

Cultural and Digital Transformations and Their Impact on Linguistic Diversity-Towards the Dominance of a Single Language

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Abstract :

In the context of rapid cultural and digital transformations, linguistic diversity within Algerian society is facing profound challenges that threaten its continuity. Globalization and the technological infrastructures produced by the postmodern era have contributed to reinforcing the dominance of certain global languages "most notably English "at the expense of local languages. The digital sphere and contemporary knowledge-production policies have become central forces in reshaping linguistic dynamics, leading to a gradual marginalization of languages that lack sufficient digital support and visibility.

Within this framework, the present study addresses the problem of the impact of digital developments on linguistic diversity, drawing on the hypothesis that digital linguistic dominance contributes significantly to the erosion of multilingualism. To analyze this phenomenon, the study adopts an analytical sociological approach, examining the interplay between technological, social, and cultural factors and their influence on linguistic interaction in digital environments. It further explores the broader implications of these dynamics for cultural identity and social cohesion.

Keywords: Linguistic diversity; Digitalization; Globalization; Cultural identity; Multilingualism.

• Introduction :

Language constitutes a fundamental component in the construction of cultural identity for individuals and communities. Its function extends beyond mere communication to serve as a framework for the transmission of knowledge, values, and traditions that shape the social fabric of every society. However, the profound transformations imposed by accelerated globalization and rapid technological developments have increasingly posed serious threats to linguistic diversity. The dominance of certain global languages "particularly within the digital sphere "has contributed to the decline of local languages, placing many of them in a fragile position that jeopardizes their long-term sustainability.

The widespread expansion of social media platforms and digital communication tools has further reinforced the dominance of major languages such as English, French, and Spanish, leading to the marginalization of less widely spoken languages in everyday discourse as well as in academic and media contexts. Economic factors, educational models, and political orientations also play a significant role in consolidating the status of certain languages at the expense of others. Languages with strong positions in the global economy are increasingly treated as essential instruments for social and professional integration, thereby accelerating the erosion of local linguistic diversity.

Within this context, a central question emerges concerning the extent to which globalization and digitalization affect the sustainability of local languages, as well as the resulting implications for the cultural identity of societies. This raises further questions regarding possible strategies to confront these challenges and the mechanisms through which endangered languages can be protected amid the structural transformations characterizing the contemporary world.

This study seeks to deconstruct the dialectical relationship between digital development and cultural transformations on the one hand, and the decline in the use of local languages on the other, with a particular focus on the major challenges facing linguistic diversity in the current context. It also aims to explore strategies capable of safeguarding endangered languages through linguistic and cultural policies that ensure their continuity and strengthen their presence within the public sphere.

The analysis is grounded in an analytical sociological approach, which we argue allows for a deeper understanding of the structural and historical factors that significantly contribute to shaping the contemporary linguistic landscape. This approach further provides a scientific interpretation of linguistic transformations under globalization. Within this framework, the study focuses on four key axes that are considered essential for addressing this issue in depth.

A- The sociological interpretation of the concept of “Languages in danger” :

The concept of “endangered language” or “Languages in danger” refers to the phenomenon whereby certain languages experience a decline in use in favor of more dominant ones, often leading to the eventual extinction of less widespread languages. From a sociological perspective, this phenomenon cannot be separated from the social, economic, and cultural contexts that govern relationships within and between societies. Language is not merely a communicative tool; it is a carrier of collective identity and a mirror reflecting the social structure and the transformations that affect it.

Dominant societies often rely on language as an instrument of cultural and symbolic domination. In this regard, **Frantz Fanon** described the French language as a central cultural tool through which France exercised its dominance over colonized societies, functioning as a primary mechanism for injecting European civilization into the consciousness of colonized peoples, ultimately stripping them of their humanity (*Jhon Scott, 2009, p280*) by which he meant their identity. Indeed, the repercussions of such educational and linguistic policies have surfaced clearly within the Algerian social landscape. Until relatively recent times, linguistic affiliation alone fueled intense conflicts among elites, where proponents of Arabization were accused of conservatism and intellectual regression, while Francophone elites were accused of alienation, ideological dependency, or even betrayal of national culture (*Slimane Riachi, 1996, p447*).

Consequently, the cultural system of individuals and groups within Algerian society must be understood as the product of long-term historical accumulations. Collective consciousness was shaped through successive experiences that contributed to defining the contours of cultural identity. Among the most influential factors in this process is the colonial period, which represents a decisive historical turning point. Its impact was not limited to political and economic structures but extended deeply into cultural and social dimensions, reshaping patterns of thought, dominant values, and modes of social interaction. Colonialism thus generated new linguistic and social dynamics that later produced enduring issues related to identity and belonging, profoundly affecting the cultural construction of the Algerian individual. This reality necessitates a critical and in-depth sociological analysis to fully grasp the implications of these transformations for contemporary social realities.

Accordingly, the loss of local languages in favor of dominant ones can be understood as a direct reflection of the mechanisms of cultural and symbolic domination discussed by **Antonio Gramsci** and **Pierre Bourdieu**. For **Gramsci**, cultural hegemony is not imposed solely through coercion, but rather through the normalization of specific values and cultural forms that societies come to accept voluntarily. This dynamic becomes evident when languages such as English or French are imposed as standard languages in education, media, and the economy, rendering them more attractive than local languages, which are often portrayed as less capable of facilitating social mobility and progress.

Bourdieu, for his part, interprets this phenomenon through the concept of linguistic capital, whereby certain languages possess a higher market value within the social field. As a result, individuals seek to acquire these languages in order to secure better employment opportunities and achieve upward social mobility. Within this framework, local languages come to be perceived as a burden, as they do not provide economic or cultural capital that can be effectively invested in formal institutions or the labor market, leading to their gradual marginalization.

In parallel, globalization and digitalization have become powerful accelerators of linguistic endangerment and among the primary forces driving the erosion of local languages. Globally dominant languages impose themselves across digital spaces, education systems, and media platforms. As noted by the Polish sociologist **Zygmunt Bauman** in *Liquid Modernity*, contemporary modernity has rendered individuals and societies increasingly flexible in adapting to the demands of the global market, pushing them toward the adoption of widely circulated languages such as English and French.

What we observe today is that social media platforms further reinforce this tendency, as commercially supported digital content is overwhelmingly produced in global languages, significantly reducing the representation of local ones. In contexts lacking effective language-protection policies, this reality leads to the gradual erosion of indigenous languages, rendering them incapable of competing within the public sphere.

This contemporary reality contributes to the consolidation of linguistic inequality and processes of social reproduction. From the perspective of Bourdieu's theory of reproduction, the dominance of foreign languages within educational and administrative systems can be viewed as a mechanism that reinforces social stratification. Students from backgrounds where these dominant languages are spoken gain a competitive advantage in education and the labor market, while those who primarily use local languages are increasingly marginalized. This situation exemplifies what **Bourdieu** terms symbolic violence, whereby individuals are subtly persuaded that their native language is of lesser value, leading them to abandon it voluntarily in favor of dominant languages.

There is, however, a growing awareness within political systems of the dangers posed by this condition produced by modernity and its various instruments. The academic forum organized by your university stands as evidence of this awareness, as it reflects an attempt to reinforce the notion of identity-based belonging. Identity thus becomes a catalyst for emancipation, a force that awakens collective consciousness, a factor of unity for some groups, and a source of differentiation and conflict for others (*Salima Filali, 2013-2014, p16*). On this basis, states seek to formulate language policies capable of playing a central role in countering the risk of language extinction. In Algeria, steps have been taken to strengthen national languages, most notably through the constitutional recognition of Tamazight. Nevertheless, the absence of effective strategies in education, scientific research, and media weakens the prospects for the survival of these languages. As **Bernard Spolsky** argues, any language policy must take into account the social and economic context; it cannot be limited to legal provisions alone but requires concrete support mechanisms that promote language use in everyday life.

From this standpoint, we argue that the issue of "endangered languages" is not merely a linguistic concern, but rather reflects deeper structural transformations within contemporary societies, where economic, cultural, and technological factors intersect to determine the fate of languages. Protecting linguistic diversity therefore requires strategies that link language to national identity while also assigning it economic and social value, rather than confining it to ideological or purely political discourse.

It has often been stated that language is not simply a means of communication between individuals, but one of the foundational pillars upon which civilizations are built. In this regard, it is important to note that urban growth in Algeria cannot be considered a natural process, as Algerian cities experienced expansion at the expense of genuine urbanization. This growth resulted largely from the reconstruction of cities following the departure of colonial settlers, leading to intense rural-to-urban migration rather than structured urban development (*Souidi Mohamed, 1990, p88*). Consequently, the infrastructural foundations necessary for true urbanization have proven insufficient to preserve or develop language in a manner that ensures the sustainability of society in the face of contemporary challenges.

1- The cultural and social value of language :

Before addressing this issue directly, it is worth recalling the reflections of the French thinker **Étienne de La Boétie** in his work *Discourse on Voluntary Servitude* (1577), in which he argues that societies subjected to prolonged oppression give rise to generations that no longer conceive of freedom, having grown accustomed to domination. In such contexts, what he terms the "complacent citizen" emerges one whose demands are limited to the most basic needs. This perspective helps explain the tendency among segments of society toward resignation, dependency, and disengagement from serious collective action, a condition shaped by the long history of colonialism and underdevelopment experienced by Algerian society (*Ghieth Boufelja, 2010, p26*).

These patterns are particularly visible in the everyday practices of segments of the younger generation, many of whom no longer articulate a coherent identity project. When such groups lose their cultural distinctiveness, they simultaneously lose the very identity that differentiates them, merging with others through imitation, assimilation, or submission. What remains, in such cases, are merely static folkloric or historical markers (*Imad Abdelgnani, 2017, p127*).

This observation also applies to societies that lose their cultural specificity more broadly. The extinction of a language leads to the erosion of identity and to integration into dominant cultures without the capacity to preserve heritage except through rigid folkloric expressions. The folkloric roles that some societies find themselves compelled to adopt are therefore not accidental; rather, they are the outcome of globalization's drive to standardize cultures into a single mold. As Yusuf al-Qaradawi has noted, globalization in its American conception does not imply relations of mutual respect or equality, but rather reflects relations of domination between masters and servants, giants and dwarfs, the powerful and the marginalized (*Youssef. El-Qaradawi, 2004, p123*).

2- The role of language in shaping cultural and collective identity :

In Algeria, language constitutes a fundamental element of national and cultural identity, reflecting the country's historical diversity through the interaction of Amazigh, Arabic, and Darja. These languages extend far beyond their communicative function, carrying within them a rich cultural and social heritage transmitted from one generation to the next. Language thus embodies Algerian literary and artistic creativity, expressed through multiple forms such as melhoun poetry, popular literature, and Algerian novels written in Arabic and Amazigh, in addition to the Amazigh oral tradition that has long contributed to preserving national identity. Moreover, language serves as a vehicle for safeguarding historical memory, as numerous literary texts and political discourses have documented Algerians' struggle against colonialism and their pursuit of independence. In this regard, the document discovered in March 2025 in the possession of the martyr Mokhtar Saioud, found in the Cave of Kef Bouachra in the Aouakba Mountains (Chigara municipality, Mila), provides compelling evidence, as it contains revolutionary poetic verses written in Arabic.

Language also functions as a powerful instrument for strengthening social bonds and fostering national belonging in Algeria. It plays a central role in shaping collective identity and reinforcing social cohesion within society. Algerian linguistic diversity encompassing Arabic, Amazigh, Darja as the primary language of everyday interaction, and even French reflects the depth of the country's cultural pluralism. This diversity is not merely a linguistic variation, but rather an expression of intersecting cultural identities which, if properly valued, can significantly enhance the sense of national belonging.

This sense of belonging begins to take shape as individuals become acquainted with the customs and traditions of previous generations. Through these traditions, shared social values are gradually internalized, forming the individual's cultural structure. Each local language or dialect reflects the lifestyle of a specific community and reinforces feelings of collective solidarity among its members. For instance, in Amazigh-speaking regions, language plays a key role in preserving cultural heritage and social practices. A similar dynamic can be observed in local Arabic dialects, particularly in rural areas and smaller towns, where the use of specific linguistic expressions and intonations reflects centuries-old patterns of communal life and interaction.

Despite the multiplicity of languages in Algeria, this diversity has not functioned as a source of division; rather, it has contributed to the construction of a multidimensional national identity. Arabic represents a shared linguistic bond among the majority of Algerians, while Amazigh strengthens attachment to the country's deep-rooted Amazigh heritage. French, although associated with the colonial legacy, has become a language of communication in certain domains, particularly in education and the economy. This linguistic plurality has enabled Algerians to adopt a flexible national identity capable of accommodating its various cultural components.

Consequently, linguistic diversity in Algeria reflects the country's cultural and historical richness, having long contributed to the reinforcement of social ties and national belonging. However, in the context of globalization and rapid social transformations, strengthening national belonging through language has become a complex challenge requiring multi-level efforts. Media institutions, educational systems, and language policies bear a significant responsibility in preserving linguistic diversity as a factor of unity rather than division. Investing in the teaching of national languages and promoting Arabic and Amazigh digital and media content can therefore play a crucial role in reinforcing national belonging among future generations.

Language shapes cultural and collective identity insofar as individuals perceive it as the vessel through which collective history, social values, and cultural identity are preserved and later reproduced. Language transmits not only the experiences and knowledge of ancestors, but also the emotions they lived through, whether conveyed orally or in written form. In this way, language constitutes one of the foundational structures of collective thought at both the individual and group levels.

3- Language as a carrier of heritage and a pillar of social cohesion :

Any discussion of educational policies and post-learning trajectories in Algeria inevitably leads back to the colonial experience, particularly French colonialism, which was acutely aware of the role of language in shaping individuals. From the 1920s onward, colonial policy focused on producing individuals deeply immersed in Western culture while being

stripped of the core elements of national identity (*Med El-arbi Zebiri, 1999, p210*). Language, in this sense, carries an intangible heritage that underpins various forms of social cohesion, particularly within traditional societies.

In traditional societies, language represents one of the primary pillars for transmitting cultural and social heritage. It is not merely a tool for communication, but a central mechanism for preserving collective memory and consolidating shared identity. Through everyday practices, social customs reflecting ancestral ways of life, celebrations, religious rituals, social occasions, folk tales, proverbs, and poetry, systems of values and lived experiences were transmitted across generations. This process contributed to the formation of a shared collective consciousness that reinforced social cohesion. From a sociological perspective, each local language or dialect contains unique cultural meanings that express the depth of popular and human heritage and define the identity of the community that speaks it.

This transmission of knowledge was not simply a linguistic process, but a social act reflecting mechanisms of cultural continuity within society. Language, as a repository of inherited knowledge, did more than document popular wisdom and accumulated experience; it also shaped social relationships and strengthened intergenerational bonds. From this standpoint, language in traditional societies can be viewed as an instrument for reproducing social structure, as it ensures the continuity of values and cultural norms that define group identity and social stability.

However, contemporary and accelerated social transformations have introduced new challenges to the traditional role of language. Oral practices are increasingly threatened by the dominance of modern communication technologies, which have facilitated the transmission of experiences, wisdom, and worldviews from other societies to younger generations. This reality necessitates new approaches to preserving the social and cultural functions of language in the context of globalization and ongoing sociological change.

The loss of languages does not merely signify a decline in modes of communication; it entails the erasure of a fundamental component of collective memory and inherited cultural identity. Preserving linguistic diversity therefore becomes a strategic necessity for ensuring the sustainability of cultural heritage and safeguarding this symbolic legacy from disappearance. It also ensures its transmission to future generations within a framework that allows societies to maintain their local cultural identities in the face of globalizing pressures. Indeed, a dominant culture within any society possesses the capacity to subject its members to processes of socialization and education aimed at preserving the existing social order and ensuring its continuity (*Ahmed A. Atya, 2003, p261*).

The extinction of local languages constitutes a structural challenge that undermines cultural pluralism and threatens social cohesion. Each language functions as a medium for transmitting symbolic heritage across generations; its loss leads to the erosion of the cultural structures associated with it, including customs, traditions, and narrative forms that were historically transmitted orally and formed an integral part of collective memory.

Accordingly, the decline of languages weakens the symbolic heritage of societies, as reflected in the reduction of literary and artistic productions that express the specificity of these communities within diverse cultural contexts. Every language carries an epistemological dimension that reflects a unique worldview and provides a cognitive framework for understanding and interacting with the environment. As has been argued: "individuals perceive and interpret the world through the language they speak" (*Abdelghani Elwedghiri. 1995. P07*). Thus, the disappearance of languages does not merely entail the loss of expressive tools, but also the erosion of alternative modes of thought that enrich cultural plurality. This process reinforces dominant cultural models at the expense of local identities, deepening cultural alienation and reshaping the social field according to a logic of cultural homogenization. As a result, societies become increasingly vulnerable to dissolution within globalized cultural patterns that strip them of their historical and symbolic particularities. At the same time, traditional societies may possess latent sources of identity and unity, some of which are diminished or destroyed in the course of modernization, while others may contribute to the emergence of new forms of collective consciousness (*Oussama El. Harb, 1987, p164*).

At the social level, the erosion of any language is often associated with the reconfiguration of the collective identity of its speakers. Individuals may find themselves in a state of cultural alienation, as they are compelled to adopt a dominant language that does not necessarily reflect their value systems or inherited cultural patterns. This dynamic contributes to the marginalization of speakers of endangered languages, leading to a decline in their sense of belonging within their local communities. Such processes ultimately undermine social cohesion and can result in the weakening of familial and

communal bonds, particularly in traditional societies that continue to rely heavily on oral communication as a primary mechanism for transmitting knowledge and lived experiences across generations.

Accordingly, the protection of endangered languages can no longer be regarded as a purely linguistic issue; it has become a fundamental concern for preserving cultural diversity and ensuring the continuity of the social fabric. Each language carries a symbolic and cognitive load that contributes to shaping social identity and consolidating shared values. Any decline in the presence of local languages therefore corresponds to a weakening of the cultural and social dynamics that sustain group cohesion. Intervention to safeguard these languages thus becomes a strategic necessity to ensure the survival of societies amid the rapid transformations imposed by globalization and linguistic domination. In this respect, educational institutions play a central role in the academic, professional, and cultural training of teachers (*Abbassia B. Rahoui, 2011-2012, p 360*), equipping them to protect and transmit cultural heritage.

B. The sociological interpretation of the reinforcement of dominant languages through social media :

Social media platforms have become central arenas for linguistic interaction and spaces in which linguistic practices are actively reshaped. They play a decisive role in reinforcing dominant languages at the expense of official and national languages. For Algerian youth, these platforms represent windows of openness to the world; yet, they simultaneously function as digital technologies that reproduce linguistic power relations by imposing specific linguistic norms aligned with global digital discourse.

From a sociological perspective, this phenomenon can be understood through an analysis of the interaction between linguistic identities and the digital sphere. Algerian youth, driven by economic and social aspirations, find themselves confronting a linguistic reality that requires adaptation to languages that offer tangible material benefits namely, those with high “global market value,” given their association with employment opportunities and access to higher education.

Sociological research has consistently demonstrated that language also operates as a symbol of cultural domination and social, even class-based, inequality. Consequently, the actors who design and control these technologies tend to reinforce such inequalities. Content produced in dominant languages is typically more abundant, diverse, and appealing, which encourages young people to adopt these languages in comments, posts, and everyday interactions. This dynamic weakens the status of national languages within the digital sphere or within what may be described as a newly constructed social space that exists largely beyond traditional mechanisms of social regulation thereby posing a threat to traditional cultural structures. In this regard, the sociologist and economist **Karl Marx** argued that human culture cannot be understood as a direct outgrowth of nature or innate instinct, but rather as a product of humanity’s creation of social relations (*Haralambos H, 2010, p25*).

The dominance of foreign languages in digital spaces can also affect the cultural identity of Algerian youth. As the use of a new language increases, hybrid forms of linguistic identity emerge, positioning young people in a state of tension between emotional attachment to their mother tongue and rational engagement with the language of globalization.

This linguistic shift results in what may be described as unequal bilingualism, wherein national languages are confined to traditional domains, while foreign languages dominate modern sectors, particularly economic and marketing fields. This reality reflects the absence of effective language policies; indeed, political systems often reinforce such inequality by privileging internationally influential languages, thereby weakening local ones. This decline unfolds before society at large with minimal intervention aimed at preserving linguistic identity.

Within this context, this phenomenon can be understood as an extension of linguistic domination strategies that reflect the weakness of language policies in many Third World countries. These societies have internalized the necessity of remaining at the lower end of the hierarchical order imposed by capitalist colonial powers, positioning themselves primarily as passive recipients of cultural and material diffusion. Belief in a one-sided contribution to global civilization fosters what may be described as an ideology of creative incapacity among societies classified at the bottom of the civilizational hierarchy (*Mattelart, A. 2008, P 18*). This logic has permeated multiple spheres of social life, including linguistic and cultural domains.

Accordingly, social media can be viewed as a complex space that actively reshapes the linguistic reality of Algerian youth. In some cases, families themselves encourage their children to adopt foreign languages in pursuit of material success. However, this does not imply the inevitability of the disappearance of national languages. Rather, it underscores the need

to cultivate cultural resilience among younger generations by promoting the use of national languages within digital spaces, thereby ensuring their continuity in the context of accelerated globalization.

It is also important to note that the limited availability of digital content produced in local languages has contributed significantly to the decline of their presence in the linguistic practices of young people. This situation exposes national languages to the risk of gradual erosion, threatening their long-term sustainability. Such dynamics reflect patterns of linguistic domination within digital spaces, where dominant languages consolidate their presence through the abundance and rapid circulation of content, while languages with limited representation are increasingly marginalized.

1- The relationship between technological transformations and the decline of certain languages :

The profound technological transformations witnessed in recent decades have had a direct and far-reaching impact on the linguistic domain. Innovations such as the internet, artificial intelligence, and social media have become influential forces in reshaping the global linguistic landscape. These developments reflect underlying dynamics of linguistic hegemony, whereby dominant societies impose their presence through language within the very digital spaces they produce, leading to the marginalization of languages with limited use.

The notion of “media globalization,” insofar as it is analytically relevant, recalls the theoretical contributions of the American sociologist **Herbert Schiller**, who argued that this form of globalization emerged from the concentration of media ownership within capitalist conglomerates. These entities deploy media as instruments of consumption by introducing foreign values that erode national and cultural identities (*Mohamed. H, O. M, 2003, p 187*).

Most digital platforms whether search engines, social networks, or operating systems are structurally built around major global languages, significantly reducing opportunities for the visibility and circulation of local languages. Contemporary software systems, including translation applications and artificial intelligence technologies, similarly rely on the most widely used global languages, thereby reinforcing their dominance while limiting the developmental prospects of others. In this sense, any language that lacks a meaningful presence on the internet in the contemporary era can be considered functionally excluded from global circulation in effect, rendered socially invisible (*Al-Wadghiri, A. A, 2011*).

Within this framework, social media platforms constitute digital spaces that further intensify linguistic inequality. Algorithmic systems tend to favor content produced in widely spoken languages, incentivizing users to adopt these languages in order to achieve broader reach and higher levels of engagement. This observation resonates with the argument advanced by Saudi researcher Abdulaziz bin Othman Al-Tuwaijri, who warned that one of the greatest challenges facing living languages today is globalization, which advances through an overwhelming erosion of linguistic, cultural, and symbolic particularities the very foundations of the material and symbolic existence of nations and peoples thereby posing a serious threat to national identities (*Abdel-Aziz B.T, 2013*).

C. Economic and educational factors in the decline of local languages :

The decline of local languages is a complex phenomenon shaped by a set of tightly interrelated structural factors, among which economic and educational dimensions play a decisive role in reshaping the global linguistic landscape. From a sociological perspective, the sustainability of local languages is deeply influenced by economic structures, as these determine both historically and presently the value of language within the labor market. Similarly, educational systems play a central role in shaping individuals' patterns of linguistic socialization.

At the economic level, the dominance of certain languages can be explained by the employment opportunities they offer within the globalized economy. Languages with strong international competitiveness such as English, French, and Spanish are often more attractive to learners and job seekers, prompting young people to favor them at the expense of their mother tongues. This shift reflects what **Pierre Bourdieu** conceptualized as "linguistic capital", whereby language functions as a form of cultural capital that can be strategically mobilized to achieve social and economic mobility.

Consequently, individuals and families fully aware of these dynamics recognize that speakers of globally dominant languages occupy positions of relative power in the labor market, while speakers of local languages often face professional marginalization or exclusion. This reality compels individuals either to adopt widely used languages to secure economic and cultural integration, or, when unable to do so themselves, to direct their children toward such languages. In this sense, personal identity becomes closely shaped by the social context in which individuals live, as each social formation frames

and resolves the relationship between society and personality according to its own logic (*Ahmed El-Asghar, 2002-2003, p 87*).

As a result, individuals increasingly turn to public or private educational institutions often without realizing that these institutions perform a critical function: the reproduction of linguistic inequalities at the expense of local languages. In Algeria, for example, French continues to dominate certain university disciplines, such as medicine and specific fields of science and technology. Mastery of French thus becomes a prerequisite for access to these professions, reducing the presence of Arabic and Amazigh in these domains and reinforcing linguistic hierarchies within society. The absence or marginalization of effective educational policies that integrate national languages across all disciplines inevitably contributes to their gradual retreat from the public sphere.

Even at the academic level, linguistic inequality manifests through the dominance of certain languages in scientific research. Building a successful academic career has become closely tied to publishing research in English, making access to knowledge contingent upon proficiency in this language. Regardless of the quality of scholarly production, research published in local languages rarely receives equivalent recognition, thereby reinforcing linguistic and epistemic dependency on countries whose languages dominate global scientific production.

Ultimately, the interaction between economic and educational factors generates social dynamics that push individuals and societies toward adopting globally competitive languages at the expense of local ones. New generations thus acquire linguistic skills aligned with the demands of the global economy. However, this process must also be understood within the broader context of social change. Since the widespread adoption of mobile phones, social relationships have become increasingly fragmented, with children, adolescents, and young adults inhabiting individualized digital worlds. Learning globally dominant languages gradually transforms them into primary languages of communication, which are then transmitted to subsequent generations, while parents struggle to understand or interact within these linguistic frameworks. This linguistic gap is not merely a language issue, but rather a reflection of broader social and economic transformations that affect cultural identity and social cohesion in traditional societies.

- **Conclusion :**

Linguistic diversity in Algeria constitutes a fundamental component of cultural and national identity. However, it faces growing challenges amid globalization, technological developments, and economic transformations. Imbalances within the educational system, combined with the dominance of global languages in both digital and economic spheres, have contributed to a decline in the use of Arabic and Amazigh, threatening their long-term sustainability.

Addressing this decline requires the adoption of educational reforms that strengthen the presence of national languages across all academic levels, alongside investment in digital and media content to ensure their continued use within contemporary spaces. Furthermore, the development of comprehensive language policies can help achieve a balance between national and foreign languages, preserving cultural identity without excluding the imperatives of scientific and economic openness.

Ultimately, safeguarding this linguistic heritage is a shared responsibility that demands a comprehensive strategic vision one capable of ensuring its sustainability and reinforcing its role within the social and institutional fabric for future generations.

In light of the growing challenges confronting linguistic diversity in Algeria, it has become necessary to advance a set of strategic orientations aimed at achieving a sustainable linguistic balance, while maintaining openness to global languages. This balance requires the active promotion of scientific research in Arabic and Amazigh through the establishment and support of indexed academic journals capable of strengthening national knowledge production. At the same time, the gradual integration of English as a language of science should be pursued in a manner that does not undermine the symbolic and functional status of national languages. Strengthening the presence of Arabic and Amazigh within the digital sphere is equally essential, particularly through sustained investment in diverse digital content that enhances their visibility and everyday use. Linguistic planning must also account for the functional specialization of languages by aligning each national language with specific social and economic domains, such as cultural tourism initiatives that reinforce the visibility of local language and heritage. Moreover, integrating the economic dimension into language policy by offering incentives to institutions that adopt national languages in their services and production can

contribute to restoring their practical value. Media awareness campaigns play a critical role in this process, as they can highlight the positive impact of linguistic diversity on cultural identity and social cohesion, ensuring that multilingualism becomes a source of unity rather than division.

Finally, the active involvement of civil society organizations and universities remains indispensable for safeguarding and developing national languages through long-term, community-based initiatives. Ultimately, achieving linguistic balance in Algeria extends beyond a purely linguistic concern; it constitutes a strategic societal challenge that demands a comprehensive vision and coordinated action among multiple stakeholders. Effective language planning not only reinforces the presence of national languages in international arenas and secures their transmission to future generations, but also enables Algerian society to pursue scientific and economic openness in harmony with ongoing global transformations.

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