a desk survey and an analysis of sociolinguistic literature addressing the linguistic situation in Algeria and the Arab world. A comparative perspective is also used to consider selected international experiences in language planning. The study shows that the Algerian linguistic scene consists of four major components: Classical Arabic, vernacular Arabic, Amazigh, and French, distributed across different functional domains and forms of linguistic contact. It further shows that bilingualism involving French, unlike the internal functional differentiation between Classical Arabic and vernacular Arabic, constitutes a major challenge to the status of Classical Arabic. The study also demonstrates that neither an entirely exclusionary nor an entirely assimilationist model of Arabization adequately responds to the complexity of the contemporary Algerian linguistic situation. The most appropriate alternative is therefore Arabization supported by functional multilingualism, which strengthens Arabic internally and externally while allowing the selective use of foreign languages as complementary tools rather than alternatives to the national language. The study concludes that the advancement of Arabic in Algeria requires a flexible and integrated language-planning policy that combines the empowerment of Arabic across major institutional domains with recognition of the country's linguistic diversity and a clear distinction between complementary and competitive forms of multilingualism.

Keywords: Arabization, multilingualism, diglossia, bilingualism, language planning, Algerian sociolinguistic situation

Introduction

Every language exists within a complex network of communication, interaction, social differentiation, and, in some contexts, linguistic competition. These processes affect both its external status and its internal development. Language planning consequently plays a strategic role in defining and organizing the domains of language use, strengthening the language internally through terminological and lexical development, and providing appropriate mechanisms for its dissemination and teaching. Language planning is therefore not restricted to linguistic structure but intersects with education, politics, culture, society, and development (Abu al-'Azm, n.d.; Al-Fassi Al-Fihri, 1990, 2007).

The relationship between language and society becomes particularly significant when several linguistic codes coexist within the same social space. Such coexistence may produce different functional arrangements, ranging from diglossia to bilingualism and broader forms of multilingualism. Ferguson's (1959) classical formulation of diglossia emphasized the functional differentiation between language varieties within a speech community, while Fishman (1967) subsequently expanded the discussion by examining the possible relationships between bilingualism and diglossia. These perspectives provide a useful theoretical basis for examining the Algerian linguistic situation.

This study examines the reality of Arabic in Algeria through description, analysis, and language planning. A planning-oriented methodology requires an initial description of the existing linguistic situation in order to identify its principal characteristics and problems before proposing possible alternatives. The Algerian linguistic environment is characterized

by the coexistence of Classical Arabic, vernacular Arabic, Amazigh varieties, and French, although these components do not occupy equivalent functional or institutional positions (Bala'id, 2003; Benini, 2017; Lahouel, 2009).

The Algerian situation is consequently more complex than a simple opposition between Arabic and French. It involves internal functional differentiation within Arabic, the presence of Amazigh as a national and official language, and the continuing institutional and symbolic presence of French. The question is therefore not whether multilingualism should simply be accepted or rejected, but how its different components should be functionally organized and how the position of Classical Arabic can be strengthened without denying the linguistic plurality of Algerian society.

In this context, the concept of Arabization requires reconsideration. Arabization cannot be reduced to the mechanical replacement of one language by another. It involves both the external empowerment of Arabic in education, administration, media, and economic life and its internal development through terminology, translation, scientific vocabulary, and linguistic planning (Al-Fassi Al-Fihri, 1990, 2007). The present study therefore examines whether a model of "Arabization supported by functional multilingualism" can provide a realistic alternative to an unequal form of Arabic-French bilingualism.

Study Problem and Objectives

The study problem revolves around determining the nature of the relationship between the components of the Algerian linguistic map, on the one hand, and the status and functions of Classical Arabic, on the other. It also examines the feasibility of traditional approaches to Arabization and considers whether a more flexible model can respond to the multilingual character of Algerian society.

The study addresses the following questions:

1. What are the most prominent features of the sociolinguistic map of Algerian society, and what forms of multilingualism exist within it?
2. What are the principal causes and functional manifestations of multilingualism in Algeria?
3. How has the concept of Arabization developed among classical and modern scholars?
4. What are the principal limitations of approaches to Arabization that seek either complete linguistic replacement or unrestricted multilingualism?
5. Could "Arabization supported by functional multilingualism" constitute a viable alternative to unequal Arabic-French bilingualism?
6. What lessons can be drawn from comparative experiences in language and development planning?

The study seeks to achieve the following objectives:

- to describe the Algerian linguistic reality and its principal components;
- to analyze the causes, forms, and sociolinguistic implications of multilingualism;
- to distinguish between diglossia, bilingualism, and broader multilingual practices;
- to examine the concept and objectives of Arabization;
- to evaluate the relationship between Arabization and multilingualism;
- to propose a functional model of Arabization capable of accommodating linguistic diversity while strengthening the position of Classical Arabic.

Importance, Limits, and Scope of the Study

This study is important because it provides an integrated reading of the relationship between Classical Arabic and the other components of the Algerian linguistic landscape. Previous discussions of the Algerian linguistic situation have frequently focused either on the status of Arabic or on the relationship between Arabic and French. A broader sociolinguistic perspective, however, requires consideration of vernacular Arabic, Amazigh, and French as components of a complex functional system (Bala'id, 2003; Benini, 2017; Lahouel, 2009).

The study also connects the descriptive dimension of sociolinguistic research with the planning dimension of language policy. Such an approach is particularly relevant because language status cannot be separated from institutional practices, education, communication, and broader social development (Abu al-'Azm, n.d.; Al-Qasimi, 2012).

The study is limited to an analysis of sociolinguistic literature and descriptive studies related to the Algerian linguistic situation and relevant Arabophone literature. It does not include a direct field survey. Its temporal scope focuses primarily on the contemporary period following Algerian independence, with historical references included where necessary to explain the origins of particular linguistic developments.

Definitions of Terms

Arabization: Linguistically, Arabization is associated with making language intelligible and bringing expressions into conformity with Arabic. In modern language planning, the concept has acquired a broader institutional meaning involving the empowerment of Arabic within its social and functional environment and its internal development through terminology, translation, dictionaries, and other linguistic resources (Al-Fassi Al-Fihri, 1990, 2007).

Multilingualism: Multilingualism refers broadly to the coexistence and use of more than one language or linguistic variety within an individual or social community. In the present study, the term is used as an umbrella concept covering different forms of linguistic coexistence, including diglossia and bilingualism (Dubois, 1994; Fishman, 1967).

Diglossia: Diglossia refers to a functional differentiation between varieties or linguistic forms used in different domains within a speech community. Ferguson (1959) originally described diglossia through the coexistence of a high variety and

a low variety with differentiated social functions. In the Algerian context, the Classical Arabic/vernacular Arabic relationship constitutes the clearest example of this functional differentiation.

Bilingualism: Bilingualism refers to the use or coexistence of two languages by an individual or within a community. In the Algerian context, Arabic-French bilingualism represents an important form of linguistic contact and functional coexistence (Fishman, 1967).

Arabization supported by functional multilingualism: This study uses this expression to refer to a language-planning model that seeks to strengthen Arabic across major institutional and societal domains while maintaining selective and functionally defined use of foreign languages and recognizing the cultural and communicative role of other national linguistic resources. The model therefore rejects both linguistic exclusion and uncontrolled functional displacement.

Study Procedures

Study Approach

The study adopts a descriptive-analytical approach based on sociolinguistic description and analysis of the Algerian linguistic situation. It also draws on a comparative perspective when discussing broader principles of language planning and the relationship between language, identity, and development (Al-Qasimi, 2012; Al-Fassi Al-Fihri, 1990).

Study Population and Instrument

The study population consists of sociolinguistic studies and specialized references addressing the linguistic situation in Algeria and the Arab world. These include works dealing with Arabic language planning, multilingualism, diglossia, language use, and the Algerian sociolinguistic context (Al-Fassi Al-Fihri, 1990, 2007; Belkandouz, 2015; Benini, 2017; Lahwimel & Hasni, n.d.).

A desk survey and qualitative document analysis were used to collect, classify, and interpret the relevant information.

Method of Data Analysis

The collected material was analyzed according to four principal dimensions:

1. the sociolinguistic map of Algeria and its major linguistic components;
2. the concept, causes, and forms of multilingualism;
3. the concept and objectives of Arabization;
4. the relationship between Arabization, functional multilingualism, and language development.

The analysis also considers the functional distribution of linguistic resources rather than treating all languages and varieties as occupying equivalent positions.

FINDINGS AND DISCUSSION

First: The Sociolinguistic Map of Algerian Society

The Algerian linguistic reality reveals an unequal distribution of linguistic resources across social and functional domains. Vernacular Arabic varieties occupy a dominant position in everyday interpersonal communication, whereas Classical Arabic is strongly associated with formal, educational, religious, administrative, and literary domains. Amazigh is represented by several varieties distributed across different geographical regions, while French continues to occupy significant positions in particular educational, economic, technical, and professional domains (Bala'id, 2003; Benini, 2017; Lahouel, 2009).

The Algerian linguistic situation should therefore not be understood as a simple coexistence of four equivalent languages. Rather, the components of the linguistic landscape are functionally differentiated. Their relative importance varies according to the speaker, region, institution, educational background, communicative purpose, and social domain.

The Amazigh Language

Amazigh constitutes an important component of Algeria's linguistic and cultural heritage. Its presence is associated with several varieties, including Kabyle, Chaoui, Mozabite, and Tuareg. The geographical distribution and sociolinguistic conditions of these varieties differ considerably, creating challenges for standardization, education, and language planning (Bala'id, 2003).

The recognition and development of Amazigh should therefore be understood as part of the broader management of Algeria's linguistic diversity. Such recognition does not necessarily entail competition with Classical Arabic. A functional language policy can assign different roles to different linguistic resources while maintaining their cultural and communicative value.

Classical Arabic

Classical Arabic occupies a central position in Algeria's linguistic and cultural system. It is associated with religion, education, formal communication, administration, literature, and public discourse. Its continuity is also reinforced by religious institutions and the historical prestige of Arabic as a language of knowledge and culture (Al-Wadghiri, 2014). Nevertheless, the formal status of Arabic does not automatically guarantee an equivalent level of use across all social and economic domains. The distinction between legal status and actual use is therefore crucial in language planning. Al-Fassi Al-Fihri (1990, 2007) emphasizes the importance of examining the actual functional position of a language rather than limiting language planning to legal declarations.

Vernacular Arabic (Darija)

Algerian vernacular Arabic varieties dominate everyday interpersonal communication. They differ geographically and socially but remain closely integrated into the broader Arabic linguistic environment. Their principal functions include

family communication, informal interaction, popular culture, and everyday social exchange (Bala'id, 2003; Benini, 2017; Lahouel, 2009).

The existence of vernacular varieties should not automatically be interpreted as a threat to Classical Arabic. The functional differentiation between formal and colloquial varieties corresponds, at least in part, to the phenomenon traditionally discussed under the concept of diglossia (Ferguson, 1959). In such circumstances, the existence of a vernacular variety does not necessarily imply the disappearance of the formal variety.

The relationship between Classical Arabic and vernacular Arabic should consequently be approached through functional complementarity rather than through a simplistic opposition between “language” and “dialect.” The sociolinguistic challenge arises when the functional boundaries between varieties become associated with unequal access to education, knowledge, institutional participation, or social prestige.

French

French entered the Algerian linguistic environment through the colonial period and continued to exercise influence after independence. Its persistence has been particularly visible in certain educational, economic, technical, scientific, administrative, and media domains. Its position is therefore different from that of vernacular Arabic, whose principal role is informal communication, and from Amazigh, whose importance is strongly associated with cultural and identity dimensions (Grandguillaume, 1995; Benini, 2017).

The continuing presence of French illustrates the relationship between language and power. Grandguillaume (1995) emphasizes the connection between language, social structures, and political power in the Maghreb. Consequently, the question of French in Algeria cannot be reduced to a purely linguistic issue; it also concerns historical institutional structures and the distribution of social and symbolic capital.

Second: The Concept of Multilingualism, Its Causes, and Forms

Multilingualism refers broadly to the coexistence and use of more than one linguistic code within a society or by individuals. Dubois (1994) treats multilingual phenomena in relation to the coexistence of languages and their use in different communicative contexts. The concept therefore extends beyond the simple ability to speak several languages and includes the functional organization of linguistic resources.

The relationship between multilingualism and diglossia requires particular attention. Ferguson (1959) established the classical distinction between high and low varieties serving differentiated functions, while Fishman (1967) subsequently demonstrated that bilingualism and diglossia may occur independently or in combination. This distinction is particularly useful in the Algerian context because the relationship between Classical Arabic and vernacular Arabic should not be analyzed in exactly the same way as the relationship between Arabic and French.

Several historical and social factors have contributed to the complexity of Algeria's linguistic situation. These include colonial history, migration, education, institutional language practices, contact with European languages, and the unequal distribution of languages across social domains (Grandguillaume, 1995; Benini, 2017).

The colonial period represents a particularly important factor in understanding the contemporary position of French. Language became associated with institutional power and access to certain forms of education and employment. The persistence of French after independence can therefore partly be understood as the continuation of linguistic practices established under earlier historical conditions (Grandguillaume, 1995).

Migration has also contributed to linguistic contact between Algeria and Europe. In addition, educational practices have maintained contact with foreign-language terminology in some scientific and technical fields. Such factors have contributed to a multilingual environment in which speakers may move between linguistic codes according to context, interlocutor, profession, and communicative purpose.

In Algeria, multilingualism can therefore be understood as comprising several overlapping forms. The Classical Arabic/vernacular Arabic relationship provides a clear case of functional differentiation or diglossia, whereas Arabic-French contact represents bilingualism and language contact across structurally different linguistic systems (Ferguson, 1959; Fishman, 1967).

Amazigh introduces another important dimension of multilingualism. However, describing the Classical Arabic/Amazigh relationship simply as “diglossia” would be theoretically imprecise because Classical Arabic and Amazigh are distinct languages rather than two varieties of the same language. Their coexistence is more appropriately discussed in terms of bilingualism, multilingualism, language contact, and functional distribution.

Third: Discursive Practices of the Components of the Linguistic Landscape

The position of Classical Arabic in everyday life reflects a tension between its formal and symbolic status and the distribution of actual language use. While Arabic retains an important institutional, educational, religious, and cultural role, its use is not equally dominant across all contemporary fields. This distinction between formal status and actual use is central to language planning (Al-Fassi Al-Fihri, 1990, 2007).

The strengthening of Arabic therefore requires more than declarations concerning its official status. It requires the development of practical conditions that enable Arabic to function effectively in education, administration, science, technology, media, and economic activity. Language planning must consequently address both the external and internal dimensions of language development (Al-Fassi Al-Fihri, 1990).

Vernacular Arabic, in contrast, remains the principal medium of informal communication. Its vitality demonstrates that linguistic variation is a normal feature of language communities. Ferguson's (1959) analysis of diglossia provides a useful theoretical framework for understanding how varieties can coexist while serving differentiated functions.

The challenge is therefore not the existence of vernacular Arabic itself but the possible development of an ideological hierarchy in which the formal language is systematically associated with artificiality while the vernacular is presented as the only authentic medium of everyday experience. A balanced language policy should recognize the communicative value of vernacular varieties while ensuring that mastery of the formal language provides access to education, knowledge, and institutional participation.

Amazigh represents another major component of the Algerian linguistic landscape. Its recognition and development should be integrated into a comprehensive national language policy. Bala'id (2003) emphasizes the importance of recognizing the Algerian linguistic reality in its complexity rather than reducing it to a single linguistic component.

The relationship between Arabic and Amazigh should therefore be approached through complementarity and national inclusion rather than through a framework of inevitable competition. Such an approach recognizes the cultural value of Amazigh while simultaneously acknowledging the broader institutional and communicative functions of Classical Arabic. French occupies a different position. Its continued use in particular institutional and professional domains reflects not merely communicative utility but also the historical relationship between language, power, education, and social prestige (Grandguillaume, 1995). Consequently, Arabic-French bilingualism deserves particular attention in discussions of language planning because unequal functional distribution may gradually influence the perceived value and practical usefulness of the national language.

Fourth: The Concept of Arabization among Classical and Modern Scholars

Arabization has both a linguistic and a sociopolitical dimension. In the classical Arabic linguistic tradition, the concept was associated with the incorporation and adaptation of foreign lexical items into Arabic. Classical linguistic scholarship devoted considerable attention to foreign words that entered Arabic and to the conditions under which they could be regarded as Arabized (Ibn Faris, 1977; Ibn Jinni, n.d.; Tha'lab, 1984).

The classical tradition demonstrates that Arabic has historically interacted with other languages without losing its structural identity. Lexical borrowing and adaptation were therefore not necessarily viewed as incompatible with linguistic vitality. This historical observation is important for contemporary language planning because it demonstrates that linguistic development can occur through controlled contact and internal adaptation.

Modern Arabization, however, has acquired a broader institutional meaning. It concerns the empowerment of Arabic in education, administration, media, public communication, and other domains, while also involving the development of terminology, dictionaries, translation mechanisms, and other resources necessary for modern knowledge production (Al-Fassi Al-Fihri, 1990, 2007).

The distinction between external and internal dimensions is particularly important. External Arabization concerns the expansion of Arabic within its functional environment, whereas internal Arabization concerns the development of the linguistic resources necessary to enable Arabic to perform these functions effectively. Al-Fassi Al-Fihri (1990, 2007) stresses that the two dimensions must develop together.

Arabization therefore cannot succeed merely through institutional decisions requiring the use of Arabic. If Arabic is not simultaneously equipped with modern terminology, specialized dictionaries, translation capacity, digital resources, and appropriate educational materials, formal Arabization may encounter practical limitations (Al-Fassi Al-Fihri, 1990).

Some approaches to Arabization have favored extensive replacement of foreign languages with Arabic. Al-Ghallaab (1993) represents a strong orientation toward the relationship between Arabic, thought, and cultural development. Other approaches, particularly those associated with contemporary language planning, place greater emphasis on functional multilingualism and on the need to reconcile Arabic empowerment with access to foreign languages (Al-Fassi Al-Fihri, 2007).

The central issue is therefore not whether foreign languages should exist in Algeria, but whether their functional presence should complement or displace Arabic in domains that are essential to national development.

Fifth: Arabization Supported by Functional Multilingualism: The Proposed Alternative

The preceding discussion suggests that neither complete linguistic exclusion nor unrestricted bilingualism provides a satisfactory solution to the Algerian linguistic situation. A more realistic alternative is an approach that strengthens Arabic while recognizing the functional value of multilingualism.

The proposed model of "Arabization supported by functional multilingualism" is based on two complementary principles. First, Arabic should be empowered within its own institutional and social environment. Second, foreign languages should remain available where they provide access to international knowledge, technology, research, and communication.

This approach is compatible with Al-Fassi Al-Fihri's (2007) emphasis on reconsidering Arabization within a broader framework of multilingualism. The objective is not to isolate Arabic from other languages but to ensure that multilingualism does not become a mechanism through which Arabic loses its functional domains.

The model requires the development of Arabic in several areas. In education, Arabic should be capable of functioning as a language of knowledge rather than merely as a language of humanities and cultural subjects. In administration, Arabic should be used consistently in official communication. In the media, specialized terminology should be developed so that

economic, scientific, medical, and technological issues can be discussed effectively in Arabic. In technology, Arabic-language software, digital resources, databases, and online educational materials should be expanded.

Such a model also requires systematic terminology development and translation. The history of Arabic demonstrates considerable capacity for lexical development and adaptation (Ibn Faris, 1977; Ibn Jinni, n.d.). Modern language planning can build on this tradition by creating institutional mechanisms for terminology generation, translation, revision, and dissemination.

Functional multilingualism therefore does not mean that every language should be used in every domain. Rather, it means that each linguistic resource should have a legitimate and clearly defined function. Under such an arrangement, Classical Arabic can occupy major formal and knowledge-oriented domains, vernacular Arabic can fulfill everyday communicative functions, Amazigh can serve important cultural and identity-related functions, and foreign languages can provide access to international knowledge and communication.

Sixth: Comparative Experiences in Language and Development Planning

Comparative experiences suggest that linguistic development and economic modernization do not necessarily require the abandonment of a national language. The broader literature on language and human development emphasizes the relationship between linguistic policy, education, social participation, and development (Al-Qasimi, 2012).

The experiences frequently invoked in discussions of language and development, including those of South Korea, Japan, Vietnam, and Malaysia, illustrate different forms of interaction between national languages, education, modernization, and foreign-language learning. However, these experiences should not be copied mechanically because Algeria's historical, demographic, linguistic, and political circumstances differ substantially from those of East and Southeast Asian countries.

The principal lesson that can reasonably be derived from comparative language-planning experience is therefore not that development requires linguistic monolingualism. Rather, it is that foreign-language competence can coexist with a strong national language when national institutions, educational systems, and economic structures assign the national language substantial functional value.

This principle is consistent with the broader argument advanced by Al-Qasimi (2012), who links multilingualism with human development and therefore encourages an approach that recognizes linguistic diversity while considering its functional and developmental consequences.

Japan, South Korea, Vietnam, and Malaysia may consequently be considered comparative reference points rather than direct models. Their experiences suggest that the acquisition of foreign languages need not entail the functional marginalization of the national language. The relevant lesson for Algeria is to develop a language policy in which international linguistic competence and national linguistic empowerment reinforce rather than undermine each other.

Seventh: General Discussion

The overall findings indicate that language use in Algeria is distributed across several interrelated but functionally differentiated linguistic resources. Classical Arabic and vernacular Arabic are linked through a relationship that can be analyzed within the framework of diglossia, while Arabic-French contact represents a significant form of bilingualism. Amazigh adds another major dimension to the country's multilingual reality (Bala'id, 2003; Benini, 2017; Ferguson, 1959; Fishman, 1967).

This distinction is theoretically important. Not every form of linguistic coexistence constitutes competition. Ferguson's (1959) concept of diglossia demonstrates that different varieties may perform complementary functions. Fishman's (1967) extension of the concept further shows that bilingualism and diglossia may coexist in different configurations.

Accordingly, vernacular Arabic should not automatically be regarded as an existential threat to Classical Arabic. Its principal role lies in everyday communication, whereas Classical Arabic occupies important formal, educational, religious, literary, and institutional domains. The existence of vernacular varieties is therefore compatible with the continued vitality of the formal variety, provided that the latter retains meaningful functional domains.

Amazigh should similarly be incorporated into an inclusive national linguistic policy. Its cultural and identity-related significance should be recognized without constructing an artificial opposition between Amazigh and Arabic. The objective should be functional complementarity rather than linguistic polarization (Bala'id, 2003).

Arabic-French bilingualism presents a different challenge because the two languages may compete for access to particular institutional and professional domains. The historical association between French and institutional power has contributed to its continuing symbolic and practical significance (Grandguillaume, 1995). The problem therefore arises when French functions not merely as an additional resource but as a language whose institutional presence reduces the practical necessity and perceived value of Arabic.

The proposed model of "Arabization supported by functional multilingualism" seeks to address this imbalance without rejecting multilingual competence. Its objective is to establish Arabic as a strong language of identity, knowledge, education, administration, and economic participation while maintaining selective access to foreign languages for international communication and specialized knowledge.

This approach also requires a distinction between language status and language capacity. Granting Arabic a formal status without developing the linguistic, technological, educational, and terminological resources necessary for its effective use cannot resolve the problem. Conversely, developing these resources without a clear institutional policy may not be sufficient to change actual language practices. Successful language planning must therefore combine political decisions,

institutional implementation, educational reform, terminology development, and societal participation (Abu al-'Azm, n.d.; Al-Fassi Al-Fihri, 1990, 2007).

The Algerian linguistic situation should thus be approached not through the elimination of multilingualism but through its functional organization. The objective is not to create linguistic isolation but to establish a balanced hierarchy of functions in which national linguistic resources are protected and developed while foreign languages remain available as complementary instruments.

Recommendations

1. Gradually expand the use of Classical Arabic in economic, administrative, diplomatic, educational, scientific, and technological contexts.
2. Adopt a non-exclusive approach to Algerian vernacular Arabic and Amazigh, recognizing their communicative, cultural, and identity-related functions without weakening the position of Classical Arabic.
3. Adopt the model of "Arabization supported by functional multilingualism" as an alternative to unequal Arabic-French bilingualism.
4. Develop multilingual education that provides strong foundations in Arabic while introducing and developing foreign languages according to clearly defined educational and communicative objectives.
5. Strengthen Arabic-language media by employing specialized language editors and providing continuous linguistic training for journalists, broadcasters, and other communication professionals.
6. Establish or strengthen specialized institutions responsible for translation, terminology development, Arabization, and language planning.
7. Develop modern scientific and technical terminology in Arabic and ensure its systematic dissemination through educational institutions, professional organizations, media, and digital platforms.
8. Strengthen the presence of Arabic in information technology, software development, digital education, databases, and online knowledge resources.
9. Adopt a clear and coherent language policy that coordinates the roles of Classical Arabic, vernacular Arabic, Amazigh, and foreign languages rather than treating them as undifferentiated competitors.
10. Support research on the actual linguistic practices and attitudes of Algerian speakers through field studies, thereby complementing the findings of descriptive and literature-based research.
11. Encourage comparative research on language planning and development while avoiding the mechanical transfer of foreign models to the Algerian context.
12. Ensure that the development of multilingual competence is accompanied by the strengthening of Arabic as a language of knowledge, professional advancement, scientific production, and economic opportunity.

Conclusion

The present study has examined the Algerian linguistic situation from a comprehensive sociolinguistic and language-planning perspective, focusing particularly on the relationship between Arabization and multilingualism. The analysis has shown that the Algerian linguistic landscape is characterized by the coexistence of four principal components: Classical Arabic, vernacular Arabic, Amazigh, and French. These components do not occupy identical functional positions; rather, they operate within different social, educational, cultural, administrative, and communicative domains.

The findings indicate that multilingualism in Algeria should not be understood as a homogeneous phenomenon. It encompasses different configurations, principally diglossia and bilingualism, whose sociolinguistic consequences are not equivalent. The coexistence of Classical Arabic with vernacular Arabic and Amazigh does not, in itself, constitute an existential threat to Classical Arabic. Vernacular varieties fulfill essential functions in everyday interpersonal communication, while Amazigh constitutes an important cultural and identity-related component of Algerian society. Their recognition and development can therefore be accommodated within an inclusive national language policy without necessarily undermining the position of Classical Arabic.

The situation is different with regard to Arabic-French bilingualism. The historical and institutional legacy of French colonialism has allowed French to retain a strong presence in education, science, technology, administration, the economy, and the media. Consequently, French has moved beyond the role of a complementary foreign language and continues to occupy domains in which Classical Arabic could otherwise play a greater role. The resulting functional imbalance represents a more substantial challenge to the advancement of Arabic than the coexistence of Arabic with Algeria's internal linguistic varieties.

The study has also demonstrated that Arabization cannot be reduced to the mechanical replacement of one language by another. Classical and modern perspectives on Arabization reveal that effective language planning requires both an external dimension, concerned with expanding the functional domains of Arabic, and an internal dimension, concerned with terminology development, standardization, translation, technological adaptation, and the modernization of linguistic resources. In this respect, the limitations of earlier forms of Arabization suggest the need for a more flexible and realistic approach.

Accordingly, the study proposes "Arabization supported by functional multilingualism" as a balanced alternative. This model does not advocate linguistic exclusion, nor does it accept the continuation of an unequal bilingual relationship.

Instead, it assigns complementary functions to the different components of the linguistic landscape: Classical Arabic as the principal language of national identity, education, knowledge, administration, and economic development; vernacular Arabic as a natural medium of everyday interaction; Amazigh as a fundamental cultural and identity resource; and foreign languages as selective instruments for international communication and access to global scientific and technological knowledge.

The comparative experiences examined in the study further suggest that linguistic development and economic modernization are not necessarily incompatible with the strengthening of a national language. The experiences of South Korea, Japan, Vietnam, and Malaysia demonstrate, in different ways, the importance of political commitment, educational planning, institutional support, human-capital development, and societal participation in establishing an effective relationship between language and development. These experiences cannot be mechanically transferred to Algeria, but they provide useful principles for developing a context-sensitive language policy.

Ultimately, the advancement of Arabic in Algeria requires a transition from fragmented linguistic practices toward a coherent and functionally differentiated language-planning strategy. Such a strategy should strengthen the position of Classical Arabic without denying Algeria's linguistic diversity. It should also move beyond ideological confrontation toward practical policies capable of reconciling national identity, educational effectiveness, scientific development, cultural plurality, and openness to international knowledge. The future of Arabization therefore depends not on eliminating multilingualism but on managing it equitably, strategically, and functionally.

References

- Abu al-'Azm, A. G. (n.d.). *Al-takhḥīṭ al-lughawī lil-irtiqā' bi-al-tanmiyah al-bashariyyah* [Language planning for advancing human development]. *Majallat al-Nahḍah*, (9).
- Al-'Alami, A. W. (n.d.). *Fī al-tarbiyah al-lughawiyyah wa-anḥā' al-tawāṣul* [On language education and forms of communication]. *Manshurat Ikhtilaf*, (11).
- Al-Bal'id, S. (2003). *Al-lughah al-umm wa-al-wāqī' al-lughawī al-Jazā'irī* [The mother tongue and the Algerian linguistic reality] [Lecture]. Mouloud Mammeri University of Tizi Ouzou.
- Al-Fassi Al-Fihri, A. (1990). *Al-muqāranah wa-al-takhḥīṭ fī al-baḥṭh al-lisānī al-mu'āṣir* [Comparison and planning in contemporary linguistic research]. Dar Toubkal lil-Nashr.
- Al-Fassi Al-Fihri, A. (2007). *Ḥiwār al-lughah* [Dialogue of language] (H. Al-Isma'ili Al-'Alawi, Ed.; 1st ed.). Manshurat Al-Zawiya; Dar Abi Raqraq lil-Tiba'ah wa-al-Nashr.
- Al-Faysal, S. R. (1992). *Al-mushkilah al-lughawiyyah al-'Arabiyyah* [The Arabic linguistic problem] (1st ed.). Jarrous Press.
- Al-Ghallaab, A. K. (1993). *Min al-lughah ilā al-fikr* [From language to thought] (1st ed.).
- Al-Jawaliqi, A. M. (n.d.). *Al-mu'arrab min al-kalām al-a'jamī* [Arabized words derived from foreign languages].
- Al-Qasimi, A. (2012). *Al-ta'addud al-lughawī wa-al-tanmiyah al-bashariyyah* [Multilingualism and human development]. *Majallat al-Mumarasat al-Lughawiyyah*, (16).
- Al-Wadghiri, A. A. (2014). *Lughat al-ummah wa-lughat al-umm: 'An wāqī' al-lughah al-'Arabiyyah fī bī'atihā al-ijtimā'iyyah wa-al-thaqāfiyyah* [The language of the nation and the language of the mother: On the reality of Arabic in its social and cultural environment] (1st ed.). Dar al-Kutub al-'Ilmiyyah.
- Al-Zaghlul, M. R. (n.d.). *Izdawājiyyat al-lughah: Naẓrah fī ḥāḍir al-'Arabiyyah wa-taṭallu' naḥw mustaqbalihā fī ḍaw' al-dirāsāt al-lughawiyyah* [Diglossia: A view of the present of Arabic and prospects for its future in light of linguistic studies]. *Majallat al-Lisān al-'Arabī*, 18(1).
- Belkandouz, H. (2015). *Ishkāliyyat al-lughah al-'Arabiyyah bayna al-ta'rīb wa-al-ta'addud* [The problem of the Arabic language between Arabization and multilingualism]. *Majallat al-Susiyulisanīyāt wa-Taḥlīl al-Khiṭāb*, (1).
- Benini, A. K. (2017). *Al-isti'mālāt al-lughawiyyah fī al-wasaṭ al-susiyulisanī al-Jazā'irī: As'ilah wa-mulāḥazāt* [Language use in the Algerian sociolinguistic context: Questions and observations]. In *A'māl al-yawm al-dirāsī ḥawl maẓāhir al-ta'addud al-lughawī wa-in'ikāsātih fī ta'līmiyyat al-lughah al-'Arabiyyah* [Proceedings of the study day on manifestations of multilingualism and their implications for Arabic language pedagogy]. University of Saida.
- Dubois, J. (1994). *Dictionnaire de linguistique* [Dictionary of linguistics]. Larousse.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325–340. <https://doi.org/10.1080/00437956.1959.11659702>
- Fishman, J. A. (1967). Bilingualism with and without diglossia; diglossia with and without bilingualism. *Journal of Social Issues*, 23(2), 29–38.
- Grandguillaume, G. (1995). *Al-lughah wa-al-sulṭah wa-al-mujtama'* [Language, power, and society] (M. Aslim, Trans.; 1st ed.). Al-Farabi Publishing.
- Ibn Faris, I. (1977). *Al-Ṣāhibī fī fiqh al-lughah wa-sunan al-'Arab fī kalāmihā* [Al-Sahibi on philology and the linguistic practices of the Arabs] (A. Al-Saqr, Ed.).
- Ibn Hazm, A. (n.d.). *Al-Iḥkām fī uṣūl al-aḥkām* [The precise exposition of the principles of legal rulings] (1st ed.).
- Ibn Jinni, A. F. 'U. (n.d.). *Al-khaṣā'is* [The characteristics] (M. 'A. Najjar, Ed.). Dar al-Huda lil-Tiba'ah wa-al-Nashr.
- Ibrahimi, A. (2007). *Waḍ' al-lughah al-'Arabiyyah bi-al-Maghrib: Waṣf wa-raṣd wa-takhḥīṭ* [The status of the Arabic language in Morocco: Description, monitoring, and planning] (1st ed.). Manshurat Al-Zawiya.

- Kaydah Mahmoud, I. (2002). *Al-'Arabiyyah al-fuṣḥā bayna al-izdiwājiyyah wa-al-thanā'iyyah al-lughawiyyatayn* [Standard Arabic between diglossia and bilingualism]. *Al-Majallah al-'Ilmiyyah li-Jami'at al-Malik Faisal: Al-'Ulum al-Insaniyyah wa-al-Idariyyah*, 3(1).
- Lahouel, W. (2009). *Al-wāqi' al-lughawī al-Jazā'irī* [The Algerian linguistic reality]. *Majallat al-Lughah al-Umm*. Dar al-Houma.
- Lahwimel, B., & Hasni, N. A. (n.d.). *Mazāhir al-ta'addud al-lughawī wa-in'ikāsātuh 'alā ta'līmiyyat al-lughah al-'Arabiyyah* [Manifestations of multilingualism and their implications for Arabic language pedagogy]. *Majallat al-Mumarasat al-Lughawiyyah*, (30).
- Marçais, W. (1930). La diglossie arabe [Arabic diglossia]. *L'Enseignement Public*, (97).
- Sibawayh, A. ibn 'U. (n.d.). *Al-Kitāb* [The Book].
- Tha'lab, A. A. (1984). *Kitāb al-Faṣīḥ* [The book of eloquence] (A. Madhkur, Ed.). Dar al-Ma'arif.