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**The Effects of Globalization on the Tuareg Culture and Language:**

**The case of Malian and Nigerian students' communities living in Mostaganem**

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## Dedication

This humble research is completely dedicated to my lovely Mother **Fatimatou wallet Alfaki**, as well as to my Aunt **Houkata** who encouraged me with her love and pieces of advice toward the light of success. To all my **brothers** and **sisters** who are always there for me, giving advice and moral support.

My deepest gratitude goes to the people who believed in me, and gave me endless love and support—my parents. No words can ever express my love and appreciation to them.

Thank you. My love for you all can never be quantified. God bless you.

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## Abstract

To start with, the topic of the present research focuses on the effects of the globalization on the Tuareg culture and language. In fact, with the widespread of modernization, and evolution of the world, many things have been marked and changed in the life style of this society. It is argued, throughout this work, that the globalization aspect has a significant impact on the Tuareg's life, habits, lifestyle and imitations of other cultures. Therefore, the goal of this work is to shed some light on the attitudes that the young generations of Tuareg in Northern Mali and Niger hold vis-à-vis of their culture and languages. In fact, this research is basically founded on a collection of data from writings of spontaneous conversations recorded among a number of Nigerien and Malian Tuareg students. The analysis of the students' productions attempts to demonstrate the way the culture and language of Kel-Tamachaq in Northern Niger and Mali were influenced by the effects of the globalization. The approach advocated in the analysis of our corpus is based on a mixed research method. In order to gather data from speakers of different age, level, attitude and gender, the goal was to find the possible impact of globalization that may have had on the culture and language of our participants. The findings did show that the young Tuareg people have been influenced by other cultures and languages to a great extent.

**Keywords:** Tuareg people, culture and language, Malian and Nigerian students' communities, Effects of globalization.

## General Introduction

Firstly, language is the most important communicative tool for human beings. Most of the African countries like Algeria, and Mali are bilingual or multilingual as at least two or more languages are spoken in these countries. This linguistic situation is the result of many historical, geographical and cultural factors: colonization, language contact with other people and communities, globalization and others. As for globalization, this may be one of the major reasons for which languages and cultures of many African countries are changing. Therefore, this study pursues a detailed description of the effects of globalization on the Tuareg culture and language.

The goal of this work is to show some light on the attitudes that the young Tuareg generations in Northern Mali and Niger hold vis-à-vis of their culture and languages

Belonging to Tuareg, on the one hand, and being a foreign student at Abdelhamid Ibn Badis University on the other hand, one has noticed many difficulties among my other Tuareg friends and has observed that globalization has had a serious impact on our culture and language. So the important questions raised are as follow: What are the causes of the impact of globalization on the Tuareg culture and language?

What are the influences of the local languages on the Malian and Nigerian Tuareg students?

First of all, there many causes such as , the immigration, looking for better life , the draught, tourism, the climate change ,trade exchange and so on....

Nowadays it can be noticed that many Tuareg students who had lost their mother tongue for benefit of the others whereas; among of them switch from many languages among which we have specially Arab and French languages. In fact, this research is basically founded on a collection of writings of spontaneous conversations recording the Malian and Nigerian bilingual students. We have been collected data from spontaneous recording free conversations involving informants, who speak Tuareg, French and Arabic. The approach advocated in the analysis of our corpus is a mixed research method one.

Our informants are Malian and Nigerien Tuareg students living in Mostaganem. In this research, the questionnaire was distributed to a total number of thirteen students from Niger and Mali. In order to gather data from speakers with different Age, Gender, level, attitude,

and Occupation, the goal was to find the possible social impact of globalization may have had on the Tuareg culture and language in the participants.

This research is divided into three chapters;

Chapter one exposes a historical background and a general overview of the Tuareg culture.

Chapter two is concerned with the sociolinguistic situation in Niger and Mali, and the methodology used for collecting data, as well as, general information about informants of the study.

Chapter three represents the analytical part and it ends with some limitations encountered during the study and some recommendations for future research.

# **Chapter One The Tuareg Culture and Globalization**

# Introduction

Before tackling the first approach of the cultural standardization, the world is a heterogeneous set of multiples societies which is composed of diverse people who have different histories, structures and above all different cultures which are considered as the soul of a society.

Nowadays, communication is no longer defined by how much an individual masters linguistic aspects of a language, but rather how he or she interacts with different people and whether he or she masters cultural aspects of that language. House (2007) argues: “Communicative competence is the intercultural awareness”.

On another hand, culture could be defined as all socially transmitted behaviour, arts, architectures, languages, signs, symbols, ideas, beliefs, norms, traditions, rituals, etc which is learnt and shared in a particular social group of the same nationality, ethnicity, religion, etc.

So, the intercultural speaker is the one who possesses the ability to communicate effectively with different cultures. Different cultures have different meanings of words, behaviors, gestures; it forms the way people think and behave; so cultural diversity makes communication difficult as the mindsets of people of different cultures are different.

This part of our work will focus on the Tuareg’s history, culture and traditions. It will also focus on the contact of their culture with other cultures. Through this contact, it will be shown that a so-called shock of cultures has affected many cultures, and the Tuareg culture will be our focus in this chapter and work.

## 1. The Tuareg people

They live in the Sahara desert, especially in Algeria, Mali, Niger, Libya and Burkina Faso. They are all Sunni Muslims and Maliki mixed with African beliefs and have the same identity of the inhabitants of North Africa and speak the Tamazight language. They settled in the Sahara region of Africa hundreds of years ago, where they had gained the character of «Lords of desert» to persist in the ability to confront and challenge the circumstances of geography and harsh climate. The style of living and lifestyle of the people closest to the Arabs they are a Berber group in sub-Saharan Africa (Saadi Othman, p. 28.)

## 2. The Tuareg’s Traditions

The Tuareg people are distinguished from other Amazigh people as they could have preserved the dialect of Tamazight and they write their letters in "Tifinagh" from right to left and from top to bottom and vice versa.

In fact, the Tuaregs have long been one of the ethnic groups that are historically influential in the spread of Islam and its legacy in North Africa and the adjacent Sahel region.

One interesting thing about these people is that women have a great position in the Tuareg's culture because they enjoy considerable independence. The Tuareg people represent a matriarchal society as they respected women who have a special place in the Tuareg community. They enjoy great freedom in matters such as choosing a life partner and taking care of home/house affairs (Saadi Othman, p. 28.).

### **3. The Shock of Cultures and the Approach of Cultural Standardization**

The concept of culture is sometimes easier to grasp by description than by definition. All human groups possess culture, which consists of the language, beliefs, values, norms, behaviors and even material objects that are passed from one generation to the next.

Although the particularities of culture may differ from one group to another, culture itself is universal—all societies develop shared, learned ways of perceiving and participating in the world around them.

When people come into contact with cultures that significantly differ from their own, they often experience what we call a culture shock that is a condition of disorientation that requires them to question their cultural assumptions (Bergeret, 2000). Culture shock is influenced by ethnocentrism—the practice of viewing one's own culture as preferable and using it as a yardstick for judging other cultures. In fact, this shock of cultures induced a lot of things in the Tuareg culture; they have taken care of their identity as the following passage says: “In spite of these ancients and diversified contacts, “Kel-Tamashaq”...is a coherent cultural group aware of its identity” Bernus; idem, 62).

#### **3.1 The Blue Men's Way of life**

The Tuareg people have a rich culture. For instance, we can find many proverbs, riddles, myths, and folk tales among the Tuareg. They are sometimes called the "Blue People" because the indigo pigment in the cloth of their traditional robes and turbans stained their skin dark blue. The most famous Tuareg symbol is the **Tagelmust**<sup>1</sup> (also called éghéwed), referred

to as a Cheche (pronounced "Shesh"), It may have related instrumentally from the need for protection from the harsh desert sands as well.

The traditional indigo turban is still preferred for celebrations, and generally Tuareg wear clothing and turbans in a variety of colours. According to Rasmussen, (1996) Tuareg society exhibits a blend of pre-Islamic and Islamic practices. As such, patrilineal Muslim values are believed to have been superimposed upon the Tuareg's traditional matrilineal society.

Reflected Amazigh roots of North African Arab culture in several areas such as music, dance, folk tales and art of decoration and handicrafts. Of course, as reflected in the Arabic dialects Maghreb says Algerian linguist Fadhil Crivian "If the Arab North Africa has borrowed a large part of the vocabulary of classical Arabic, the grammatical structure of the acoustic and return assets to Tamazight"(p.105), and by virtue of the fact that Amazigh culture has for centuries long oral culture in the first place, tales, proverbs and popular rule is represented by today reported on the level of linguistic representation.

All these characteristics make the Tuareg people a distinctive Berber nomadic people. Some people call them "blue men" because they wear blue scarfs that leave their color on their skin.

### **3.2 The Globalization Impact on the Tuareg Habit**

Globalization has grown due to advances in transportation and communication technology. With the increased global interactions comes the growth of international trade, ideas, and culture. Globalization is primarily an economic process of interaction and integration that's associated with social and cultural aspects. However, the study of "historical globalization" indicates that the world had never been a place for unconnected/discrete communities rather there were strong evidence of cross cultural exchanges and interactions from the earliest times of human existence in the planet (Bentley, 2004).

The world also is characterized by the cultural diversity. This vision is continued by some aspects that make its success and acceleration. Furthermore, these aspects include colonization, the economic growth and many countries' development. These have contributed in a remarkable way to the abolition of the cultural barriers existing between people. Technology of communication and information evolution is also one of the most important aspect involving in the cultural standardization.

On the other hand, the cultural diversity has enabled to create a suitable environment across the world. It has also more favored other cultures than others; and has influenced many cultures. In fact, the Tuareg community cares about their cultures at the same time respects the others ones. Meanwhile, they were affected by globalization.

By the integration to what can be called “cultural standardized”, changes start to take place in the Tuareg population’s habits. For instance, the style of dressing as says Bernus:

**“[...] and the young nomads came in the city there to seek a job, or rarely there to follow studies, have impression to break away from a certain world organization into leaving “Tagelmoust”, or in clothing the sedentary trouser, or worst again, the Europeans’ one [...]**

As a matter of fact, women started to wear some dresses which did not conform to their traditions. Also, the leisure activities such as: telling stories, “**Issighan**”<sup>2</sup>, flute, hurdy-gurdy, and Imzad, are almost replaced by guitar, watching television, movies, football, serials, and so on.

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<sup>1</sup>Tagelmoust: turban – men

<sup>2</sup>Issighan: it is a game.

#### **4. Language of Kel-Tamasheq**

The Tuareg are Muslims, and Tuareg women enjoy a high status in the society as compared to the traditional Arab cultures (Harris, 1996). Traditionally, nomadic Tuareg women learned to read and write, whereas men were expected to travel in trade caravans and provide the living necessities for the family. Malian Kel-Tamacheq are mainly found around the oasis of Tombouctou, Gao, Kidal, Rharous, and Taoudani. Additionally, they can be found in the towns of Essakane, Ras Elma, Arawan, Gargando, Ber, khalil, Tessalit, Abaybara, Gossi, Tarkint, and in fewer numbers cities such as, Léré, Ansongo, Azawa, Bourem, Talatayt, and Menaka.

The tamacheq language is linguistically related to Tamazight, and the two languages are mutually intelligible to varying degrees although in some political contexts, they are

considered independent languages. Both Tamazight and Tamachaq employ the same traditional writing system known as Tifingh.

It is necessary to remember that the African people taught their history orally until the middle of the nineteenth century. This is why many of its occupants have difficulties in knowing their real origins and descents. Although the Tuareg people have their own alphabet called “Tifinagh”, they had never written their history on paper. It has always been written by other people. The above passages are backed up by the following excerpt;

The Tuareg’s history sources are two: first of all, there are some written documents, the Tarikh, work of Muslims’ notes of the city of Islamic ancients’ tradition like Timbuktu, Agadez, Sokoto, or of the marabou of the nomadic tribes who sought to set the great lines of history. On the other hand are the oral traditions that are transmitted by the Tuareg in poetic form...” (**Bernus, idem, 1981: 53**)

As a result, the mouth to ear history transmission from generation to generation stays as a system that makes the essence of their education. The word “Tuareg” etymologically speaking originates from the Arabic language and means deserted; it was introduced in the nineteenth century by the Arabs. And it is still strange even for the Tuareg people.

In addition, for certain Tuareg this expression is derived from the name; Oubari, a region in Libya, sometimes called Targa (valley), a word derived from ‘**Awtarga**’ (son of Targa). In Berber language ‘**Atargui**’ can also be the origin of this word (Tuareg). (Akoshat Mohammed 1989, p.27).

The people who speak **Tamacheq**<sup>3</sup> live in many different countries such as: Mali, Libya, Niger, Chad, Burkina Faso, and Algeria. A specific dialect is used in each one of these countries. In addition to this, the Kel-Tamacheq in the same country can speak different dialects of Tamacheq.

The Kel-Tamacheq origin stays as a difficult thing to determine. The Tuareg writer Mano says that their history is based on oral transmission:

“[...] it is transmitted from mouth to ear, from generation to generation. We might as well say; in front of others we have maybe a memory but not a history. Because we did not fix, inscribe it on paper, in gilds volumes, bound or diffused in pocket books” (1992, 15).

What is certain is that the Tuareg people have strong links with the Amazigh people who were among the first people to inhabit the north of Africa. The Tuareg people are said to be more ancient than the stone in this continent.

### 4.1 The Writing System of Kel-Tamacheq

Tamazight is used for the language variety spoken by the Amazigh, and Tamahaq is the variety spoken by the Tuareg. Certainly, “Tamahaq” is a branch closely linked to the Berber language and this language is constituted of a dialectal variety. The following excerpt proved that: “The Tuareg’ language is composed of several sub dialects...”

The word “Tamahaq” comes from “Tamazight”<sup>4</sup> or is just another different appellation of it. The Tuareg language and its various dialects have a written form, “Tifinagh”. Sixteen letters constitute the Tifinagh alphabet.

The following passage gives you an idea about the original alphabet of “Tifinagh” used by the Tuareg people until today and the pronunciations are between brackets:

<b>ⵢ</b> (ya)	<b>ⵝ</b> (yaz)	<b>ⵣ</b> (yaw)	<b>ⵏ</b> (yad)	<b>ⵓ</b> (yat
<b>ⵢⵓ</b> (yar)	<b>ⵢⵎ</b> (yam)	<b>ⵢⵓⵣ</b> (yas)	<b>ⵢⵓⵎ</b> (yag)	<b>ⵢⵓⵏ</b> (yal)
<b>ⵢⵓⵎ</b> (yaf)	<b>ⵢⵓⵏ</b> (yadd)	<b>ⵢⵓⵣⵓ</b> (yakh)	<b>ⵢⵓⵎⵓ</b> (yagh)	<b>ⵢⵓⵎⵓⵣ</b> (yach)
<b>ⵢⵓⵣ</b> (yak)	<b>ⵢⵓⵎ</b> (yah)	<b>ⵢⵓⵣⵓⵎ</b> (yadj)	<b>ⵢⵓⵎⵓⵣ</b> (yaq)	<b>ⵢⵓⵎⵓⵣ</b> (yav)
<b>ⵢⵓⵎ</b> (yab)	<b>ⵢⵓⵎ</b> (yay)	<b>ⵢⵓⵎ</b> (yan)	<b>ⵢⵓⵎⵓⵣ</b> (yagn)	<b>ⵢⵓⵎ</b> (yaj)
<b>ⵢⵓⵎ</b> (yang)				

Table 1: Tifinagh for Tamahaq

The alphabet of the Tuareg's language seems to be the most ancient alphabet in Africa especially in the Maghreb. This alphabet is believed to have a Phoenician origin similar to most Semitic and ancient Mediterranean alphabets.

The Tifinagh is used in poetry and appears in Saharan rock arts. Many rocks bear signs written in this alphabet. It is also used in small and short conversation, and declaration of love at that time. The travellers and the shepherd used it to leave messages, drew something, or wrote histories on the rocky areas.

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<sup>3</sup>Tamacheq : The Tuareg language

<sup>4</sup>Tamazight":Amizigh langage

## **4.2 Language Contact**

Language contact is the social and linguistic phenomenon by which speakers of different languages (or different dialects of the same language) interact with one another, leading to a transfer of linguistic features.

"Language contact is a major factor in language change," notes Stephan Gramley (2012). "Contact with other languages and other dialectal varieties of one language are a source of alternative pronunciations, grammatical structures, and vocabulary". Prolonged language contact generally leads to bilingualism or multilingualism. So, we can say that the language contact is the use of more than one language.

## **5. Bilingualism**

Since the '80s, the world economy has become increasingly "connected" and "integrated"; on the one hand the decreasing transportation costs and the diffusion of Information and Communication Technologies have implied a fast downgrading of the concept of "distance", while – on the other hand – gross trade, Foreign Direct Investment (FDI), capital flows and technology transfers have risen significantly. In most countries, the current wave of "globalization" has been accompanied by increasing concern about its impact in terms of employment and income distribution.

We live in a "globalized society" where the people interact, exchange the economics, the technologies of communication and information increase, the increment of means of conveyance, expressing oneself in different languages becomes not only necessary but also compulsory.

The bilingualism can be defined as the ability to express oneself fluently in two different languages (understanding, speaking, reading and writing). The Tuareg people are ((Charles Grémont, Maghreb VII (2011): 182) among the influenced people by globalization. Indeed, the independences times, colonization and trade- globalization the in general- pushed them to live together with other societies. In fact, the Kel-Tamachaq can speak different languages and the “**Kel-Tamacheq**”<sup>5</sup> were obliged to be bilingual because of the necessity.

Furthermore, bilingualism is, conversely, the consequence of the great droughts due to the climate change that invaded the regions where the Tuareg lived Mali and Niger in general. Through, these droughts among Tuareg migrated either to Burkina Faso, Mauritania, Algeria, or also to Libya. The trans-sahara trade and the french colonization also contributed to the increase of bilingualism in the Tuareg territory.

## **5.1 Arabization**

Before the French colonizers arrived in Africa, people had their own native languages. Among them we had the Tuareg’s langue as an example. During the pre-colonial epoch, Tuareg were confronted by the arrival of Islam. Nevertheless, we cannot forget that others say that they were Muslims before that. Also, the Kel-Tamachaq accepted Islam, and they integrated this religion without any condition.

Furthermore, there are those who have adopted the Arabic language as their own mother tongue. Also, they have become part of the Arab culture. In fact, the Kel-Tamachaq were arabized because of the emergence of Islam and they had also lived with the Arabs people for many years.

Following the independence of African countries in the 1960s, the Tuareg territory was divided into modern nations: Niger, Mali, Algeria, Libya, Burkina, and Mauritania.

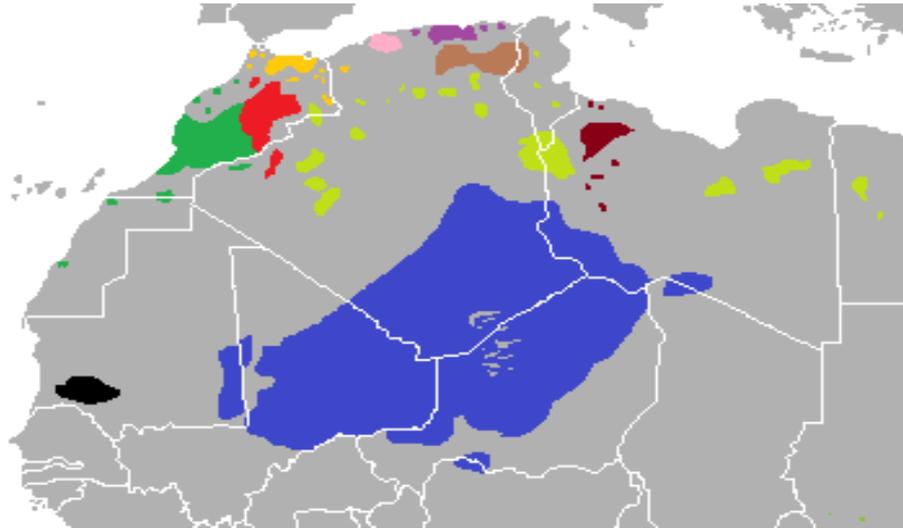


Figure 1: the geographical distribution of the Tuareg population.

In the late nineteenth century, the Tuareg resisted the French colonial invasion of their Central Saharan homelands. The desert is their home and pastureland for ages

During the period from 1970 to 1987, drought forced Tuareg residents to abandon their animals and think about immigration and it was difficult. These droughts pushed **‘Imajaghin’**<sup>6</sup> especially in Niger and Mali to immigrate and look for a better living in different countries such as: Libya, Mauritania, Algeria, Morocco and Tunisia.

On another hand, they needed to speak Arabic language. As already mentioned before, the Tuareg people should started speaking and understanding Arabic language in order to get a job in these countries. That being said, we argue that the Arabization of **‘Outamacheq’**<sup>7</sup> is still continuing.

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<sup>5</sup>Kel-Tamacheq: Tuareg generally call themselves Kel-Tamasheq, i.e. those who speak Tamacheq. They indeed define themselves by a common language – even if this language slightly differs and is spoken with various accents and idioms from one region to another.

<sup>6</sup>‘Imajaghin’: another appellation of the Tuareg especially those who live Niger.

<sup>7</sup>‘Outamacheq’: singular masculine of kel-Tamacheq.

## **Conclusion**

It is understandable to figure out that globalization, through its different steps, has brought a method and different opportunities to create a contact between cultures but on the other it has also influenced other cultures including that of the Tuareg people. The Tuareg's language also has experienced very similar fact that will be the subject of our second chapter.

# **Chapter Two: Methodology**

## **Chapter Two: Presentation of case study and Methods of Data collection**

### **Introduction**

Human beings can communicate with each other through language and/or body language. We are able to exchange knowledge, beliefs, opinions, wishes, threats, commands, thanks, promises, declarations, feelings, and so on, but our system of communication before anything else is language.

Language is a system of communication consisting of sounds, words, and grammar. Language is a system of communication used by a group of people in a particular state, nation, or country.

In fact, the aim of this part of research work is on one hand to give the reader a clear idea about the Tuareg language and on the other to develop the results of language contact on ‘Tamashaq’<sup>1</sup>

### **1. Research Method**

In this chapter, we begin by presenting the linguistic situation in Mali, general information on the Tuareg, and a concise presentation of our informants: The Mali and Niger Students’ communities.

Therefore, this chapter aims at presenting the methodological framework adopted for our research project. The informants are Malian and Niger students living in Mostaganem. They are of different sexes, ages and from different universities.

First of all, it seems necessary to provide the methods of data collection adopted to construct the corpus for our analysis. Next, we will present also the research tools used in this project such as the questionnaire.

### **2. Selection of Participants and Description**

The research is based on a mixed research method. The mixed research method is relatively new and still under development (Creswell, 2003). A mixed method combines quantitative and qualitative methods in the same study in order to get a full understanding of the phenomenon under study. Thus, a mixed research method usually results in profounder research due to its “methodological pluralism or

eclecticism” (Johnson & Onwuegbuzie, 2004, p. 14). The proposed questionnaire is divided into several subjects.

All participants are students, from different cities and different universities but they know each other. Their most favourite topics in the interview were jobs after studies and tourism. Here is some personal information about the participants. Among these participants there are girls.

Participants	Ages	Gender	Universities	Place of birth
1	29	M	L’ITA / C 1000	Anifif
2	22	M	Medicine /C2000	Tombouctou
3	24	M	Medicine /C2000	Tombouctou
4	24	M	Medicine /C2000	Kidal
5	26	M	Medicine /C1000	Gao
6	19	F	L’ITA/C2200	Egadez
7	23	M	INES/C1000	Meneka
8	20	M	INES/C1000	Ber
9	21	M	1005/C1000	Egadez
10	25	M	L’ITA/C2000	Tombouctou
11	25	M	Medicine/C1000	Tessit
12	24	M	Medicine/C1000	Gossi
13	23	F	Medicine/C2200	Tombouctou

Table 2: Personal information about the participants

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<sup>1</sup> ‘Tamashaq’: language spoken by the Tuareg people

### 3. Research Material

Before recordings, the informants were told that this questionnaire is undertaken for the purpose of conducting master research and their personal information will be secretly kept and will be used only for this study purpose.

So, the questionnaire contained eight questions and one free question which they were not obliged to answer it. The questionnaire is also designed to get personal information about the participants themselves and their opinions about the effects of the globalization on the Tuareg culture and language. Furthermore, the informants were not required to answer by picking up the appropriate answer from a series of choices. Moreover they are free to answer according to their own point of view in order to give their opinions. The questionnaire took place in the different Universities and residences. In addition to this, the students who participate in this study are mainly Tuareg students from Niger and Mali, but there are some students who come from the East and South of Algeria.

This latter was approached for further information, but they were not considered as the participants in this research. The questionnaire was written in French, because in our research we have dealt with students who are from the Department of Biology and the Department of Science and Technology.

The questions were as follows: Question one (1) is about the participant's general information like: identity, age, place of birth. Questions five, six, and eight (5, 6 and 8) are proposal questions (in which participants are required to choose). Questions two, three and four (2, 3, and 4) are opened questions.

Finally, the last question inquired yes/no questions; these questions are the ones that is answer either yes or no through their difference experience or knowledge about the subject.

#### **4. Data Collection**

According to Labov (1972) when people are aware that their speech is recorded, they tend to change their style of speech from casual to formal. Another factor is as Poplack (1980) states that the interlocutor's ethnicity is very important in data collection.

So, the fact that the researcher and the participants belong to same community contributed to casual recording sessions. Also, our informants were almost the same age and different gender, level and being close friends was also a factor in generating exciting debate among the informants in a friendly atmosphere. Also they were free in choosing the topic of discussion.

As we mentioned before the questionnaire took place in different sitting such as Universities and Campus. Spontaneous were recorded on a high quality voice recorder. An unobserved

cell phone placed at the middle where the informants were sitting, when they were chatting around the tea or sometimes when having their lunch.

As we mentioned before, it is not easy task to make a good investigation on natural conversations of bilingual or multilingual speakers if the later are aware that they are being recorded, because these speakers will tend to modify their way of speaking in order to satisfy the intercultural speaker.

As a result to have a reliable and valid data, we carried out oral recordings of the speech of a number Tuareg students using Tuareg and French code switching without the informants prior knowledge. Finally, the conversations took place in different informal setting such Universities, Cafeterias and Campus.

## **Conclusion**

To summarize, all those factors will maintain the coexistence of different people, language contact, adaptation, integration, assimilation, cultural diversity which is a universal rule in a world turning to globalization. These significant changes can be used as a benefit to elaborate exchanges between the different people and a social cohesion.

Additionally, it can chiefly facilitate communication and also a new form of exchange. Therefore, we can perceive that each of the steps of the globalization have its own effects on the Tuareg's culture and language.

# **Chapter three: Findings and Results**

## **Introduction**

This chapter will be devoted to the analysis of the questionnaire that has been distributed during the research to the Malian and Nigerian Tuareg students, living in Mostaganem during, their studies

In this research, the questionnaire was distributed to a total number of thirteen students: 6 students from Niger and 7 from Mali. They are from different departments and of different ages and are males and females.

### **1. Analysis of the Results**

The questionnaire is divided into three parts.

- ❖ Part one intends together personal data of the informants' identity, age and place of birth.

The question reveals that students' ages vary between 19 to 29 years old and are from different places of birth, such as, Northern Niger and Mali which are two neighbouring countries and do share the border. However, these students speak one language (tamacheq), and when it comes to discuss among them. Also, they have some different pronunciations, greeting, gestures and other features.

It was noticed that the participants feel that they are one family, one nation. Moreover, these students have very close ties among them and they share one culture, values, and one language.

- ❖ Question 2: How long have you been in Algeria?

All the chosen students have been in Algeria for about 4 to 5 years so they have experienced some cultural influence and they know a lot about Algeria.

- ❖ Question 3: What are the difficulties that you have encountered in Algeria?

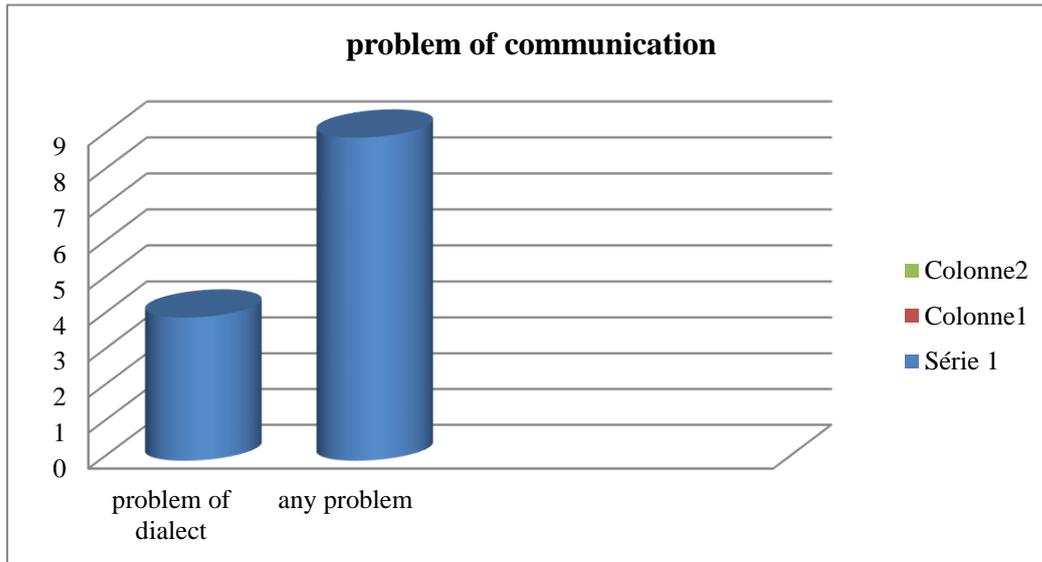


Figure 2: Problem of communication

According to Developmental Model of Intercultural Sensitivity (DMIS) developed by Milton Bennett (1986, 1993), there are also three ethno relative stages within which a paradigm shift occurs so that individuals are able to let go of obsolete and recognize that cultures must be understood in relation to one another and in the context that they have developed.

These stages include acceptance, where one's culture is understood as one of many valid cultures. Adaptation goes one step further, and individuals are able to behave accordingly in situations where other norms and values are needed. Finally, integration is the stage in which an individual is able to identify and move with facility in multiple cultures (i.e., the bicultural person).

However, the major difficulties encountered by those students in Algeria are related to communication, because they do not understand the Algerian dialect (or Darija) even though they speak Arabic they have a problem of consideration and adaptation in the society at the beginning.

But at the end, they could adapt and become part of the Algerian society. According to our informants, it was easy for them to integrate in this society because they live in the Campus with Algerian students. Furthermore, our participants also speak another Arabic dialect (Hassaniya) <sup>1</sup> which is close to the Algerian dialect. It means that they have also an opportunity to be accepted in this society.

- ❖ Question 4: how do you describe the influence of the local languages /dialects on your native language?

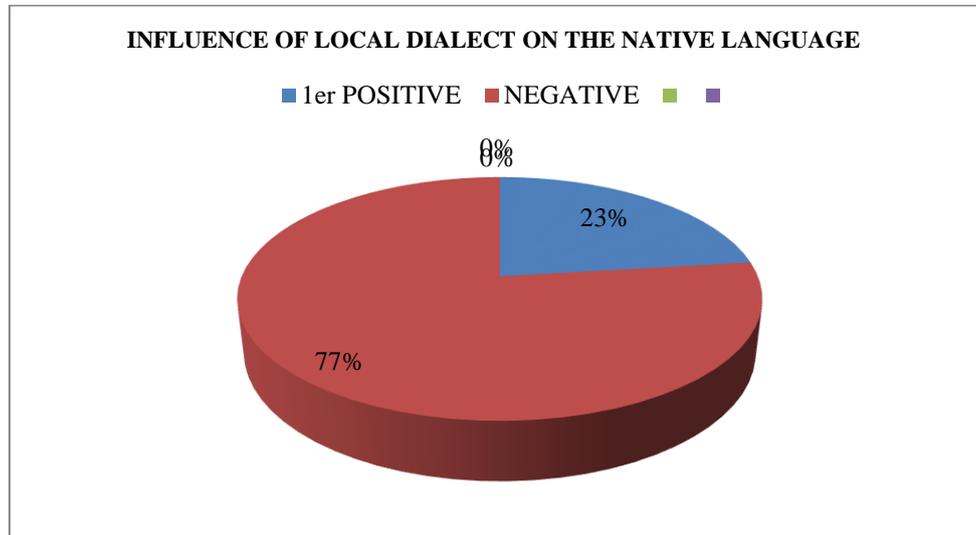


Figure 3: Influence of local dialect on the native language

First all of, these students have grown in different places where they interacted with different people and also have been through different language contacts. According to our informants, there are some drawbacks and negative effects that have influenced their dialects because instead of speaking their mother tongue sometimes they prefer to communicate in different local languages. Additionally, 77 % of our participants said that the local languages/ dialects influence and will continue to influence their mother tongue. On the contrary, 23 % of our informants agreed that these phenomena affect their languages. Positively, there is another negative impact that influences their native language.

Some Tuareg students especially from Niger and Mali ignore completely the use of their mother tongue in their society; whereas the majority of students, from the Northern of Niger and Mali use their mother tongue but it represents a mixture of different dialects and coexisting of different communities who live there.

Consequently, we can consider that there are some pros and cons when it comes to the influence of the local languages/dialects on their own native language.

<sup>1</sup> (Hassaniya) : Arabic language spoken in the Northern Mali, Niger and also in Mauritania.

❖ Question5: How did colonization affect your native language?

The colonial education system played an instrumental role in establishing the coloniser’s language in its powerful position since by their very nature, colonial education systems (Spencer 1971b: 538) “sub served in their various ways the political, economic and cultural aims of the colonial governments.”

Furthermore, the majority of the participants choose the historical event and the colonization’ domination as the factors that affected their mother tongue. Additionally, the obligatory use of French in the local administrations also participated in the process that influenced their native language and continued to transform it.

As a result, according to our informants, their native languages which are the most spoken language in Northern Niger, Mali are threaten, and have started little by little to lose its popularity and its value because of the influence of French language.

❖ Question 6: What did you think that globalization has influenced the Tuareg’s language? If yes/no explain.

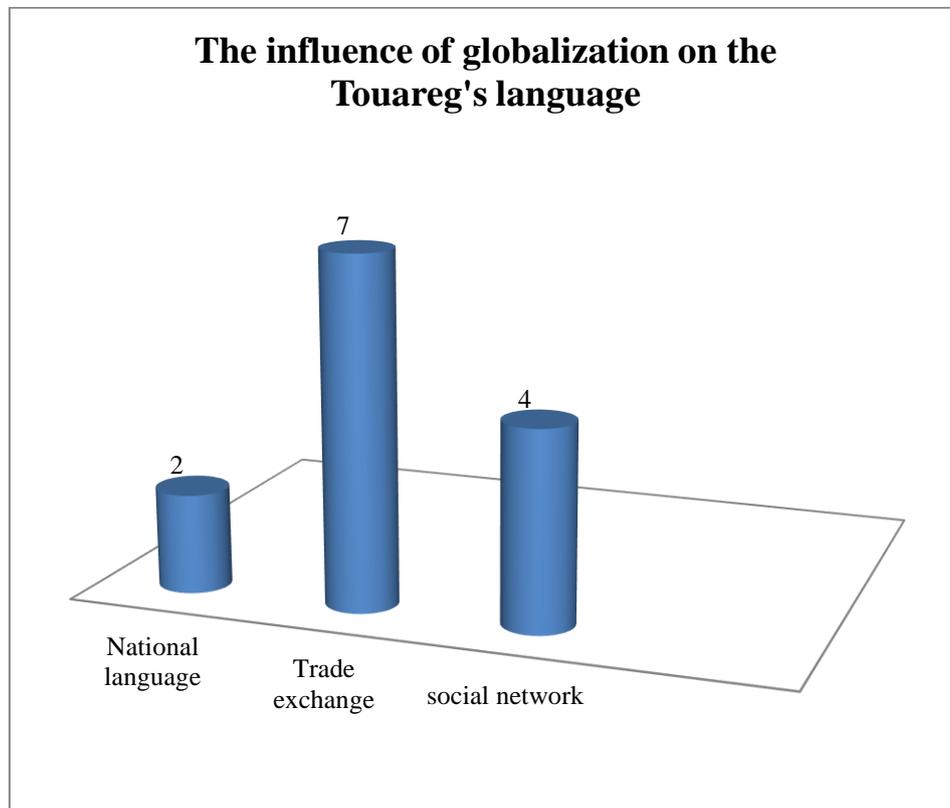


Figure 4: Influence of globalization on the Tuareg’ language

In fact, the fact that different cultures, trade exchange and economic systems around the world are becoming connected to each other because the best way of interaction and communication is through those multiples dimensions in the society.

The trade exchange is an opportunity to valorise one language and culture and also to discover the others for the better understanding and life in this globalization where people from different cultural background interaction with each other.

In addition, this process of becoming interconnected with the world did influence the Tuareg's language. However, seven students have chosen the trade-exchange; whereas four of them chose the Social network and only two students have selected the national language. As a result, the world also is characterized by the different aspects including the trade exchange, the economic growth, Technology of communication and so on... So, we can say that these different aspects are influencing the Tuareg's language.

❖ Question 7: Do think you that globalization does influence the Tuareg culture?

“...In any society which expects its education system to prepare people for living in an internationalized culture and globalized economy, and also for the interaction between people of different cultures within and across national boundaries, the process of tertiary socialization and the acquisition of intercultural competence are clearly desirable”. (Alred & Byram, 2002, p. 351).

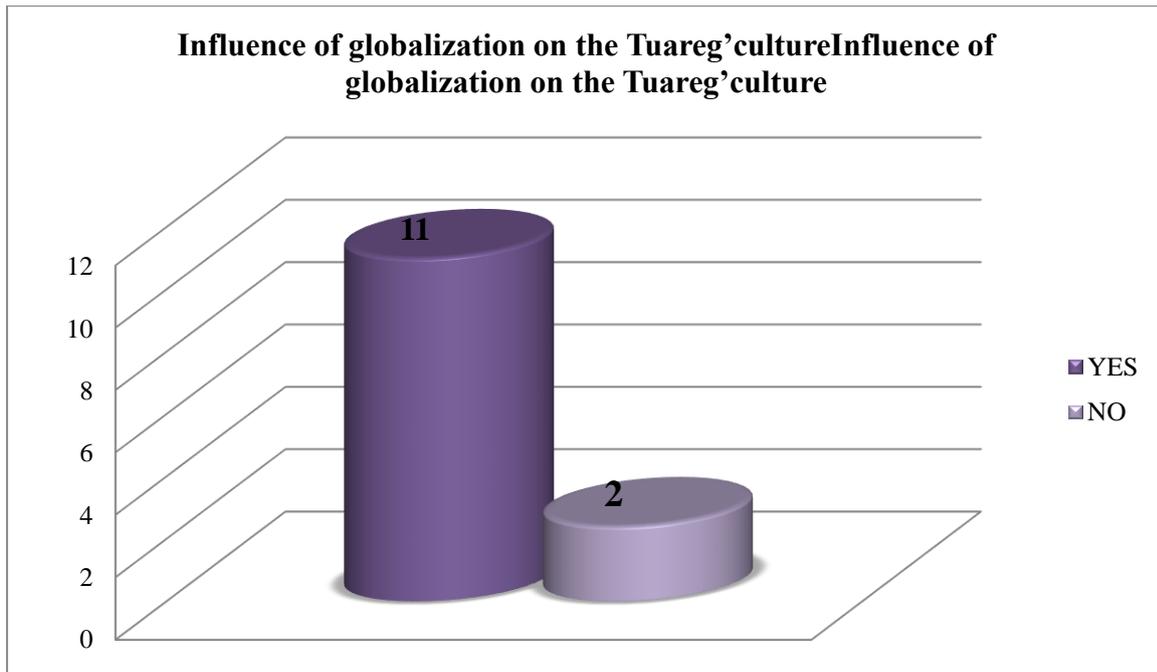


Figure 5: Influence of globalization on the Tuareg's culture

Today, globalization has had and will continue to have effects on many aspects of society, including language (Steger, 2003). Here, only two students said that globalization does not influence the Tuareg's culture because for them the best way of living is to conserve and valorise their own culture before knowing other culture.

They said that the globalization is the fact to know many culture without forgetting their own culture; most of them have proved that nowadays a lot of things have changed in the Tuareg's habit such as the style of dressing, music, watching television, sport, education, and even certain religious practices and so on. Additionally, the young men and women's hobbies include travelling, tourism and cooking food etc.

❖ Question 8: what are the causes of the certain Tuareg's assimilation?

“The term “assimilation” is understood by many immigrants and people of non-dominant groups to refer to something like the “melting pot.” This idea of assimilation is that you should give up who you were before and take on the worldview of your host, or dominant culture”(Bennett, M. J. 1993).

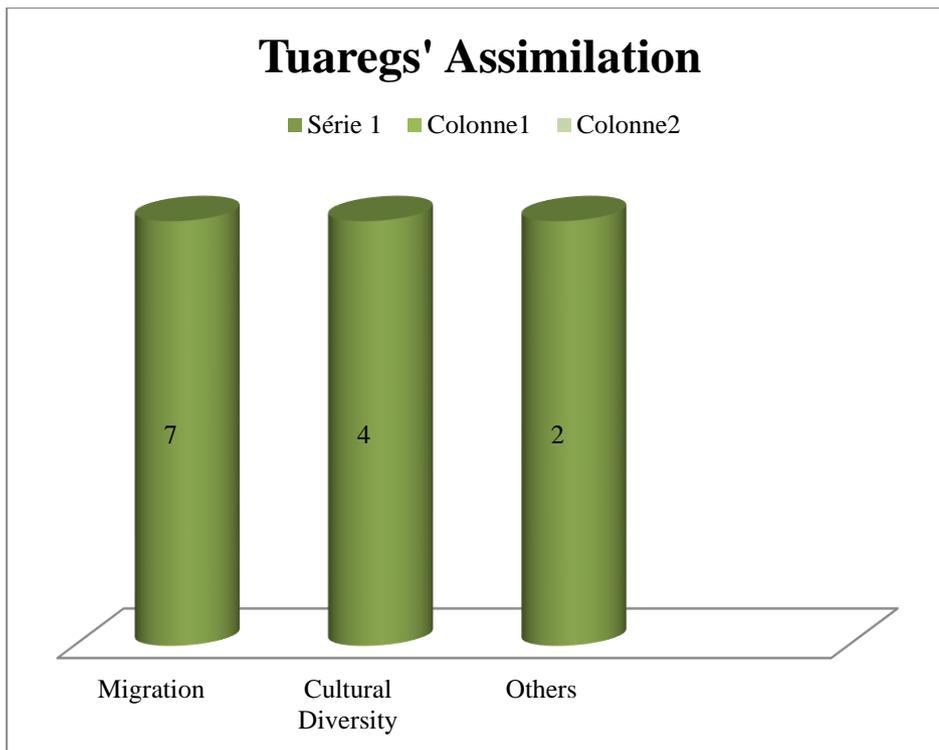


Figure 6: Tuaregs' Assimilation

From the answers of the different participants of the questionnaire, the Tuareg assimilation is due to many factors.

The first and the important one is the huge number of migration that the Tuareg society knew through the time pushed them to assimilate and seven students agreed with this phenomenon.

Thus, in its “Universal Declaration on Cultural Diversity”, approved in Paris in 2001 specifically as a reaction opposed to the expansion of U.S. cultural and media pre-dominance, cultural diversity is defined as “the common heritage of humanity”, according to which “culture takes diverse forms across time and space (UNESCO 2002). The second factor is the cultural diversity because of the globalization the multiplicity of culture also is considered as a cause of this assimilation because the fact to interact, to mix with different cultural background can lead to the assimilation. One of the more important economic activities in the process of globalization is tourism.

This view is especially related to mass tourism which is considered one of the visible manifestations of globalization, so that development of tourism can be seen in every dimension of these processes: economic, social, cultural and even political (Halowiecka et al.,

2011). And the last cause talked by two participants is other factors cited before like the trade exchange, the tourism and so on...

## **2. Limitations**

The study was conducted in order to highlighted some issues about the Malian and Nigerien Tuareg students' interaction at Mostaganem University; although, there are a few limitations that may have affected the results.

The first limitation found in this study is the small sample size of participants that included 6 students from Niger and 7 from Mali. Additionally; the study only included the Nigerien and Malian students who lived in Mostaganem especially those who studied in different faculties.

It would have been interesting to recruit participants from different places in Algeria and those who are learning English to gather information from diverse backgrounds. Lastly, another limitation that was found in this research is that we encountered several obstacles such the respondents' availability and good resources.

## **3. Recommendations**

The purpose of this research is to investigate how globalization affects the Malian and Nigerien Tuaregs' communication and interaction in the Algerian society at Mostaganem University.

It is suitable that the university gives the chance to the students to expose their diverse cultures, and also helps teachers to improve their strategies to deal with those students of different cultural backgrounds in order to valorise the multiplicity of culture in the university.

Then, the students from Niger and Mali who speak Tuareg should keep and valorise their own language and cultural heritage and those students should also know that any culture is not superior than other cultures.

Further researches can be done to enrich or add to our research to lighten the subject or it is preferable to search other documents related to this topic.

## **Conclusion**

This chapter represents the analytical part and it analyzed the responses of thirteen students (7 Malian and 6 Niger). The chapter ended with some limitations encountered during the study and some recommendations for the future research for a better understanding of the topic.

After the analysis of this last chapter, we notice that there is not a big difference between the Nigerian and Malian Tuareg students' dialect. In fact, we have found these students can be intercultural speakers, because they have born different places where they interacted with different people. Finally, the goal of this work was to find the possible impact of globalization that may have had on the culture and language of our participants.

## General Conclusion

It may be obvious to figure out that globalization, through its different steps, and also aspect has brought different opportunities to create a contact between cultures however, it has also influenced other cultures including that of the Tuareg society.

Nowadays, we can notice changes in culture and language due to multiple interactions and the influence of the globalization in this world. This research offers information about the Tuareg community.

Historically, the French colonizers did not take into consideration the different dialects and languages of their colonies and they had imposed French on colonized people. As a result, many languages and cultures, as the Tuareg ones, are now threatened to disappear.

The different answers provided by the Tuareg students show that the majority of the Tuareg have noticed changes in their cultures and language.

Among the influences of the local languages that we remarked on the Malian and Nigerian students who are multilingual, because they speak at least two, three or four languages in their countries.

Also, there are many causes such as the immigration, looking for better life, the draught, tourism, the climate change, trade exchange and so on....

Nowadays it can be noticed many Tuareg students who had lost their mother tongue for benefit of the others whereas; among of them mixed their body language with the local dialects.

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## Appendix One

### The Questionnaire

**Question one:** required our informant about their identity, age and place of birth

Age.....

Sex: M  F

Nationality.....

**Question two:** how long have you been in Algeria?

**Question three:** what are the difficulties you met in Algeria?

**Question four:** How do you describe the influence of the local Languages/dialects on your native language?

**Question five:** How did colonization affect your native language?

1- History  2 -Domination  3-Administrative

**Question six:** Do you think that globalization influence the Tuareg's language?

1-National language  2-Trade exchanges  3 Social networks

**Question seven:** Do you think that globalization influence the Tuareg culture?

Explain?

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**Question eight:** what are the causes of the certain Tuareg's assimilation?

Migration

Cultural diversity

Other