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Investigating the Presence of English in the Algerian Youtubers' Channels

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Dedication

I dedicate this work to my beloved parents Lounes and Nouara who are my source of inspiration, motivation and support.

My dear sisters Sarah and Souad and my adorable niece Alice

My dear Sofiane

To my sisters by heart, Samia, Mellissa, Sandra and Sarah who were a source of courage, support and confidence

Yasmine

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Abstract

The present study aims to investigate the presence of English in the Algerian Linguistic Landscape, more precisely, in the virtual context, focusing on the manifestation of English on Algerian youtubers' platforms. The aims of the study are threefold. The research seeks first to identify the motivating factors that led the Algerian Youtubers to opt for English as the main language of communication in their YouTube channel, and thus try to discover the nature of their motivation. Second, it attempts to analyse the type of culture portrayed in the videos uploaded the Algerian youtubers. Third, the research aims at exploring the place English occupies in the Algerian virtual context and among the Algerian youtubers, as well as forecasting the foreseeable status of English in Algeria. To achieve these purposes, 30 videos and vlogs uploaded by the Algerian youtubers have been randomly selected as the main corpus of the study. This set of data is supplemented by an online semi-structured interview conducted with 13 Algerian youtubers, authors of the same videos. To conduct the research, the study adopts The Self-determination theory (2000) proposed by Ryan and Deci as the main theoretical framework to explore the motivations of the Algerian youtubers that lie behind this new linguistic tendency on YouTube. In addition to, the research relies on the two categories of Schein's Model of Organizational Culture (1985), Artifacts and values, in order to analyse the cultural content of the selected videos. The research is qualitative in nature; therefore, the findings of the research involving both the content of the 30 videos and the responses obtained from the interview are interpreted using Qualitative Content Analysis (QCA). This choice is meant to facilitate the identification of the main elements to analyse in the videos. The results of the study reveal that English is gaining much ground in the Algerian virtual context. The Algerian Youtubers express their optimist predictions regarding the future Status of English in Algeria and clearly state their desire to impose English as the first foreign language in Algeria after Arabic. The findings reveal that the major motivating factors for this linguistic switch on YouTube among Algerian Youtubers is their wish to take part in the Globalized world as well as convey a modern and civilized lifestyle on YouTube. Indeed, one of the main motivating factors for choosing English in their YouTube channel is their desire to take advantage of the prestigious status English enjoys worldwide and the easy access for content YouTube platform provides for its visitors to promote and advertise the Algerian culture in all its dimensions and portray a certain image of Algeria is to the foreign audience and assure a wide circulation of their content. The findings of the video analysis also reveal the fascination and the influence of target culture rituals and lifestyle on some Algerian Youtubers which are manifested in the different cultural artifacts displayed in their videos. Finally, the research provides some recommendations for further research to be undertaken in the Algerian Linguistic Landscape field.

Key Terms: Algerian Youtubers, Virtual Context, Videos, Globalization, Motivations.

List of Abbreviations

EM: Extrinsic Motivation

H: Hypothesis

IM: Intrinsic Motivation

LL: Linguistic Landscape

LGBT: Lesbian Gay Bisexual Transgender

SDT: Self-Determination Theory

QCA: Qualitative Content Analysis

Q: Question

List of Symbols

V : Present

Ø: Absent

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Introduction

Statement of the Problem

In today's society, the boom of technology has brought many new possibilities in communication and new ways to keep connected to the whole world. The internet has revolutionized the way people receive, transmit and analyse information, and with the rise of these possibilities it seems difficult, especially for the new generation, to avoid the effects the internet has on our communication. Indeed, in today's digital era, the need to impose one's presence in social media grows even stronger.

Through the use of different networking platforms such as Facebook, twitter, Instagram, YouTube and other social media, people have established virtual communities and networks in which they create, share and exchange information and opinions among various linguistic and cultural communities. It is commonly known that Facebook has long dominated social media as the most popular platform, although recently there has been a growing interest in YouTube. According to recent statistics, YouTube has reached 2 billion users worldwide (Statista, 2019), being either ordinary visitors who have a YouTube account only to watch, share, comment and react to videos, vlogs and movies, etc or youtubers and vloggers who upload contents in their channels.

YouTube as the most heavily visited platform for User-Generated Content, allows Youtubers and Vloggers from all around the World to post and broadcast their ideas and opinions and get feedback from their followers, as well as provides them opportunities to earn an amount of money which is determined by the number of subscribers to the YouTube channel and the views they get for their content. One type of User-Generated Content that becomes very popular these days on YouTube is vlogging, which is a form of digital storytelling or dairy in which vloggers share their daily routines and personal experiences with their followers, through holding a mediated conversation with the audience in a skype-style fashion. Moreover, Vlogs are not used only for life documentary, their content revolves also around e-learning, marketing,

technology, travel vlogs, etc. Such videos have a great impact on the audience, who seems always to be attracted to the personal life of others and who is also curious to learn about and imitate their lifestyle. Thus, in most cases a video blogger performs the role of a model for those viewers who actively follow him.

An important aspect to be considered for being a content creator on YouTube, is the fact that Youtubers and Vloggers communicate the content of their channel to an audience who is different in terms of cultural background and more importantly in terms of language, a situation which creates the need for a lingua franca to be used to overcome language barriers. With the emergence of the United States as a dominant economic and political power since the end of World War II, English becomes a Global language and imposes itself as the favourite language of the World Wide Web, it continues to be the chief lingua franca of the internet, a position which during the 1990s began to be acknowledged in the popular media. (Crystal,2003).

Algeria, being a non-English speaking country is also concerned with this Globalization. Although English holds a marginal status as a second foreign language in Algeria and considered as the last language to find its way the Algerian linguistic repertoire, after Kabyle, Arabic and French language, this does not prevent its presence in Algerian linguistic landscape such as media, business, etc. Despite the scarcity of studies which are conducted to investigate the presence of English in the Algerian linguistic landscape, a deep look at the literature review has shown some interesting works in this field of research. Fodil (2017) and Sidhoum (2016) investigate the use of English by Kabyle shop owners in the cities of Tizi-ouzou and Bouira. Results of the aforementioned studies reveal that English is gaining much ground in the Algerian business sphere. Kabyle Shop owners have progressively adopted English as a sign of integration to the *Global market*, and the rapid switch from French to English in Shop labelling is mainly due to various notions which are attributed to this language such as social prestige,

modernity, high class status, and technology. These assumptions held by Kabyle shop owners bear witness of the high prestige English is acquiring in the business sphere (Fodil,2017).

In the last decade, the inclusion of the English language in Algerian media broadcast has received broader attention. Even though the Arabic language dominates this sector along with French and Berber, English seems to establish for itself an enduring settlement in such sector. As an instance of this new linguistic practice which is adopted in media sphere, a private channel named Dzair News has recently included English in its programs. Similarly, there are also some online news websites like Ennahar and Echorouk online which publish some of their articles exclusively in English. Furthermore, Attab's (2019) Master dissertation entitled "I*nvestigating the presence of English in the Algerian Media Sphere: The case of 'The Radio Algeria International*'" provides an evidence of the new ground English is occupying in the Algerian soundscape.

As far as the use of English by Algerian netizens is concerned, Fodil and Hocine's (2019) article entitled "*Algerian Facebookers prefer English*" confirms Algerian netizens' preference for English in cyberspace via Facebook platform, especially for designing Facebook groups. The results of the study show a remarkable increase in Facebook groups designed in English that are emerging everyday, concerned mainly with fun, entertainment and self-education, allowing Algerian users of Facebook to interact, express ideas and share knowledge, thought with local netizens, who, just like them, are keen on learning and practicing English (Fodil and Hocine, 2019).

Another study to mention is Belmihoub's thesis (2012) entitled '*A framework for the study of the spread of English in Algeria: a peaceful transition to a better linguistic environment'*. Which investigates the potential roles English could play in Algeria's sociolinguistic context. The study shows that English has the power to bring socioeconomic prosperity and sociolinguistic peace to Algeria. In addition to that, an increasing number of

social, cultural and academic programs offered to Algerian citizens by the United States and British council could contribute to the spread of English in a peace-fostering manner.

Considering the above-mentioned studies, one can deduce that English through time has gained an important status in Algeria, and even starts challenging the status of French as the first language in Algeria. In line with the previously mentioned works, the inclusion of the English language in YouTube platform by the Algerian users is not yet considered. Thus, the present study aims to fill this gap by shedding light on the presence of English in Algerian YouTubers' channels. It is important to note that recently, some Algerian Youtubers have started showing their interest towards using English in their YouTube channels, vlogging and sharing their personal experiences, ideas, and educational information in English. Although this linguistic practice remains a marginal trend among Algerian YouTube users, and not many of them have the required skills to create content on YouTube in English, videos and vlogs uploaded by Algerian Youtubers in English engage an appreciable number of viewers, this is what inspires the present work to inquire about the motives that lead these YouTubes to choose English as the main language to communicate the content of their YouTube channel, as well as explore the place English is gaining among Algerian YouTube users.

Aims and significance of the Study

This dissertation aims at investigating the presence of English in Algerian Youtubers' Channels, shedding light on the motives that lead them to adopt this new linguistic practice. In order to attain the aforementioned aim, the following objectives are highlighted. First, this research seeks to identify the factors that motivate the Algerian Youtubers to use English as the language of communication with their audience through their videos, as well as the nature of their motivation. Second, the research strives to explore the type of culture that is portrayed in the videos uploaded by the Algerian Youtubers. Third, this study goes forward to discuss

whether this initiative of using English by Algerian Youtubers may tickle the position of French as the first foreign language in Algeria.

The present research is useful in as far as it brings into light the path English is taking to YouTube platform among the Algerian users, a new linguistic practice that was not recognized until the recent years, since the languages that were mostly used among Algerian Youtubers were either French or Arabic and in some cases Kabyle, Thus, the transition towards English and the change in their linguistic habits is worthy of investigation.

Research Questions and Hypotheses

For the present work to cover the previously stated objectives, the following questions are raised:

Q1: What motivates the Algerian Youtubers to use English as the main language of communication in their YouTube channels?

Q2: Which culture do the Algerian Youtubers portray through their videos?

Q3: What does this new linguistic practice reveal about the place English is acquiring among Algerian YouTube users? And may this challenge the status of French in the long run?

As an attempt to answer the aforementioned questions, the following hypotheses are advanced:

H1: The main factor that motivates the Algerian Youtubers to use English in their YouTube channel is their desire to reach a wider audience all over the world, and to be part of the globalized world.

H2: Algerian Youtubers solely portray the Algerian culture through their videos.

H3: The new linguistic tendency shows Algerian Youtubers' promotion of English to be the First Foreign language in Algeria, and the transition towards English in the digital context will accentuate the threat of its domination over the French language in the long run.

Research Techniques and Methodology

This dissertation adopts the qualitative research method for data collection and analysis. As far as the data collection is concerned, an online interview is carried out via Instagram platform with eleven Algerian Youtubers. This research instrument is adopted for the aim of identifying the motives that lie behind the use of English in Algerian YouTubers' channel, as well as forecast the ground English holds among Algerian YouTube users. In order to attain the aforementioned aim, *self-determination theory* proposed by Richard M. Ryan and Edward L. Deci (2000) is adopted. As for the data analysis, Qualitative Content Analysis (QCA) is adopted to account for results obtained from the interview questions.

The present research is also a corpus-based study, as it relies on the analysis of 30 YouTube videos which are selected randomly from the YouTube channel of the eleven Youtubers. Through the analysis of this corpus, we strive to identify the type of culture portrayed in the Algerian youtubers' videos, and this through sorting out and categorizing the cultural artifacts displayed in the videos by making use of qualitative content analysis to interpret the data, taking into account Schein's *Model of organizational culture* (1984), which consists of three levels of culture: artifacts and creations, values and basic assumptions. For practical reasons, the research puts focus exclusively on the first two levels of the model: artifacts and creations along with values.

Structure of the dissertation

This dissertation is organized following the traditional complex design, which comprises four chapters, along with the general introduction and the general conclusion. The general introduction gives the reader an insight and an overview of the content and the topic of the research and presents the aims to reach from this study. The first chapter entitled 'Literature Review' reviews the main concepts and the previous works relating to our topic and presents the main theoretical frameworks in detail. The second chapter, 'Research design' describes the

methodological procedures the researcher follows for data collection and analysis, along with the description of the sample and participants which are the subject of the study. After that, comes the results chapter where the corpus and results are presented, followed by their discussion in the last chapter, where the results are analysed and discussed in the light of the theoretical framework and the literature review. Finally, the general conclusion provides a holistic summary of the main points tackled throughout the dissertation, and seeks to answer the research questions on the basis of the obtained results. In addition to that, it checks the validity of the suggested hypotheses, then hopefully provides recommendations for further studies in the same research area.

Chapter One
Literature Review

Introduction

This chapter is theoretical in nature. It intends to account for the major works related to the present research in details. It presents and explains the theoretical framework by providing an overview of the key concepts that will be used throughout the research. This chapter is divided into five main sections. The first section, provides a brief historical overview of the linguistic situation in Algeria and explains the factors that have led to the emergence of English in the Algerian context. The second section, in its part, introduces the concept of Linguistic Landscape and relates it to the presence of English in the Algerian Linguistic Landscape. The third section, accounts for the position of English as the language of the world wide web, focusing on its presence in the digital context among Algerian netizens. As for the fourth section, it sheds some light on the use of YouTube platform as a means for cultural expression and production. The final section, is devoted to the presentation of the analytical frameworks upon which this work is based which is *self-determination theory* proposed by Richard M. Ryan and Edward L. Deci (2000) and *Schein's Model of Organizational Culture* (1985)

1. The linguistic situation in Algeria: A Historical Overview

The linguistic situation in Algeria is far from a straightforward case. Throughout history, Algeria has been a subject of different military conquests. Contact with the different social groups and invaders has contributed, in a way or another, in shaping the sociolinguistic profile of Algeria, transforming it into a multilingual area and a province for three main competitor languages, this view is also shared by Ait Si Selmi, who describes Algeria as "*a multilingual country having three main competitor languages: Arabic, Tamazigh*t, *and French"* (cited in Fodil, 2017). Interestingly, English becomes in the last few decades a new competitor in Algeria which finds its way to the Algerian linguistic market in a peaceful and modern way (Belmihoub, 2015), in the sense that, it is not perceived as the language of the colonizer as it is the case with French and Arabic .The current linguistic situation in Algeria is characterized by the co-existence

of languages namely Berber, Arabic, French, and English. Similarly, Belmihoub (2012, p.5), in his turn, describes the linguistic situation of Algeria as being a complex one where *"five languages have been involved in one way or another since 1962: Algerian Arabic, Berber, Modern Standard Arabic, French and later (1980s-1990s) English".*

In order to understand the complex linguistic situation of Algeria, one should look at the history of its linguistic profile. Benrabah (2014, 43) summarizes this complex history in the following lines:

> Several invaders more or less shaped the sociocultural history of Algeria, as well as its sociolinguistic profile. Berbers came under the yoke of the Phoenicians who imposed their Carthaginian rule for about seven centuries, subsequently Romans for about six centuries, the Vandals and the Romanized Byzantines for about a century each. The Islamo-Arabo-Berbers dominated the region for about centuries, the Turks for about three centuries, and the French, who brought Turkish domination to an end, for more, than a century and a quarter. Spaniards occupied enclaves along the Mediterranean coast intermittently between 1505 and 1792. One of the consequences of this long history of mixing people was language contact and its by-product, multilingualism- Berber-Punic, Berber-Punic-Latin, Berber-Arabic, Berber-Arabic-Spanish-Turkish, Berber-Arabic-French, and so on.

The above cited passage explains how Algeria was the crossroad of civilizations, and the target destination of several invaders, who left their linguistic impact in the area, and which has contributed to the shaping of today's multilingual situation of Algeria. Berbers, who are the indigenous population of the country, also called *Imazighen*, speak a language called Tamazight (Berber), it is considered as the oldest and the first language to be spoken in Algeria. The tremendous geographic distance that separates the Berber speakers, has resulted in a great number of varieties that are spoken all around Algeria, among them: Kabyle, Mozabit, Chaoui, Tergui, etc. (Benrabah, 2014). In fact, Berbers have witnessed linguistic contact with many ethnicities namely: the Phoenicians, the Romans, the Byzantines, the Islamo-Arabs, the Spaniards, the Turks and finally the French. This linguistic contact served as a melting point for a multiplicity of languages, among which Arab and French were the main languages that have deeply affected the Algerian linguistic repertoire (Benrabah, 2014). It is important to note

that, although Tamazight is the language of the indigenous population of Algeria, and one of the most important pillars of the Algerian linguistic and cultural heritage, it has been marginalized throughout many years, and its existence was denied until February, 7th 2016 when it was declared as a second official language in Algeria, following a long revolt movement led by the berbers for its survival.

Arabic holds a prestigious status in Algeria. Since the independence, and until 2016, it used to be the unique official language in Algeria. Its introduction to the Algerian linguistic repertoire dates back to the Islamic conquest which has targeted North Africa, and which results the diffusion of new religion: Islam (Benrabah, 2014).

As for the French language, it accompanied the French colonization of Algeria starting from 1830. After the arrival of French, a policy of frenchification was covertly introduced through the different educational systems planted in Algerian school (Benrabah, 1999), and on can say that the effect of this policy is still present until today in Algeria. Although Algeria has chosen the Arabization policy as an attempt to restore and promote Arab identity by imposing classical Arabic in all the institutional systems after the independence (1962), French still keeps its privileged position among the elites, as it is also widely used in scientific research and technology, education, economy, etc., holding the status of the first foreign language in Algeria.

Benrabah (2014) in his work entitled *'Competition between four World Languages'* has discussed the effect of colonialism in shaping the linguistic profile of Algeria and in triggering language rivalry. His study bear witness about the conquests that have targeted the Algerian territory, focusing mainly on the Arab and the French colonizers, who are for him the only conquering groups who left a great impact on the linguistic profile of Algeria. In fact, the Arabization policy that was imposed after the independence of Algeria, as well as the ranking

of Algeria as being the second francophone community in the World after France (ibid.) serve as powerful examples to support this claim.

English is the last language to mark the linguistic history of Algeria. It became rooted in Algeria when it was integrated as a subject to be taught in Algerian schools starting from the first grade in Middle school. It is considered as the second foreign language in Algeria after French. However, this may not be the case in the coming years, since recently, the Algerian government has declared its intention to replace French with English in Algerian universities, a process which is still ongoing, and a new language policy which is still debatable (Bensouiah, 2019).

1.1 The spread of English in Algeria

English has spread in most societies as a result of globalization after the emergence of the United States as a leading economic and political power after the World War II, as well as the advance of new the communication technology such as the internet in which is an English-based medium. However, the first manifestation of English in Algeria is more related to the second World War after the landing of American parachutist in Algiers in November, 1942 when the American soldiers used Algiers as a beach head for their military operations against the German forces in Tunisia (Fodil, 2019). This was an opportunity for the locals (*Algerois)* to start learning some English words linked to mundane exchange with the parachutists. As a result of the contact between the *Algerois* and the American soldiers, some words like *business, chewing-gum, Wisky, dollar, fuck off, cigarettes, etc.* made their way into the Algerian local linguistic repertoire (ibid.). This event had prepared the ground for an enduring settlement of English in the Algerian territory and linguistic profile mainly in the post-independent period (Fodil, 2017).

According to Bouhadiba (2006), one of the important factors that promotes the spread of English in Algeria is the access the Algerians had to American and English folksongs, films, British council, the Afro-American Institute, etc. around the 1970s which motivated and helped Algerian english learners to develop their proficiency in English (cited in Belmihoub, 2012).

In addition to that, in 2008, Algeria had about 25.548 imports-exports companies (C.N.R.C). According to BACI International Trade Database (2014), most of the trade operations are with Asian non-French speaking countries, so most external negotiations have to be done in English, this is what makes English in a highly need position as the major lingua franca of the deals. In this respect, Fodil (2017) claims that another factor which encouraged the learning of English, is the emergence of foreign companies in Algeria (especially in the south) that hired many Algerian workers for whom the mastery of the international language was a requirement.

Since the independence of Algeria millions of Algerians have started learning English at school (Fodil, 2017). During the 1990s, the Algerian educational system offered the teaching of French as a subject starting from the fourth grade (in the primary school) and the teaching of English as the second foreign language from the eighth grade, or first year in middle school (Bouhadiba,2006). In fact, during this period first attempts toward replacing French with English in the Algerian schools were made. Grandguillaume (2004) says in this respect, "*English gained some more importance in the 1990s, when it was introduced to replace French, even though only 10% of parents who had the option of choosing French for their children in the fourth grade did end up choosing English"* (cited in Belmihoub, 2012). Benrabah (1999) speculates that one reason for parents' rejection of English was their perception that French was easier to acquire in Algeria and was more useful for socioeconomic prosperity.

1.2 The Linguistic Landscape

Before discussing the presence of English in the Algerian Linguistic Landscape it is important to account for the definition of this notion. In fact, the study of the linguistic landscape is relatively a new area that has captured the attention of many sociolinguists, sociologists, applied linguists, etc. in the recent years. The common interest of all is the investigation of the presence, presentation and the interpretation of language displayed in the public space, and understanding how LL functions as a scene where the public space is symbolically constructed (Ben-Rafael et al., 2006; Shohamy and Gorter, 2008). This term was first introduced by Landry and Bourhis in their seminal work on ethnolinguistic vitality and signage in Canada (1997), which is viewed as one of the most influential studies in LL. Probably the most common definition that is used by many researchers who investigated in the same area of research, among them: Bakhaus (2006); Shohamy et.al. (2006); Cenzos and Gorter (2006); Fodil (2017), etc., is the one which in which Landry and Bourhis define LL as *"the language of public road signs, advertising billboards, street names, commercial shop signs, and public signs on government building combine to form the linguistic landscape of a given territory, region or urban agglomeration"*. (1997: 25). From this definition one can deduce that the notion of LL refers to any linguistic object that mark the public space, that is to say, it includes any written sign found outside educational institutions, from road signs to names of streets, shops, warning notices etc. All these visual forms and more contribute to the constitution of the LL of a given territory or region.

The study of linguistic landscapes focuses on the analysis of these items according to the language utilized, their relative saliency, and syntactic or semantic aspects. In addition to that, it aims to understand the motives, pressures, ideologies, reactions and decision making of the people regarding the creation of LL in its varied forms (Peck and Stroud, 2015). In other words, for LL researchers, language in public spaces is not arbitrary and random, rather they

attempt to explore systematic patterns by establishing relationship between LL and society, politics, ideology, economics, class, identity, multilingualism, multimodalities and to describe and analyse various forms of representation.

In fact, one can state that among the limitations of the LL studies is the fact that researchers in this area have limited themselves merely to the investigation of language manifestation in public signage, billboards, brands, etc., that is, the displacement of language in cities, neglecting the fact that language can also be present outside schools in other domains such as: social media, literature, songs, movies, etc. For this reason, in the following dissertation, the term LL is used in its broader sense to encompass the linguistic displacement in the virtual communities of the country, mainly the YouTube one. Thus, both virtual linguistic landscape and linguistic landscape are used interchangeably to refer to the same phenomenon.

1.3 The presence of English in the Algerian linguistic landscape

The intrusion of English to Algerian linguistic repertoire accentuates its manifestation in different domains in the Algerian public sphere. Although the presence of English in the Algerian public sphere has received the attention of only few researchers, the investigations conducted in this research area have shown a growing interest of the Algerians in this language. As it has been already discussed, the English language seems to establish for itself an enduring settlement in the field of business in Algeria, this is reflected in Fodil's article (2017) entitled '*English in Algerian street today: the naming of shops'* and Sidhoum's master dissertation (2016) entitled *'English as a 'trojan horse' in Algerian linguistic landscape'* which aimed at investigating the intrusion of English in Algerian public signage in shop labelling by Kabyle shop owners in two Algerian cities: Fodil in Tizi-Ouzou and Sidhoum in Bouira. Fodil (2017) has observed that the number of shops labelled in English has doubled in only three years, and this associated especially with Algerian marketers' perception of English as the language of

prestige despite their little knowledge of it (ibid.). Similarly, Sidhoum has come roughly to the same results. In the same context, Boulahia's master dissertation (2018) entitled *'the use of English in the Algerian business sphere: An analysis of some names of Algerian brands and companies'*, addresses the same issue focusing more precisely on the labelling of brands and companies. Similarly, the analysis of the company names and brands, have revealed the Algerian business owner's preference for English, and this is done for the aim of achieving certain purposes like attracting and manipulating customs, as well as following the flow of modernity and globalization era (ibid.). As a matter of fact, the role and the status of English is dramatically increasing in the former French colony and its presence in advertisement and business is a supportive evidence of that. This goes in tune with Fodil's (2017) assertion that *"Because the language of advertising is an indicator of change, the use of English by Algerian shop owners to label shops proves that the process is already on"*.

By the same token, Kasdi in her master dissertation (2017) entitled *'The use of English in Maghrebi songs: A critical discourse analysis of some Lyrics'* took another direction to investigate this issue in fine arts. The work is devoted to unveil the ideologies the Maghrebi singers, including Algerian singers, convey through the use of English in their songs. Results obtained from the analysis of the song Lyrics have shown that Maghrebi singers use the English language as a means to reach a wider audience and get their messages heard world-widely. In addition to that, it is used also as a way of denouncing negative aspects in their society and call for change.

Belmihoub (2017) in his turn, discusses the presence of English in Algeria, in his article entitled '*English in a Multilingual Algeria'*. This descriptive study advances explanations of contemporary functional uses of English in Algeria and provides instances of use of English in domains like: Business, music, journalism, etc. The work discusses the use of English in online spaces among Algerian Facebook users to communicate with other Algerians.

Belmihoub (Belmihoub, 2O17.) provides an example of Facebook group named 'I *am DZ* (Algerian) *and I speak English'*, in which members of this group address local issues such as: Islam, experiences of learning English, memes, jokes, etc. as a way to maintain what the researcher calls an online interpersonal relationship among Algerians. Another instance of an Algerian group is "Algerian youth voices", a group of young Algerians who have been active in promoting the English language through podcasting and video blogging on YouTube to help their fellow English users learn English (ibid). Similarly, Fodil and Hocine's (2019) article, which addresses the same issue, shows also Algerian Facebookers' preference of English for learning, practicing and improving their English throughout Facebook groups, and this because of the scarcity of opportunities that are offered to them to practice English outside English classes at school (ibid.) .Finally, Belmihoub (2017) predicts the status of English in relation to French by claiming, *"Despite this lingering presence and the Francophonie's attempts to resist English and survive as a powerful lingua Franca in the 21st century, English is fast-growing in Algeria and its growth does not have to be mutually exclusive with* that *of French".* In other words, English imposes its presence in the Algerian linguistic scene, however, this does not necessarily eliminate the presence of French. This quotation serves as hint that French and English can co-exist together in Algeria as two main Foreign languages having the same importance and value. Contrary to Benrabah (2014), who holds a position which is different from that of co-existence, but rather that of rivalry and competition, and he claims in this respect *"By way of conclusion, we can point out that there are some indications that the future supersession of French by English might occur".*

Through the previously reviewed works, one can notice that English has gained an important status in the Algerian linguistic landscape, and its use becomes more noticeable in different spheres, and Algerians seem to be more aware of the opportunities English offers in different domains. Due to the fact that the presence of English in online spaces and its use

among Algerian netizens stills a fertile area, one can mention at least Benrabah's (2014) work and that of Fodil and Hocine (2019) who addressed this issue in the Algerian context. Therefore, the present research distinguishes itself from these works, in the sense that it focuses on the use of English among another category of Algerian netizens who are Algerian YouTubers, and intends to advance an understanding of their motivations in adopting this new linguistic tendency in YouTube platform.

1.4. English as the Language of the World Wide Web

Being in tune with Globalization, English is seen as the language dominating the internet, in the sense that most of communication on it is performed in English. This probably can be tied to the fact that the internet has started in the United States, thus, it is English-based medium. Crystal (2009) states that among the factors that favoured this English communication in the internet is the growth of English speakers in the World. Accordingly, he claims *"there are now three times as many people who have learned English as a foreign language than have learned it at their mother's knee".* In fact, English has dominated the net during the last decade of the 20th century, becoming the number one lingua franca amongst non-English internet users. If this to suppose something, it supposes that the more English spreads as the lingua franca among internet users, the more it becomes a language in which the whole world participates. The first major study to investigate language distribution on the net, was done in 1999, through a survey distributed by Babel, a joint initiative of the internet society and Alis technologies. The study uses a random number generator to find 8,000 computers hosting HTTP server, and a program then subjected a selection of pages to an automatic language identification, using a software which could recognize 17 languages. The results have revealed the supremacy of English over the other languages (Crystal, 2001). Indeed, Michael Specter (1996) in his article published in New *York Times* newspapers entitled '*World, Wide, Web: 3 English words'* stresses the dominance of English in the internet by arguing *"if you want to take full advantage*

of the internet there is only one way to do it: learn English. However, the writer did acknowledge the arrival of other languages, as he claims *"As the web grows the number of people on it who speak French, say, or Russian will become more varied and that variety will be expressed on the web."* (cited in Crystal, 2001)

As a matter of fact, with the years passing by, English does not survive much long as the dominant language of the internet. Its position was weakening as a result of numerous factors, among these factors one can mention the fact that the Internet has become more available to a large number of new Internet users of different cultures, thus, it becomes over-flown with a variety of new languages. Crystal (2009) in his work *'Languages and the Internet'* states that *"a Global research survey has estimated that people with Internet access in non-English speaking countries increased from 7 million to 136 million between 1995 and 2000".* Moreover, numerous chat rooms and messages boards, as well as social networks are created where people could communicate in a language of their choice. Thus, one can say that in today's times the internet seems to be leaning more towards multilingualism than it is to the dominance of one single language that is English.

As far as the Algerian context is concerned, speaking about English as a lingua franca among Algerian net users is something which is pretty far to be realized, as the linguistic diversity of the area is reflected also in the social networks, but still its presence in platforms such as Facebook and ,nYouTube among algerian netizens cannot be denied.

1.5 YouTube as a platform for cultural production

YouTube is a video streaming website that was created in 2005 by Chad Hurley, Jawed Karim and Steve Chen. Millions of new videos were since then added to its data base on a daily basis and viewing or uploading videos on YouTube has become a regular activity of many YouTube users. In a short period, YouTube has become a subject of interest by a hundred

of visitors. For instance, the tutorial video which demonstrates make-up, cooking, wearing hijab and how to create something is one type of attractive videos to view (Sorensen, 2007). In addition to that, vlogs, such as travel vlogs which show recreational places, new cultural experiences seem to get also millions of views, along with prank videos, coming out videos, tag or challenge videos, music videos, etc. which constitutes the heart of this platform these days.

In a way or another, all these types of videos and other types of content, which are organized into channels and controlled by individual users, is seen as a cultural product. Being a content creator on YouTube is not solely restricted to interacting with an audience, but also transmitting a lifestyle, mentality, values, etc that constitutes a culture. In other words, an enormous variety of YouTubers and vloggers are using YouTube not only to participate and get their voice heard, but they use it as a means for value and culture creation for audience consumption. Thus, YouTube can also be seen as a means for cultural promotion. In fact, when reviewing studies that investigate culture in relation to the way it is manifested through YouTube English videos and vlogs, one can find that the resources are few, but still there are some important works to mention, among them a study conducted by Z. Hidayat (2017) in the University of Bina Nusantara in Jakarta entitled *'Asian Youth expression, creativity, and Innovation on YouTube'*. The study's aim is to describe the use of YouTube English videos and vlogs to promote the local culture expression in order to be known globally. Cultural expressions portrayed in the videos include dress, cuisine, festivals, social customs and leisure creativities. The study has found that the locality expression and interact globally and viewed by YouTube users who have different cultural background (ibid.). This implies that the cultural content communicated through YouTube, and mainly in English promotes cross-cultural understanding and awareness among YouTube users.

In similar vein, another study which is conducted in the same research area, is a thesis written by Nur Shazlin Abdul Rahman (2015) in Wilfrid Laurier University, Toronto, entitled *'Hijabi vloggers: Muslim Women's self-expression and identity articulation on YouTube'*. The research's main focus is exploring the way Muslim women vloggers in Canada utilise YouTube to express their identities and counter negative stereotype. Results have approved that YouTube has an immense potential as a tool of free and self-expression and identity reflection (ibid.). The study shows also that the Muslim women's identities that are being expressed through vlogging, are strongly circumscribed by consumer culture. A brief look at the more popular vlogging shows that the majority of them vlog about clothes, makeup, hijabs, shopping hauls, product reviews and gift swaps, etc. (ibid.). It is worthy to note that the vlogging trend is not unique to Muslim women, the same can be observed in most YouTube channels of today's youtubers and vloggers, and this claim is also applicable on the Algerian YouTubers and vloggers, an aspect that is discussed later in the dissertation.

In sum, it becomes clear that YouTube provides its users a space for cross-cultural expression and interaction, and opened the doors to popular cultures that are marginalized or not allowed to appear on official media to invade the Global world.

1.6 Theoretical Framework

1.6.1 Defining Motivation

The word motivation derives from the Latin word *'movere'* which means *'to move'* (Dörney and Ushioda, 2001:3). This concept has been subject for a multitude of studies; however, the complex nature of this notion makes it a challenging task to define. A lot of researchers who have probed the issue of motivation have tried to provide a satisfying definition, and have strived to define the way individuals rationalize their behaviours. For ;example, Guay (2010: 712) refers to motivation as *"the reasons underlying behaviours"*.

Meaning that it is the driving force behind our actions and a generator of our behaviours. Moreover, Brown (1994:152) contends that *"motivation is commonly thought of as an inner drive, impulse, emotion, or desire that moves one to a particular action"*. In fact, the shift in the study of motivation during the last half of the twentieth century from a behaviourist perspective to a cognitive one made it difficult for researchers to reach an agreement on what motivation precisely is. Regardless of the divergence in scholars' views, Dörney and Ushioda (2001:4) point out that *"The only thing about motivation most researchers agreed on is that, by definition, concerns the direction and the magnitude of human behaviour"* (ibid.). As such, motivation is what accounts for the choice of a certain action, that is to say, why people do what they do, and the persistence with that particular action, meaning how long they are willing to sustain the action and the effort that they expend on it, in other words, how hard they are pursuing the action.

Since motivation has been one of the main determinants of second and foreign language learning, a couple of studies on successful language learning were carried out by Dornei and Scizer (1998) on the one hand, and by Gardner and Lambert (1959) on the other hand .For example, Dornyei and Scizer (1998:203) stress the importance of motivation in relation to second language learning, by claiming that *"it provides the primary impetus to initiate learning the L2 and later the driving force to sustain the long and often tedious learning process".* Thus, by referring to motivation, we can answer questions such as why a person is making progress in learning a language simply by stating that this person is motivated without the need to go into details about the factors that have led to this commitment (Dornei, 2001: 6). Similarly, Gardner (2001) contends that *"motivation, along with language aptitude, is the main element which determines success is learning another language in the classroom setting"*.

1.6.2 Types of motivation

1.6.2.1 Intrinsic and extrinsic motivation

One of the most influential paradigms in the mainstream of motivational psychology has been offered by self-determination theory (Ryan and Deci, 2000) which concerns people's inherent growth tendencies and innate psychological needs. SDT includes research on two distinctive types of motivation: intrinsic and extrinsic motivation. On the one hand, intrinsic motivation implies that people carry out actions simply because they are inherently interesting and enjoyable. Deci et al. (2000) define intrinsic motivation as *"the performance of an activity for its inherent satisfaction rather than for some separable consequences"*. This means that when being intrinsically motivated, a person is moved to act for the fun or challenge entailed rather than because of external prods, instrumental value, pressures, or rewards. Thus, the activities are ends in themselves rather than a means to an end (Deci, 1975:23). On the other hand, extrinsic motivation refers to *"the performance of an activity in order to attain some separable outcomes"* (Ryan and Deci, 2000), this means that, the extrinsically motivated behaviours are performed to satisfy an external demand or reward contingency (ibid.). Generally, because such behaviours are not inherently interesting or enjoyable and thus must initially be externally prompted, the primary reason people are likely to be willing to do the behaviours is that they are valued by significant others to whom they feel connected, whether that be a family, a peer group, or society, etc. (Ibid.).

In fact, the two types of motivation are inter-relative, and it is worthy to note that the personal, psychological, and social factors all have effect on increasing or decreasing any of the mentioned type of motivation. Further explanation of these two notions is provided in the following section which is devoted to the presentation of the theoretical Framework.

1.7 Presentation of the theoretical framework

1.7.1 The Self-determination Theory of Ryan and Deci (2000)

Gardner's research on L2 motivation has paved the way for many other L2 theories. One of the main theories that took the same direction as Gardner's model of integrative and instrumental motivation is Self-determination theory which marked the cognitive-situated period in the history of the second language motivation. Deci and Ryan first postulated the theory in 1985 which was rooted in its early explorations and narrow focus on intrinsic motivation, then expanded over time to encompass both intrinsic and extrinsic motivation after that the theory has been readjusted in 2000 and 2008. Over the years, SDT has been applied in a range of contexts such as education, health, parenting, sport, work, and relationships (Deci and Ryan, 2008), as it was used also used in virtual environment and video games (Rigby and Ryan, 2011), which is the same context of the present research, in support of our study this theory helps us to determine what motivates Algerian Youtubers to use English in a virtual environment, which is YouTube Platform and determine whether their motivation is more intrinsically or extrinsically driven.

According to Deci and Ryan (1997) *"Self-determination theory is an approach to human motivation and personality that uses traditional empirical methods while employing an organismic metatheory that highlights the importance of humans' evolved inner resources for personality development and behavioural self-regulation"*. Differently said, it is a metatheory of human motivation, which addresses basic issues such as personality development, self-regulation, universal psychological needs, the impact of social and cultural environment on motivation, etc. It is thought of as a metatheory in the sense that it encompasses several "mini-theories" which fuse together to offer a comprehensive understanding of the functioning of human motivation. SDT is based on the assumption that individuals naturally and actively orient themselves toward growth and self-organization. In other words, people strive to expand and

understand themselves by integrating new experiences, by cultivating their needs, desires, and interests (Legault, 2017:1). Thus, SDT explanations of behaviours and actions are focused at the psychological level, that is, *"using human perceptions, cognitions, and needs as predictors of regulatory, behavioural, developmental, and experiential outcomes".* (Ryan and Deci, 2000)

1.7.2 Components of Self-determination Theory

Ryan and Deci (2000) have found that individuals are complex beings, who are rarely driven by only one type of motivation. Different goals, desires, and ideas inform us about what we want and need. Thus, the authors have considered that it is useful to think of motivation on a continuum ranging from "non-determined to self -determined". SDT suggests "cognitive Evaluation Theory" which is a sub-theory in SDT, it is based on the assumption that humans are optimally motivated and experience well-being when they have three basic psychological needs satisfied. Thus, it provides a modal that categorizes these three psychological needs and which are central concepts to understand the initiation and the regulation of behaviours.

1.7.3 The three psychological needs of SDT

- **Autonomy:** the need for autonomy refers to the sense of feeling free from pressure and to have the potentiality of making choices among several courses of actions (Guay and et al., 2000), that is, it involves the feeling of having control over oneself actions and act in harmony with one's integrated self and in a way that matches one's desires, however, Deci and Vansteenkiste (2004) claim that this does not mean to be independent of others. In this context, Deci and Ryan (1985) claim that *"...choice of acknowledgement of feelings, and opportunities for self-direction were found to enhance intrinsic motivation because they allow people a greater feeling of autonomy"*. This means that there is a strong link between intrinsic motivation and the satisfaction of the need of autonomy which manifests in fostering intrinsic motivation, in other words, the more internalized

the extrinsic motivation, the more autonomous the person will be when enacting the behaviours.

- **Competence:** the need for competence refers to the feeling of effectively doing a task (Niemic and Ryan, 2009). In other words, it is when a person feels that he is good at doing or accomplishing a task. Ryan and Deci (2002) define competence as *"perceived self-belief in one's ability to perform well in an activity".* In fact, competence is increased when one is given the opportunities to exercise their skills in challenges that are optimally matched to their abilities, that is to say, if tasks are too hard or too easy, feeling of competence will decrease.
- **Relatedness:** the need for relatedness refers to the sense of belonginess. It is the ability to feel connected with others and thus, connecting one's actions or goals to other people. Deci and Gagné (2005) state that relatedness involves a sense of shared experiences and meaningful relationships, thus people are motivated by activities that allow them to form and enjoy good relationships. According to Ryan and Deci (2000), relatedness is centrally important for internalization of actions or behaviours. They propose that internalization is more likely to be in evidence when there are ambient supports for feelings of relatedness. For example, Ryan, Stiller, and Lynch (1994) showed that the children who had more fully internalized the regulation for positive school-related behaviours were those who felt securely connected to, and cared for by, their parents and teachers. (Ibid.)

According to SDT the satisfaction of these three basic needs is necessary for the nourishment and the internalization of intrinsic motivation. (Deci and Gagné, 2005) Moreover, Chen et al. (2015) argue that the need of autonomy, competence and relatedness are not just essential for health well-being, but are also innate and universal, that is, they exist across individuals and cultures.

1.7.4 Organismic Integration theory

Organism Integration theory is another sub-theory within SDT which explores the factors that either promote or hinder the internalization and the integration for the regulation of behaviours, as it provides also the different types of extrinsic motivation which are part in a continuum which ranges from Amotivation through different forms of extrinsic motivation to intrinsic motivation.

1.7.4.1 Intrinsic motivation

As it has been already discussed, intrinsic motivation refers to *"the performance of a job or task because one finds that it is enjoyable or done in a pursuit of goal or set of goals"* (Ryan and Deci, 2000). In fact, intrinsic motivation, reflecting enjoyment, interest and inherent satisfaction, is the clearest form of autonomy and reflects true self-determination (Ibid, 2000). This type of motivation is based on the idea that influences residing within the person like self-image, self-respect and the desire to feel proud of one's own accomplishments are among the inherently motivating sources. Indeed, researches on intrinsic motivation have revealed that tangible rewards, as well as threats, deadlines, directives, pressured evaluation and imposed goals are among the factors that diminish intrinsic motivation. In contrast, choice, acknowledgement of feelings, and opportunities for self-direction, and positive feedback were found to enhance intrinsic motivation because they allow people a greater feeling of autonomy (Deci and Ryan, 1985).

According to Noel et al. (2003:38), intrinsic motivation can be divided into three types:

- **IM toward knowledge:** Noel (2003:38) defines it as *"the motivation for doing an activity for the feeling associated with exploring new ideas and developing knowledge".* In other words, engaging in activity or a task for the pleasure and satisfaction one gets in learning, acquiring and understanding something new in the activity.

- **IM toward accomplishment:** which refers to *"the sensation related to attempting to master a task or achieve a goal"* (Ibid.), that is to say, engaging in an activity for the pleasure of creating or accomplishing something.
- **IM toward stimulation:** which refers to *"the sensation stimulated by performing a task"* (Ibid.), in other words, stimulation occurs when a person performs an activity to experience pleasant sensations such as aesthetic appreciation or fun and excitement (Dornei, 2005).

1.7.4.2 Extrinsic motivation

Although intrinsic motivation is an important type of motivation, it is not the only type of self-determined motivation. (Deci and Ryan, 1985). Indeed, much of what people do is not, strictly speaking, intrinsically motivated, especially after early childhood when the freedom to be intrinsically motivated is increasingly curtailed by social pressures to do activities that are not interesting and assume a variety of new responsibilities (Ryan and La Guardia, in press). However, while motivation research has often viewed extrinsic motivation as generally resulting in negatives outcomes (de Charms et al, 1968), in the sense that it arises from external factors such pressure, imposed goals, societal expectations, academic requirement, or other sources of rewards and punishment, other studies have shown that extrinsic motivation can result in an adaptive behaviour and improved performance (Cameron et al, 1996). That is, most activities a person undertakes are driven for extrinsic reasons, but they may provide significant intrinsic value in developing and accompanying interest, pleasure, self-expression and satisfaction in meeting personal challenges.

Originally, Extrinsic motivation was conventionally viewed as unvaryingly non-autonomous and refers to behaviours performed without self-determination and could therefore only be prompted by external contingencies. However, Deci and Ryan (1985, 1991) have found

that Extrinsic motivation can vary considerably in the degree to which it is self-determined, and this is manifested in the four types of EM which are ordered along a self -determination continuum, this latter includes:

- **External regulation:** which refers to behaviours regulated or controlled by external incentives such as rewards, constraints, punishment, avoidance, etc. Thus, individuals in situations that are perceived to be regulated externally do not identify themselves with the goal of an action and thus act only because of compliance and external rewards.
- **Introjected regulation:** People in such situations act because it maintains their self-esteem, to avoid a guilt or anxiety, as they can also act because of ego-involvement or enhancement (pride). The behaviour is internally driven, but the locus of causality is not experienced as part of the self. Simply said, the behaviours are enacted to satisfy or avoid internal contingencies such as guiltiness, shame, etc. which are brought by external sources or factors.
- **Identified regulation:** it is when the action becomes valued and truly chosen by the individual. Deci and Ryan (1991) claim that the internalization of extrinsic motives becomes regulated through identified regulation. For example, a non-native english Youtuber decides to use English in his YouTube channel because he sets a goal of reaching wider audience through the use of this Global language. In this example, the Youtuber behaves willingly in order to achieve his goal.
- **Integrated regulation:** is the most autonomous and the most self-determined type of extrinsic motivation. According to Deci and Ryan (2000) *"integration occurs when identified regulations are fully assimilated to the self, which means they have been evaluated and brought into congruence with one's other values and needs".* This means that, the regulations have been evaluated and brought into matching with one's values,

needs and goals. Thus, this type of extrinsic motivation is also considered as the adoption of new behaviours to the previous ones, in this respect Deci and Ryan (2000) *states "the more internalizes the reasons for an action and assimilates them to the self, the more one's extrinsically motivated actions become self-determined"*. Indeed, this form of regulation shares many qualities with intrinsic motivation, and it is only distinguished in the locus of control, where integrated regulation is still driven by a goal, in contrast to intrinsic regulation where the behaviour is driven by the enjoyment of the action itself.

The following figure represents SDT continuum proposed by Ryan and Deci (2000):

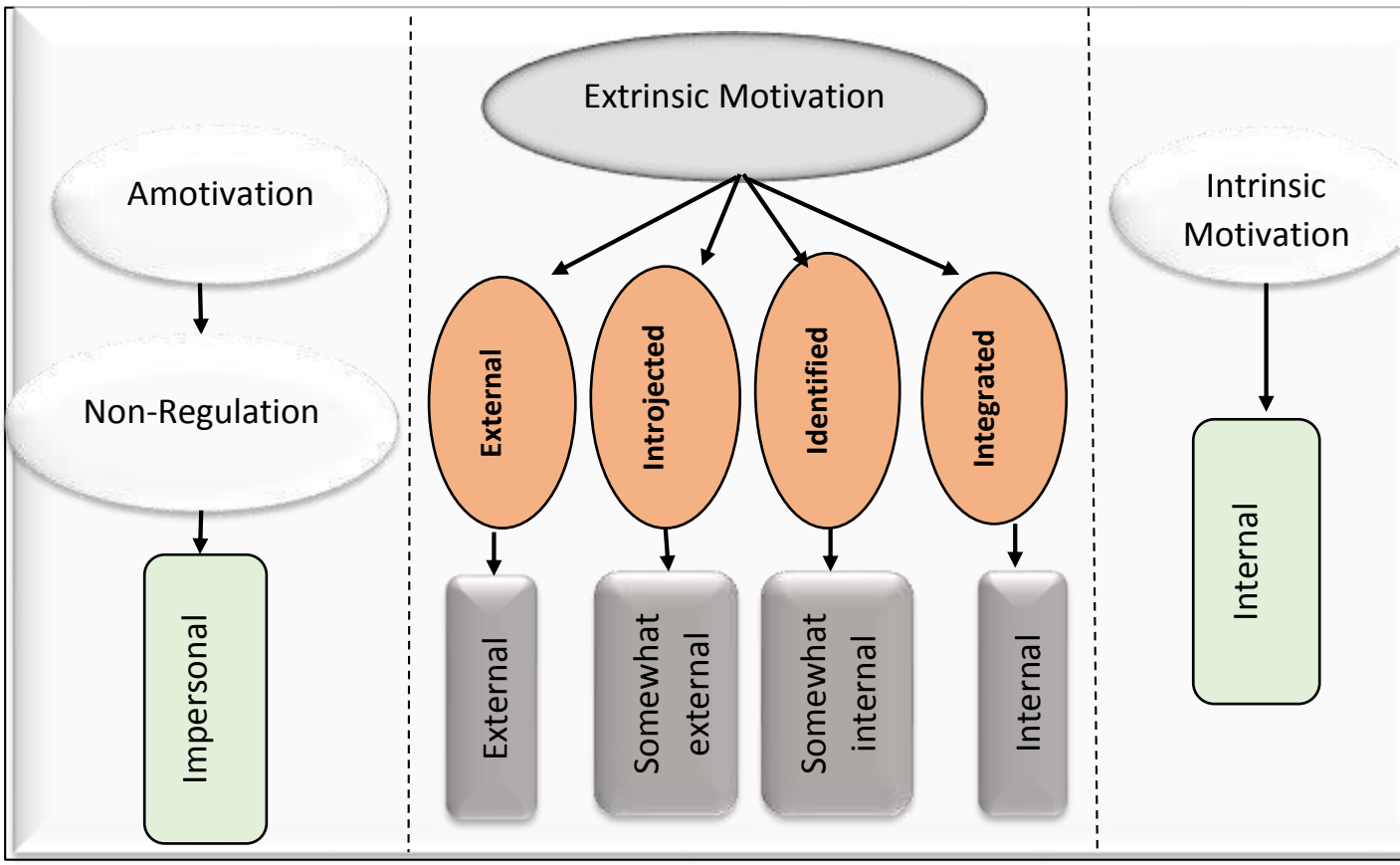

Figure (1): Self-determination Theory Continuum (2000)

Since the other part of the present research is devoted to the analysis of the culture which is portrayed in the videos uploaded by the Algerian Youtubers, the next section of this chapter

is dedicated to the discussion of the theme of culture, which together with motivation help explain people's attitudes and behaviours, thus the combination of both theory of self-determination theory (2000) and Schein's Model of Organizational culture makes the results of the present research more consistent and reliable, in the sense that they clarify why Algerian Youtubers resort to English to express themselves in their videos. Moreover, the understanding of this behaviour will be more deepened by analysing the culture they present in their videos, in order to explore the extent to which these You tubers are influenced by this language and its culture.

1.7.5 Definition of Culture

Culture is notoriously a difficult term to define. There was a strong disagreement among anthropologists in the early 1990s regarding its definition and nature. The notion of culture gained great popularity in the postmodern movement of the 1980's, when the relatively mature discipline of organizational behaviour first began to talk broadly about "Organizational Culture", and Clifford Geertz's anthropological definition was the most cited in the literature at that time, and still has great purchase in contemporary research. Geertz in 1973 published "The Interpretation of Cultures", in which he writes: *"Culture is the fabric of meaning in terms of which human beings interpret their experience and guide their action"* and that culture is *"an ordered system of meaning and of symbols in terms of which social interaction takes place"*. This definition also seems to fit the context of our investigation since it focuses on the idea that culture guides and shapes people's actions and behaviours.

The increased interest in culture has led to the development of different theories, models and frameworks aiming at explaining organizational culture. Perhaps the most well-known

model of organizational culture is the three-level framework developed by Schein's (1985). In his book **"organizational culture and leadership"** (1992) Schein defines organizational culture as *"a pattern of shared basic assumptions that the group learned as it solved its problem of external adaptation and internal integration that has worked enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems"*. This definition focuses on the concept of shared assumptions, which is the heart of Schein's tenets of culture, in the sense that these assumptions guide what happens in organizations by defining appropriate behaviours for various situations.

According to Schein (1992), when analysing the culture of a particular group or organization, one can distinguish between three fundamental levels at which culture manifests itself. These levels range from the very tangible overt manifestations that one can see and feel to the deeply embedded, unconscious, basic assumptions (Ibid.).

1.7.6 Levels of Culture

- **Artifacts and Creations:** which represent the external physical manifestation of culture, that is, the visible organizational processes which can be heard and felt as well, when one becomes acquainted with a new or an unfamiliar culture, this level is the one which is immediately observed and which gives the first impression. It can include dress code, the manner in which people address to each other, observable rituals and ceremonies, artistic creations, and so on. Schein (1985) contends that artifacts provide limited ability to understand culture because generally they stand as symbols for culture and they are, therefore, subject to the observer's interpretation, bias and projections. The most important point to be made about artifacts is the fact that this level of analysis is tricky, in the sense that the data are easy to obtain, but hard to decipher. In other words, an observer can verbalize what is seen and heard, but he cannot make the right

conclusions about the meaning of these observations. Thus, in order to understand the underlying logic that govern these artifacts and behaviours, a step towards the next level of cultural analysis should be taken.

- **Values:** this level is less visible than artifacts, it constitutes the underlying meanings and interrelations by which the patterns of behaviours and artifacts may be deciphered. As a matter of fact, beliefs and values can predict much behaviour that can be observed at the artifacts level (Schein, 1992), it is how the members represent the organization both to themselves and others. Thus, values are confirmed only by the shared experience of a group. Values that gain long-term acceptance often become so ingrained and taken for granted that individuals are usually unaware of their influence. For this, Schein divides this level into ultimate, non-debatable and taken-for-granted values, which he finds more appropriate to be labelled as "assumptions" and into debatable, overt and espoused values, which are all gathered under the "values" level. According to Schein (1992: 30) *"Espoused beliefs and values often leave large areas of behaviour unexplained, leaving us with a feeling that we understand a piece of the culture but still do not have the culture as such in hand".* Thus, this requires to delve deeply into the underlying assumptions in order to decipher the pattern of these values.
- **Basic Assumptions:** they are often difficult to describe and not easily found, in the sense that they are invisible, unconscious, non-comfortable and less debateable in an organization, as they are taken for granted and exist without the awareness of the members, hence, they are difficult to relearn or change. Thus, these assumptions in this sense are similar to what Argyris (1976) has identified as **"theories in use"** that is, the implicit assumptions that actually guide behaviour, that tell group members how to perceive, think about, and feel about (cited in Schein, 1992).

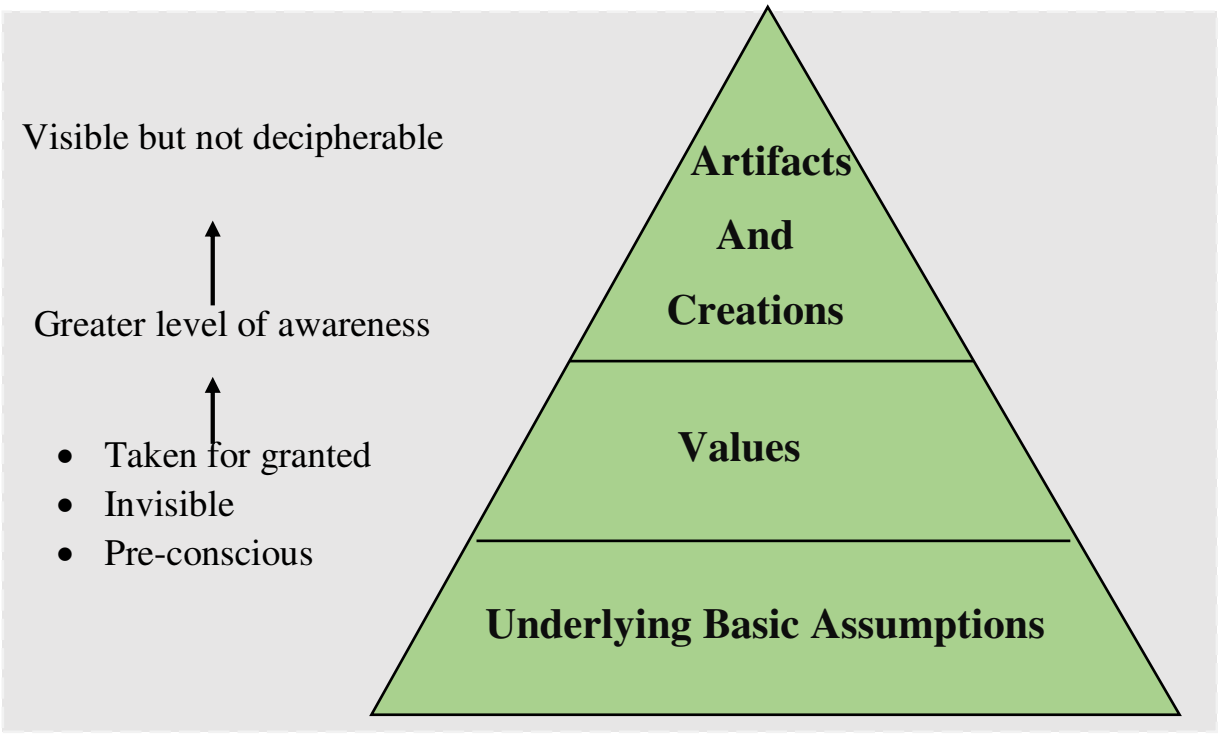

Figure (2): The Levels of Culture proposed by Schein 1985

Schein's model of culture is hierarchically organized as it shows direct relationship between artifacts and basic assumptions which can only be clearly understood through values. Although Schein considers basic assumptions as the essence of culture and the key for easy understanding of the two levels, many cultural studies (Molin et al, 1987) have suggested that artifacts are very rich on cultural information and much more than surface manifestation. It is important to note that meanings do not exist in artifacts, however, this does not justify the exclusion of artifacts as they are important means by which culture is transmitted and communicated among organizational members.

Although Schein's model puts focus mainly on the manifestation of culture in business organization, this model is found also to be relevant to our study, because one part of this research is devoted to the analysis of cultural elements in the Algerian youtubers' videos, and since the Algerian youtubers community can be seen also as an organization, in the sense that Algerian youtubers share the same historical and cultural background. however, the aim is to explore whether the preference of English to be the language of communication in their

channels among the other languages may influence the type of culture they present through their videos, and whether this may lead them to adapt the cultural artifacts and values of the target culture, or rather the use of the English language in their channels does not necessitate adopting its culture. As a result, this model seems more appropriate to analyse the culture portrayed in the videos.

Conclusion

This chapter has reviewed the main theoretical concepts of our research. In its five sections, it has provided an overview of the complex linguistic situation of the Algerian linguistic profile, accompanied with the historical factors that have led to the emergence of English in the Algerian context, after that, it has reviewed the concept of the Linguistic Landscapes and relates it to the presence of the English language in the Algerian Linguistic Landscapes by mentioning some works that have been conducted to investigate this issue. In addition to that, it has discussed the importance and the use of the English language in the World Wide Web. The next section has reviewed the importance of YouTube platform as a means for cultural expression and production. Finally, the last section of this chapter has introduced the two theoretical frameworks to be adopted in order to analyse and discuss the research findings, and these are: *Self-determination theory* propose by Ryan and Deci (2000) and *Schein's Model of organizational culture* (1985). Now, we move to the next chapter of the dissertation, entitled "Research Design", in which more information about the methodological part of the research is provided.

Chapter Two
Research design

Introduction

This chapter is methodological in nature. It deals with the research design of the current study which is the presence of English in Algerian Youtubers' Channels as an attempt to explore the motivating factors lying behind this new linguistic practice in YouTube platform among Algerian users. This chapter is composed of three main sections. It starts with detailed description of the context of investigation. The second section provides a description of both the corpus and the procedures of data collection, along with the description of the instrument used for data collection. This consists in a random selection of 30 videos from the YouTube channel of the 13 Algerian Youtubers, with whom an online interview is conducted via Instagram platform, as they are more easily approachable through this platform. The third section, for its part, explains the procedures of data analysis, mainly the Qualitative Content Analysis (QCA) taking into account *Schein's Model of Organizational Culture (1985)* that is adopted to analyse the videos.

2.1 Description of the Research Area and Context of Investigation

The present study aims at investigating the presence of English in the Algerian virtual landscape, particularly YouTube platform, shedding light on the Algerian Youtubers who choose English as the main language to communicate the content of their channel. As it can be concluded from the previous chapters, the complex linguistic situation of Algeria is reflected also in the Algerian virtual linguistic landscape. Having a brief look at the content uploaded by Algerian YouTube users, one can find that the types of the videos that are circulated among Algerian YouTube users are mainly in Arabic, French or Berber, and this is reflected also in the comment section in which Algerian YouTube users comment and provide feedback to the content using one of these languages. However, recently, the manifestation of English in YouTube platform among Algerian users is increasingly recognized. This can be seen in the local English content uploaded by Algerian youtubers, as one can also notice the manifestation of English in the

YouTube comments section, where Algerian YouTube users react to such content using the English language and engaging in different discussion with other users. Thus, this group of Algerian Youtubers who communicate the content of their channel in English are the targeted population of this research, and therefore, we relied on the virtual context which consists on YouTube and Instagram platforms for conducting this research. As the Youtubers are generally closer to their audience in the Instagram platform, this makes the process of contacting them easier and quicker, and one can notice that the majority of them have responded to our request. As for YouTube, it was therefore used merely as the source for obtaining the videos.

2.2 Procedures of Data Collection

The present study, as it can be noted, investigates the presence of English in the Algerian virtual linguistic landscape, more precisely, the YouTube platform, and discovers the ground English is gaining in such context. It puts focus on exploring the motivations of Algerian youtubers in using English instead of Arabic, Berber, or French, that are more commonly used by the majority of Algerians. The study also aims to analyse the type of culture portrayed in the Algerian Youtubers' videos. The data of the present research are obtained by means of a random selection of 30 videos taken from the YouTube channels of 13 Algerian youtubers, with whom an online semi-structured interview was carried out through the Instagram platform, after having contacted them on their official Instagram accounts. The Algerian YouTube channels were gathered by consulting different other sources such as Facebook, Instagram along with YouTube, some of them were serendipitously discovered. This process took place from February 24th to April 20th, 2020.

2.2.1 Description of the corpus

In order to attain the objective of identifying the type of culture portrayed in the Algerian YouTubers' videos, a corpus of 30 videos has been selected, the type of videos ranges from vlogs

to video challenges, sketches, teaching videos, along with videos that raise attention on important aspects in society. The videos' length ranges from 2: 07 minutes to 21:33 minutes. As for their analysis, the content of the videos is analysed according to Qualitative content analysis (QCA) following *Schein's Model of Organizational Culture (1985)* adopting mainly his first two levels of cultural analysis: artifacts and values, which help us determine the type of culture portrayed in the videos. The third level of Schein's model which consists in basic assumptions is overlooked in the analysis of the videos, as this level is difficult to decipher relying merely on the available data. The videos' links and the titles, as well as the names of the YouTube channels are provided in the following Table.

Channel names	Videos' Titles	Videos' links
Samy Samos	1. Department of death 2. Algerian Society and this new thing	https://youtu.be/BbCKxKK-1HY https://youtu.be/0L89d03n0Do
Mr Frod BK	1. Prank calling random Algerians in English 2. Do Algerians speak English	https://youtu.be/BMOr6_zSzUA https://youtu.be/l0A2cjHFA-g
Razika bkh	1. If you fail don't be sad 2. Celebrating the Algerian Revolution 1 November 1954	https://youtu.be/ZzFV4vlOs0k https://youtu.be/8bu9GDA-LUs
The MJ Halliwell show	1. The whisper challenge 2. Taste challenge 3. Algiers Trip Vlogs (part 1): a day in an Algerian's life 4. Holiday/ New year Vlog: a day in an Algerian's life	https://youtu.be/kJeDrzH6h8k https://youtu.be/Z6xAsNb2iiw https://youtu.be/pedkgSdhE-Q https://youtu.be/GwHvO-v9G68
Her Messy Head	1. Algerian Culture, Relationships, Friends 2. Dear ghost	https://youtu.be/ihWBshgBYdE https://youtu.be/qTSKxraCnsQ
HoudamnDZ	1. Accent challenge 2. Arab/Algerian parents 3. North African/ Algerian Superstitions	https://youtu.be/CggrMrSzGzE https://youtu.be/DauOqGybKyE https://youtu.be/D4_IS0O4UaE
Bahmed Hadj Brahim	1. How to have a firm grasp of English episode 1	https://youtu.be/bdf3OGz0HT4
MJR The everything King	1. Algerian revolution 2. I have a Dream for Lovely Algeria	https://youtu.be/Oe8OzgdL4zg https://youtu.be/XEOd7Kk5how

Djamal Mrah	1. Malich Algerian magic word 2. Learn to speak Algerian #3 some adjectives and words you need	https://youtu.be/L4E2DIPEfbc https://youtu.be/3-zbHAsWTp8
Nour Brahimi	1. Algerian street food 2. How to travel for free 3. Tizi ouzou Algeria مغامرتي في تيزي وزو	https://youtu.be/zn5Eg-hq8eU https://youtu.be/-l-eIr_ymcs https://youtu.be/U95rNK9k2Q0
Thrifty Luna	1. Vampire Makeup Tutorial (Halloween 2016) 2. Trying American Things	https://youtu.be/5IXPO2qnUVK https://youtu.be/4Z7ke7PRaT8
Adam Darko	1. Dear Middle eastern/North African parents 2. Abusive parents (trans man experience) 3. Racism in the LGBT+community	https://youtu.be/dX5HffVOPOY https://youtu.be/RXGI1WUtCbU https://youtu.be/C1egy4NG9y8
BeautyByRaja	1.Challenge Algerian Vs Morocan تحدي اللهجات	https://youtu.be/mdPRwPseZyo
Sara Glow	1. Ramadan Goals List 2. Movies you Have to Watch	https://youtu.be/abLlezOsfF4 https://youtu.be/Szg-lTMUvgc

Table (1): The videos' Titles, Links and YouTube Channels' Names

2.2.2 The semi-structured interview with the Algerian Youtubers

In support of the main data obtained from the videos, and in order to attain the objectives of exploring the motivating factors that lie behind Algerian Youtubers' new linguistic practice, and explore what changes does this initiative of using English in YouTube bring to the position of English in Algeria, we have conducted a semi-structured interview with 13 Algerian Youtubers. The interview has been carried out with all the Youtubers whose videos are selected to be analysed except for one Youtuber "Nour Brahimi" who did not respond to our request in her Instagram account.

A semi-structured interview is generally defined as a qualitative research methode that is used in social sciences (Alshenqeeti, 2014). It is described as *"a conversation whose purpose is to gather descriptions of the [life -world] of the interviewee with respect to the interpretation of meanings of the described phenomena"* (ibid.). Moreover, it usually involves asking a series of structured questions *(called an interview guide)* that are carefully designed in order to elicit the interviewee's ideas and opinions on the topic of interest (ibid.). The questions in a semi-

structured interview are usually followed by probs that allows *"to follow up interesting developments and to let the interviewee elaborate on various issues"* (Dornei, 2007: 136 cited in Alshenqeeti, 2014).

As can be read in the appendix N° 99, the semi-structured interviews we have conducted are divided into an introduction, along with two main sections. Within the introduction, we have explained, in general terms, the main purpose behind the present research, in addition, we have asked for the consent of the Youtubers to analyse their videos for the sake of our research. The first section of the interview is entitled *"Motivations to upload videos and vlogs in English"*, the questions asked in this section aims to elicit the motivating factors that have pushed the Algerian Youtubers to choose English to express themselves in their YouTube videos, some questions target also the type of Youtubers' motivations, meaning that whether Algerian Youtubers are more intrinsically or extrinsically motivated to use English in their Channel. The questions of the second section, entitled *"Predictions and perceptions about the position of English in Algeria"*, turn around the Algerian Youtubers' predictions and expectations about the position of English in Algeria, and the possibility of surpassing French, mainly in Algerian virtual linguistic landscape.

2.3 Procedures of Data Analysis

2.3.1 Qualitative Content Analysis (QCA)

In the present research, the videos are analysed with the view to investigate the type of culture that the Algerian Youtubers present in their videos. To attain this objective, the Qualitative Content Analysis (QCA) is found to be the most appropriate method for interpreting the data of the corpus.

Many definitions were attributed to QCA, depending on the context in which it is used by researchers. As an instance, Hsieh and Shannon (2005) define QCA as *"one of the numerous research methods used to analyse text data"*. Moreover, Roller and Lavrakas (2015: 232) refer

to QCA as *"the systematic reduction of content, analysed with special attention to the context in which it was created, to identify themes and extract meaningful interpretations of the data"*. The reference to "content" in this definition implies that QCA embraces all appropriate data sources, moving beyond text to include images, videos, audios, graphics, and symbols (Kuckartz et al, 2014). Whereas the reference to "context" in the provided definition pertains to the idea that *"useful claims in content analysis require contextual understanding"* (Bock, 2009: 40), emphasizing on the idea that *"textual units are rarely ever entirely independent of each other"* (ibid, 2009).

According to Hsieh and Shannon (2005), QCA consists of three approaches which are conventional, summative and directed, which are all used to interpret meaning from the content of the text data (ibid.). However, our research relies mainly on the directed approach which necessitates that the analysis starts with a theory or useful research findings as a guide to elicit or encode primary categories. Therefore, in order to complete the analysis and the discussion of the data, we have made recourse to the first two categories suggested by Schein's Model of Organizational Culture (1985): artifacts and values, that are used for the qualitative analysis of the videos. As for the analysis of the data obtained from the semi-structured interview, The Self-Determination theory (2000) is used as a general theoretical framework, focusing on its two motivation categories: intrinsic and extrinsic motivation.

2.4 Limitations of the Study

It is worth mentioning that the present research has faced certain limitations during the process of collecting data. The first limitation that can be referred to is our reliance on 30 videos as the main corpus. This may affect the reliability of the research as we cannot generalize the findings over all the Algerian Youtubers who use English in their various channels. The second limitation that may affect the reliability of the current research is the use of an online interview instead a of face-to-face interview which excludes the opportunity of observing the interviwees'

reactions over the questions, as the answers were either written or sent through voice messages. Finally, as it has been noted before, one youtuber could not be included in the interview, as she did not reply to our request on her Instagram account, though her videos are included for the analysis.

Conclusion

This chapter has outlined the research methodology adopted to investigate the presence of English in YouTube platform among Algerian Youtubers. First of all, it has provided a short overview of the Algerian virtual linguistic landscape, particularly the YouTube platform, with an account of the main languages used in such area. Then the chapter has moved to a detailed description of the corpus of the study that is gathered using two main procedures of data collection: a random selection of 30 videos taken from the Algerian Youtubers' channels, and a semi-structured interview conducted with the same Youtubers who uploaded these videos, in an attempt to advance an understanding of the motivating factors lying behind their new linguistic practice adopted in their YouTube channels, as well as predict the position English holds in the Algerian virtual linguistic landscape, mainly in the YouTube platform, focusing on the idea that whether the switch towards English in YouTube may tickle the status of French as the first foreign language in Algeria . Finally, the last section has explained QCA that is adopted for the interpretation of the data. Notably, our research adopts Schein's Model of Organizational Culture, mainly artifacts and values levels for the analysis of the corpus in order to identify the type of culture portrayed in the Algerian Youtubers' videos.

Chapter three
Presentation of the findings

Introduction

This chapter is empirical in nature. It depicts the analysis of the gathered data which comprises both the cultural content of the videos uploaded by the Algerian Youtubers on YouTube platform, and the interview conducted with the same Youtubers. The chapter is divided into two main sections. The first section is related to the presentation of the findings obtained after the analysis of the selected corpus, relying on Schein's Model of Organizational Culture (1985). As it has been already discussed, the analysis adopts the first two categories of the model: artifacts and creations which stand for the physical and observable manifestation of culture, along with values which represent the underlying meanings of behaviours and artifacts through which these latter can be deciphered. As for the second section, it consists in the presentation of the results gathered from the interview conducted with the Algerian Youtubers.

3.1 Presentation of the Findings Obtained from the Videos' Cultural Analysis

3.1.1 The Manifestation of the Cultural Artifacts and Creations in the videos

According to Schein (1985) this level of cultural analysis may include: architecture, the dress code, observable rituals, ceremonies, food and drinks, and symbols. Thus, the manifestation of the cultural artifacts is analysed in each video in accordance with the elements suggested by Schein (1985), and it is important to notice that in addition to the physical representation of the artifacts, the reference to these elements is also included in the analysis. The videos are ordered on the basis of the names of the YouTube Channels, which are the youtubers' names as well. In order to identify the different cultural artifacts and creations that are manifested in the Algerian Youtubers' videos, we have elaborated the following tables, for each YouTube Channel. The symbol V means the artifacts figure are present in the videos, while the symbol Ø means the artifacts are absent.

- **Razika Bkh's Videos**

Artifacts and creations	Dress code	Rituals	Ceremonies	Food and drinks	architecture	Symbols
If you fail don't be sad	Ø	Ø	Ø	Ø	Ø	Ø
Celebrating the Algerian Revolution	V	V	V	V	V	V

Table (2): The Presence of Cultural Artifacts and Creations in Razika's BKH Videos

The table above represents the manifestation of the cultural artifacts and creations in Razika's BKH videos, the first video which is entitled "if you fail don't be sad" seems to portray no cultural artifacts as it is a short video about motivating tips for being successful in life, while the second vlog entitled "celebrating the Algerian revolution 1 November 1954" portrays all the cultural artifacts, Although the vlog , which is about an organized ceremony to celebrate the Algerian revolution, is filmed by the Youtuber in UK, the feel and the emotional intensity of the Algerian culture can be perceived in many artifacts of the Algerian cultural heritage that include all sort of Algerian cookies, and traditional food, the presentation of the traditional Algerian outfits from almost all the Algerian provinces (Kabyle, Chaoui, Tergui, etc). The ceremony also follows some traditional rituals for celebrating this day like the singing of the Algerian national anthem "qassaman" and other patriotic songs like "Mawtini".

- **The MJ Halliwell Show's Videos**

Artifacts and creations	Dress code	Rituals	Ceremonies	Food and drinks	Architecture	Symbols
The whisper challenge	Ø	Ø	Ø	Ø	Ø	Ø
The taste challenge	Ø	Ø	Ø	V	V	Ø
Algerian trip vlog: A day in an Algerian's life	V	V	V	V	V	V
Holliday/ New Year vlog: A day in an Algerian's life	Ø	V	Ø	V	V	V

Table (3): The Presence of Cultural Artifacts and Creations in The MJ Halliwell Show's Videos

The table above displays information about the manifestation of cultural artifacts in The MJ Halliwell Show's videos. As it can be deduced from this table, the first video entitled "The Whisper Challenge" portrays no visible cultural artifacts that refer primarily to the Algerian Culture, however, in this video, which consists in a whisper challenge in which the youtuber is saying things, while his guest puts a headphone with a music played and at the same time trying to figure out what the youtuber is saying in English, one can notice that most of the sentences that are chosen for the challenge are rooted in the pop music culture. This leads us to refer to some American singers' songs that are included in the challenge such as Bruno Mars' song titled "*uptown Funk you up*", Rihanna's song verse *" I lick the gun when I'm done cause I know the revenge is sweet"*, and other old hip-hop songs such as Sir Mix's song "*I like big butts and cannot lie*" also Martin Luther King's famous sentence *"I have a dream".* Moreover, the video challenge includes also reference to English idioms such as *"it's raining cats and dogs"*. Similarly, the second video entitled "The taste Challenge" is also a video challenge in which the Youtuber gathers his friends in Algiers, Hamma (Jardin d'essai), and films their reaction while tasting for the first time a strange fruit from Tanzania.

As for the third and the fourth videos entitled respectively "Algerian Trip Vlogs (Part One): A Day in Algerian's Life" and "Holiday/ New Year Vlog: A Day in an Algerian's Life", they both portray different Algerian cultural artifacts such as architecture (famous places in Algeria), symbols, Algerian food and drinks, etc. In fact, "Algerian Trip Vlog (part one): A Day in Algerian's life" is a vlog which is filmed in Algiers mainly to show the celebration of the Fibda (Féstival Internationale de la Bande Dessinée d'Alger) ceremony, and it is important to note that the vlog shows Algerians disguised themselves in outfits , which look quite similar to those worn by Americans in Halloween's day, and masks that portrays some characters in American movies, such as "The smurfs", Elsa character in the Disney movie "Frozen", Angelina Jolie in "Maleficent" movie, etc. Although the dress code which is showed in the vlog

represents a certain imitation of the target culture rituals, while watching the vlog, one can have the feel of the Algerian culture in the old Algerian songs that are accompanied with the views, such as the one of Dehmane El Harrachi "Ya Rayah win Msafer". As far as the New Year vlog (the fourth video) is concerned, the Youtuber films his activities in the last five days before the New Year, these activities include his family's eating habits for every New Year, which are almost the same in every Algerian family, some activities with his friends like singing and hanging out. In fact, it is important to highlight the fact that the vlog encourages some of the target culture's rituals for celebrating the New Year, such as buying gifts and opening them in the new year entry. Some of these gifts are a John Lennon portrait and a Game of Throne T-shirt, which stand as symbols for the target culture.

- **Mr Frod BK's Videos**

Artifacts and creations	Dress Code	Rituals	Ceremonies	Food and drinks	Architecture	Symbols
Prank calling random Algerians in English	Ø	Ø	Ø	Ø	Ø	V
Do Algerians speak English	Ø	Ø	Ø	Ø	V	Ø

Table (4): The Presence of Cultural Artifacts and Creations in Mr Frod BK's Videos

One can deduce from the table above that many of the cultural artifacts and creations are not present in Mr Frod Bk videos. The first video entitled "Prank Calling Random Algerians in English" is a video in humour style in which the Youtuber sits in his room and makes random calls in English, as a way to see Algerians' reactions when talking with an English speaker, and discover whether they understand or are able to maintain a conversation in English. Apparently, the only sentence uttered by the prank victims in English is "I Don't speak English", but sentences like "Ramadan Kareem" and words like "Iftar" are the only utterances that most of the prank victims could pick up from the Youtubers' discourse, as they represent symbols of

the Algerian Muslim Culture (the video has been filmed in Ramadan). As far as the second video is concerned, entitled "Do Algerians speak English", it is a street interview in which the youtuber asks Algerian English speakers questions such as: why they are interested in learning English and whether they encourage young Algerians to learn it. The video is filmed in Algerian local streets, showing different architectural scenes, such as buildings, Maqam Echahid monument, etc.

- **Samy Samos videos**

Artifacts and creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Department of Death	Ø	Ø	Ø	Ø	Ø	Ø
The Algerian Society and this new thing	Ø	Ø	Ø	Ø	Ø	V

Table (5): The Presence of Cultural Artifacts and Creations in Samy Samos' Videos

The findings displayed on the table shows little observable artifacts in Samy Samos' videos. However, Since Schein's (1985) definition of artifacts also includes all what is heard, as he claims, *"At the surface is the level of artifacts, which includes all the phenomena that one sees, hears, and feels when one encounters a new group with an unfamiliar culture"* (Schein, 1985:25). Thus, the analysis of the videos will focus on the heard artifacts. The most important point to be raised about the youtuber's videos is the fact that they are all sketches and entertainment videos that generally address issues and deliver messages in a funny way. The first video entitled "Department of Death" is a short sketch in which the Youtuber feigns to interview the dead about the way they have died and somehow making fun of them, and in order to avoid criticism for tackling an issue which has a direct relation with religion, which is death, in such a humorous manner, as well as show respect and protectiveness for the Islamic values, the youtuber has included a small note that says "100% Not Kufr", meaning "100% Not Atheism", the note is written by mixing Arabic and English. In addition to that, one can notice

the Youtuber's use of some rude slangs such as *"get your ass out of here", "get the fuck out of here"*, etc. the same thing can be said about the second video, entitled "The Algerian Society and this New Thing", in which the Youtuber addresses the issue of two-faced people, politicians, leaders, etc in an unserious and sarcastic manner, because for him in Algeria one cannot explicitly open up about such topics. And in order to express his idea better, he gets one side of his beard shaved and the other side left, as he uses also cats as a symbol of Algerians who are opportunists.

- **Her Messy Head's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Algerian culture, Relationships, friends	Ø	Ø	Ø	V	Ø	V
Dear Ghost	Ø	Ø	Ø	Ø	V	Ø

Table (6): The Presence of Cultural Artifacts and Creations in Her Messy Head's Videos

From the findings displayed in the table above, one can say that the first video "Algerian culture, Relationships, Friends" portrays some Algerian symbols. In the video, the Youtuber discusses questions that were asked by her Algerian audience in her Instagram account. Interestingly, one of the questions asked by the Youtuber's fan is: *what is your favourite thing and least favourite thing about the Algerian Culture?* The Youtuber answers this question by pointing out two symbols of the Algerian Culture, she says "*I'd like the feel and the ambiance of Ramadan*" and regarding the things that she doesn't like about the Algerian Culture, she answers by saying "*I don't like Rai and I don't see the point of its existence*" (a form of Algerian folk music). However, the Youtuber makes reference to a target culture trend on YouTube, which is "*Mukbang"* meaning "*eating broadcast*" in which the Youtuber or the vlogger eats loads of food while narrating and interacting with his audience, and here in this video, the reference to this target culture trend is manifested when the youtuber answers her best friend's question about when she is going to visit Constantine and says, "*I have no idea, yeah! we are*

supposed to do a Mukbang together". In regards to the second video "Dear Ghost", it is a story told by the Youtuber about the break up experience with her beloved one, the story is expressed in a captivating and impressive way while showing different Algerian landscapes, streets and places.

- **HoudamnDz's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Travel with me Across Algeria: On the Way to Tizi-Ouzou	√	Ø	Ø	Ø	√	√
Arab/ Algerian Parents	√	Ø	Ø	Ø	Ø	√
North African/ Algerian Superstitions	√	√	Ø	√	Ø	√

Table (7): The Presence of Cultural Artifacts and Creations in HoudamnDz's Videos

The table above displays the analysis results of HoudamnDz's videos. The first video "Travel with me Across Algeria: On Way to Tizi-Ouzou" is an exploratory vlog in which the Youtuber films her three days trip in Tizi-Ouzou. The vlog portrays many Algerian cultural artifacts, more specifically Kabyle cultural artifacts. An example of these artifacts is the dress code, it is illustrated in different sorts of Kabyle dresses, Kabyle traditional jewels, as well as clay jars (called Afekhar) that stand as symbols of the Algerian cultural heritage. The Youtuber also films the different mountains such as the famous Bejaia's Mountain "*Yemma Gouraya"*, as well as the old buildings and architecture of the area. As for the second video Arabs/ Algerian parents, and the third video "North African/ Algerian superstitions", they are both short sketches that spot the light on some aspects of the Algerian culture in a humorous and funny style. The second video presents the Algerian parents' relationship with their children in an extremist and stringent image, and include some of their traits such as being very thrifty and having their children's wedding as their first concern, which the youtuber expresses in a funny

way by saying *"the second thing they are worried about the moment you're born is your wedding"*. According to the youtuber these behaviours stand as a symbol of the Algerian parents' personality, and to better transmit her message, she gets dressed in the same way Algerian mothers usually do. Similarly, in the last video, the youtuber puts some beliefs of the old Algerian generation on the spotlight in a short sketch. These beliefs to which she refers as "superstitions" include: whistling in the house as a symbol for summoning the devil, eating from the pan as bringing rain in the wedding day, demons, referred to as "jinn", living in bathrooms, and making a spell to find out the right person who a girl will marry in the future, this spell requires some instructions which are pouring sugar on the balcony while holding a metal key and reciting a mascot in dialectal Arabic (Derdja). These rituals and symbols constitute part of the Algerian culture, and it's worth mentioning that most of them are still strongly believed in and are present in some Algerian homes.

- **Bahmed Hadj Brahim's Video**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
How to have a firm Grasp in English	Ø	Ø	Ø	Ø	Ø	V

Table (8): The presence of Cultural Artifacts and Creations in Bahmed Hadj Brahim's Video

As it is presented in the table above, the video lacks many of the provided cultural artifacts. It is a short video about crucial tips for having native-like English accent or pronunciation. It is worthy to note that the Youtuber considers that among the effective ways for being a fluent speaker in English is to sing English songs and American rap, which can be seen as symbols of the target culture. Indeed, the reference for these cultural artifacts implies a certain influence by the target culture.

▪ MJR The Everything King's Videos

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Algerian Revolution	Ø	Ø	Ø	Ø	Ø	V
I Have a Dream for Lovely Algeria	Ø	Ø	Ø	Ø	Ø	V

Table (9): The Presence of Cultural Artifacts and Creations in MJR the Everything King's Videos

The most important point to highlight about these videos, is that they are uploaded by a young Algerian Youtuber, aged around 12 years old. As it is displayed in the table above, the first video "Algerian Revolution" is a short reminder of the history of Algeria's Independence day, in which the Youtuber is shown holding the Algerian flag, while explaining the symbols to which the flag colours stand for, starting from the green that stands for the green landscapes of Algeria, the white which symbolizes peace, and finally the red which refers to the Martyrs' blood. While the second video "I Have a dream for Lovely Algeria" is a short video about a list of changes that he wishes to be achieved in future Algeria. This list includes productivity, honesty, justice, etc. and it is important to raise attention about the fact that the Youtuber repeats the sentence "I Have a Dream for my Country to be…" each time he provides a new idea, which makes us think of Martin Luther king's discourse of which he became a symbol of civil rights in America. Thus, one can notice the youtuber's imitation for this American figure.

▪ Djamal Mrah's Videos

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Malich Algerian Magic Word	Ø	Ø	Ø	Ø	Ø	V
Learn to speak Algerian # 3 some adjectives and Words you need	V	Ø	Ø	Ø	Ø	V

Table (10): The Presence of Cultural Artifacts and Creations in Djamal Mrah's Videos

From the Findings displayed in the table above, one can notice that the cultural artifacts manifested in the first video are symbols. It is important to highlight the fact that both of these Videos are uploaded by the Youtuber to teach the Algerian Dialect, also called "Derdja" using English. In the first video, the youtuber makes reference to a word in the Algerian dialect which is the word "Maalich" that symbolizes different situations and different meaning depending on the context and the way it is said, thus here the Youtuber spots light on one aspect of the Algerian culture, that is the manner in which Algerian address each other in different situations using only this word. In fact, in both videos, one can also see another symbol which is the Algerian flag, probably used by the Youtuber to inform his audience where this dialect is spoken. Similarly, the second video is also meant to teach "Derdja" focusing on some Adjectives and words that he considers as basic adjectives that foreign visitors of Algeria should know. Interestingly, the video analysis results show the presence of the dress code in this video, which is manifested in the traditional Algerian male headdress called Fez or "Tarbouch" in Derdja, worn by the Youtuber to show another aspect of the Algerian culture, which is the traditional male dress.

- **Nour Brahimi's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Algerian Street Food	Ø	Ø	Ø	V	V	V
Tizi Ouzou Algeria مغامرتي في تيزي وزو	V	V	Ø	V	V	V

Table (11): The Presence of Cultural Artifacts and Creations in Nour Brahimi's Videos

As far as these videos are concerned, the point that should be considered is that the youtuber who uploads these videos is an Algerian travel blogger, thus, all her videos on her YouTube channel are concerned with travelling. The table above is an illustration of the different cultural artifacts that are found in her videos after being analysed. The first video

“Algerian Street Food” is a vlog which is filmed in Algerian popular streets capturing the different buildings and the architecture of the city. The Youtuber makes a tour around the popular restaurants of the area and exposes to her audience the different types of the traditional and streets food found in Algeria, such as drinking tea, that symbolizes the Algerian Sahara, “Mhajeb”, “Bourak”, “Kessra”, and white beans, called “Loubia” that all constitute part of the Algerian traditional food heritage. Probably, the main aim of the Vlog is introducing the Algerian culture to the foreign visitors of Algeria, and above all, provide them with ideas about the places where to eat cheap and traditional/ street Algerian food. In order for the vlog to be more helpful for these foreign tourists, the Youtuber gives the price of all the food that she orders in each restaurant in dollar currency which can be seen as a symbol of the target culture.

In similar vein, the second video “Tizi-Ouzou Algeria مغامرتي في تيزي وزو " is another travel vlog filmed not in Tizi-Ouzou city, but rather in one of the rural Kabyle villages of Tizi-Ouzou named “Ath Yani”. In a great part of the vlog, the Youtuber focuses the eye of her Camera on capturing the old architecture of the area, such as traditional cottages and old stone houses, as well as the different natural landscapes, such as mountains, rivers that are strongly present in the vlog as they stand as symbols of the Kabyle region. Other symbols that are filmed in the vlog include traditional Kabyle shelters called “Achetid”, traditional jars made up of clay called “Afekhar”.

Furthermore, the indigenous population of Kabyle region are known for fermented buttermilk production, thus the vlog shows a calabash, called in Kabyle “Thakhchachth”, which is used by Kabyle people as a milk container to which raw milk is poured and batted until it becomes butter milk. The vlog also portrays the traditional outfits that people of the Kabyle region usually wear (dress code). Traditional Food and Drinks as well, are another type of cultural artifacts that are shown in the vlog. The Youtuber films the traditional dishes for which

the Kabyle region is mostly known, such as couscous with fried vegetables called "Thameqfult", "Kessra" (Algerian Traditional bread) and curdled milk called "Lben".

- **Thrifty Luna's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Vampire Makeup Tutorial (Halloween 2016)	Ø	√	Ø	Ø	Ø	√
Trying American Things	Ø	Ø	Ø	√	Ø	√

Table (12): The Presence of Cultural Artifacts and Creations in Thrifty Luna's Videos

The First video "Vampire Makeup Tutorial (Halloween 2016)" is a makeup video tutorial where the Youtuber provides her audience with tips for doing a vampire makeup in Halloween. As it is displayed in the table above, the video refers to some cultural artifacts of the target culture. These latter include reference to target culture ritual which is the celebration of Halloween's day, as it also makes reference to a symbol that is usually manifested during this celebration which is wearing a vampire makeup.

As for "Trying American Things", it is a reaction video, in which the Youtuber films her reaction when trying popular American products for the first time. Thus, the video portrays some of the target culture artifacts, among them food that include American branded sweets, candies and cookies such as Pop Rocks candy, Cry Baby (America's favourite sour gum), as well as Pop Tarts (rectangular shaped toaster pastries) that are popular cookies present in typical American breakfast, in addition to objects ,such as glow in the dark sticks (a plastic tube containing a luminescent material) which stands as a symbol for American parties. Other target culture symbols that the video portrays are American branded beauty products such as lip smacker from Hershey's brand and strawberry cream body lotion which she said she got from Claire's stores (American retailer of accessories, jewelry, and cosmetics).

- **Adam Darko's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Dear Middle Eastern/North African Parents	Ø	Ø	Ø	Ø	Ø	V
Abusive Parents (Trans Man Experience	Ø	Ø	Ø	Ø	Ø	V
Racism in LGBT+ Community	Ø	Ø	Ø	Ø	Ø	V

Table (13): The presence of Cultural Artifacts and Creations in Adam Darko's Videos

The most significant aspect to be highlighted in Adam Darko's videos, is the fact that the Youtuber shares through his videos his experience of being an LGBT Algerian youtuber, a tabooed issue that is not really discussed in the Algerian Muslim society. In the three selected videos, the Youtuber strongly claims his identity as a transman, and stands against sexism towards the LGBT community, especially in Algeria, which he describes as an oppressive and introverted society. From the table above, one can deduce that the type of cultural artifacts that are mostly repeated in the three videos are symbols.

After the videos have been analysed, we can refer only to one visible symbol which is the Amazigh flag that appears in the first video. By the same token, the youtuber repeatedly makes reference to North African/ Algerian Parents, which for him, stand as a symbol for trauma and abuse. From his perspective, North African/Algerian parents condition their children to live in a certain pattern in which they are not allowed to be themselves and speak out their ideas, as everything is dictated on them by their parents, and they are always treated as kids no matter what their age is. The Youtuber also raises attention to the difference between how LGBT community is viewed in North Africa and western societies. The youtuber highlights his attempts to open up to his family about his identity, in the same way as the LGBT people in western societies do, however, the results were terrific, as he risked of being almost

killed. Thus, the youtuber displays all this to explain how African/North American parents symbolize abuse and self-esteem destruction, especially when it comes to LGBT matters.

- **BeautyByRaja's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Challenge Algerian Vs Morocan تحدي اللهجات	Ø	Ø	Ø	Ø	Ø	V

Table (14): The Presence of Cultural Artifacts and Creations in BeautyByRaja's Videos

The table (12) illustrates the results obtained from the analysis of a video challenge between two youtubers. In fact, the Algerian youtuber introduces some Algerian slangs to her Moroccan friend that symbolize different Algerian regions. Among these word slangs, the youtuber mentions "Haw-Chtahou", meaning "Of course" which is the expression used in Chlef province, "Chtawala", meaning "what's going on" symbolizes Oran province's way of talking, and "Ara", meaning "give me", which is in its turn an expression used by people from Algiers (capital) to address each other. Interestingly, the Youtuber also includes some sayings that symbolize the historical and cultural background of the Algerians. Among these saying, "Tanjra lqat ghtaha", which is basically said in situations where two people fit perfectly together and share the same good and bad qualities. Another saying to which the youtuber refers is "ledjmel mayshoufch hedebtou ychouf ghir hedbet khouh", literally put "a camel does not mind his back, rather he only watches over his brother's back", this saying is generally used to describe a person who keeps ignoring his flaws, focusing only on the flaws of others.

- **Sara Glow's Videos**

Artifacts and Creations	Dress Code	Rituals	Ceremonies	Food and Drinks	Architecture	Symbols
Ramadan Goals List	Ø	V	Ø	Ø	Ø	V
Movies you Have to Watch	Ø	Ø	Ø	Ø	Ø	V

Table (15): The Presence of Cultural Artifacts and Creations in Sara Glow's Videos

In the first video “Ramadan Goals List”, the youtuber makes reference to some rituals and symbols of the Algerian culture. Actually, the mentioned artifacts do not necessarily refer mainly to the Algerian culture, but they also refer to the Muslim culture in General. In the video, the youtuber shares with her audience a list of goals that she will attempt to reach during the holy month of Ramadan, which stands as a cultural symbol for both the Algerian culture and Muslim culture in general.

Thus, the Youtuber in her list also makes reference to some rituals and traditions that the Algerian and the Muslim community share in Ramadan. Among these rituals, she mentions finishing reading the whole “Quran” (holy book of Islam) at least once or twice. She also mentions “salat a tarwih” or “the Tarawih prayer” which refers to the additional ritual prayers performed by Muslims in groups at night after the “Isha prayer” during Ramadan, in addition to “salat a tarawih”, she makes reference to other additional ritual prayers such as “anawafil” and “qiyam a layl” which are performed in the last hours of the night before dawn in Ramadan. As far as the second video is concerned, and as the title suggests “Movies you have to watch”, is a video in which the Algerian youtuber shares her top favourite movie list. Notably, all the movies that are included in the list are American movies that symbolize the target culture. The video includes trailers and titles of the movies, among them: “All the Bright Places”, “To All the Boys I’ve Loved Before”, “Midnight Sun”, “Sierra Burgess is a Loser”, and “Five Feet Apart”, etc.

As an attempt to advance a deeper understanding about the meanings of the collected cultural artifacts and creations, the next section of this chapter will be devoted to the analysis of the second level of Schein’s Model of Organizational Culture (1985), namely the values level. In fact, the beliefs, attitudes and the thoughts that the Algerian youtubers transmit through their videos play an important role in deciphering the gathered cultural artifacts and in deciding the type of culture prevailed in their videos.

3.1.2 Analysis of the Values Level in the Videos

The cultural artifacts presented in the videos incite us to think of the values that govern them. In fact, these artifacts provide some information about the shared values among the Algerian youtubers. To start with, on can notice that the youtubers who decide to upload travel vlogs that capture the Algerian cultural heritage share certain values such as the appreciation of their culture and trying to present a digitalized fascinating picture of it both to the foreigners and to the local audience, seeking to influence tourists' travel destination. As it is discussed in the previous section, the Food and Drinks artifacts are strongly present in the travel vlogs, mainly Nour Brahimi's vlogs, and this because whenever visiting any country, most tourists are always eager to discover the food culture of the area. Thus, providing such review about the Algerian food gives the tourists an idea about the type of food they will be trying when visiting it. By the same token, Djamel Mrah's videos also share these values. As videos that popularize the Algerian dialect/ Derdja, they reflect some values such as advertising, promoting and introducing the Algerian identity to foreigners, while boosting tourism in Algeria.

However, certain travel vlogs, such as MJ Halliwell Show vlogs, display more target culture values than source culture ones, manifested in imitating some of their rituals, lifestyle, and mentality. In fact, the cultural artifacts that portray the target culture in MJ Halliwell Sow's videos reflect some values such as cultural awareness and willingness to immerse and involve themselves in this culture, as we can notice a deep influence of American pop culture through the use of the song titles of Rihanna, Bruno Mars, etc. in "The Whisper Challenge" video.

Since America is the leading country in movies and series production, the influence of American movies is seen in the dress code at play the youtubers' vlog, showing many Algerians disguising themselves to look like some American characters. As a matter of fact, one cannot deny the fact that American movies transmit to the global world a certain lifestyle, beliefs and values, which most of the consumers associate with modernity and globalization. As a result,

the youtubers' videos also reflect these values. As it is the case with Sara Glow's video "Movies you have to watch" in which she suggests a bunch of American movies for her audience. As a matter of fact, the values standing behind the strong motive towards American movies is mainly learning English, which is the basic criterion on which the youtuber has selected the movies list, that is to say, she claims selecting the movies that are helpful for learning and improving the level of her audience in the English language, and as it is already stated, the desire to imitate the target culture's lifestyle and mentality, as a way to be part of globalization and modernity .

The same target culture lifestyle and values can also be inferred to in Thrifty Luna's videos, for example in "Trying American Things" video, the youtuber transmits some values and a certain behaviour about American products. In fact, by trying such products in front of her audience she promotes certain consumer values, in the sense that seeing these American products used by the youtuber can be seen as a call to consume, and provides residual trustworthiness of endorsement to her audience. These products are being tried in front of them, and this creates a certain desire to imitate the same target culture products that are associated with high social class, prestige and pride.

One can also notice the manifestation of some Algerian society values, that are presented in a sarcastic and satirical framework in the selected video sketches uploaded by Samy Samos and HoudamnDZ. Among the values that are advertised in these videos, one can include portraying the Algerian Parents as having bad temper and extremist traits regarding the way they raise their children, as well as portraying a society that is still clinging to old beliefs and superstitions that are passed down from one generation to another. Indeed, the Algerian society is also presented as being a society that is built upon opportunists and two-faced Algerian people, politicians, etc.

As a matter of fact, Samy Samos and HoudamnDZ are not the only youtubers who tackle issues that are related to the Algerian society or the Algerian parents in their videos. Adam

Darko's videos transmit as well some values about the Algerian society and Algerian parents in particular. This is not done in sarcastic style, but rather in a more serious way. The videos transmit a negative attitude about the Algerian parents, who are described by the youtuber as being abusive, toxic, and ignorant of their children's psychological state. The same negative values are also attributed to the Algerian society which he considers very introvert, egocentric and built upon obligatory obedience to parents, regardless of the differences that may exist between the parents and children in the way of perceiving things. In a way or another, these videos tackle issues related to the Algerian society as a way to call for change and reform.

It is also worth to mention the fact that the majority of the videos, especially those uploaded by male youtubers, contain a certain degree of rude and offensive words and expressions such as "*fuck", "damn", "shit" "get your ass out of here*", "*goddamn it"* which can be seen as a way of a violation for the Algerian society's values. One can say that the existence of taboo words in all human cultures and in peoples' daily speech is an enevitable fact. However, the cultural norms and values of a society generally stand as barrier that hinder people to use such words in public. In the case of the Algerian Youtubers who share their content using their mother tongue, one finds less degree of rudeness in their content. This can be explained by the fact that the offensive words that they may be using will be understood by all the Algerians. Thus, their freedom of expressing anger for example through the use of these offensive words is quite controlled by the norms of the Algerian society. However, the situation is completely reversed in the case of American youtubers for example who use offensive and rude words as part of either their discourse on YouTube or daily life conversations. This is what leads us to deduce that the Algerian youtubers who communicate their content in English make use of this offensive slang to make their discourse sound like a native one and to use the language in a natural way as it is being used in its cultural context, and it is used with no

intention to be disrespectful for the audience, but it is just a way of pointing out their awareness of the target culture's way of speaking.

3.2 Presentation of the Interview results

This section is devoted to the presentation of the data gathered from the interview conducted with the 13 Algerian Youtubers in Instagram platform. The answers for the interview questions have been provided by the youtubers in a written form, thus these answers are analysed in order to discover the motivating factors that stimulate the Algerian Youtubers to use English as the main language of communication in their channel, focusing on the nature of this motivation. In addition, special attention will be paid to predicting the ground English is acquiring in the Algerian virtual linguistic landscape, with the view to showing that this new linguistic practice adopted among Algerian youtubers may in the long run tickle the position of French as the first foreign language in Algeria.

3.2.1 Section One: Motivation to Upload Videos and Vlogs in English

Q (1) How long have you been uploading videos on YouTube in English?

This question was asked to identify the approximate years in which the Algerian youtubers marked the beginning of this linguistic transition towards English on YouTube. After analysing the answers to this question, it appears that two youtubers: MJ Halliwell Show and Samy Samos have been uploading English videos and vlogs since 2013. The other youtubers began in the coming years starting from 2015, 2016, 2017…. until 2020.

Q (2) What are the factors that motivated you to start a YouTube channel in English

This question constitutes the primary aim of our investigation. It targets the obtention of information about the factors that led the Algerian Youtubers to use English as the main language of communication in their channels. As far as the answers to this question are concerned, there is a divergence in Youtubers' views. Some of them claim that among the factors that motivated them to start a YouTube channel in English was their desire to present

and promote the Algerian cultural identity at the international scale, as well as attracting a greater number of tourists by sharing the Algerian cultural heritage using such a global language. Proponents of the first view are, for example HoudamnDZ who states "*I had a lot of interesting ideas and I felt that Algeria and the Algerian culture wasn't represented enough internationally. Nobody knew what or who we are".*

> Another, Djamel Mrah answered this question saying that *"Among the factors that motivated me to use English in my YouTube channel is to share the Algerian culture in all its dimensions (language, stories, traditional clothes, dishes, wedding rituals, etc.), I think Algeria has a great culture that the world must know, and I wanted also to boost tourism in Algeria by this channel".*

Other youtubers like Samy Samos and MJ Halliwell Show answered simply by saying that what motivated them is the fact that they feel more comfortable using English than any other language and for them it is the best medium in which they could express their ideas best and clearly. Among the other factors that have been mentioned by youtubers like Bahmed Hadj Brahim and Sarah Glow, is helping people who are interested in learning English and improving their mastery of it.

> Sara Glow for example, claims "*I've been posting some stories on Instagram and Facebook before a while talking in English so many people asked me how did I learn English and where I practice it, then I felt like some people are really interested in English … So, I thought to open a YouTube channel with an English content and share with others my experience in learning it and more*".

Whereas, the rest category of Youtubers like MJR The Everything King, Frod Bk and Thrifty Luna, included other factors, such as being influenced and inspired by some foreign youtubers such as Steve Harvey, FGTeeV, Kreekcraft, etc… as well as targeting a wider audience claiming that English allows them to be identified internationally and as a result, make regular income. Exceptionally, Adam Darko is the only youtuber who referred to safety as the main factor that motivated him to use English in his channel, he argues that using his mother tongue (Derdja) or French would be very dangerous for him because of the controversial nature of the topics he discusses in his channel. Thus, English gives him the opportunity of not being public to all Algerians and keeps him safe from the attacks of the bigoted category of Algerians. From

his point of view, the Algerian anglophone community would still be more open minded, connected to the world, and less clingy to the Algerian traditional values, that is to say, the Algerian anglophone community have access to the target culture lifestyle, values which make them more tolerant and more welcomed to the youtubers' views and identity.

Q (2) What is the specific audience you intend to reach through your English videos or vlogs?

As far as this question is concerned, the Youtubers' answers are manifested in terms of two main views. The first category wishes to reach an International audience in order to present and introduce the Algerian culture, language and identity to the other part of the world and give them opportunity to explore more about its values, lifestyle, beliefs and traditions. Whereas, the second category claims targeting the Algerian anglophone audience, especially the Algerian youth, who enjoys watching a local English content on YouTube, who are passionate about art, poetry, fashion and who are eager to improve their mastery of English.

Q (3): Do you use English in your YouTube channel because: (you can tick more than one answer)

a. It is the lingua franca of almost all online communication in cyberspace, thus you feel you should follow the same stream.
b. Because you have studied it as your speciality at University and you feel you should show your mastery of the language and produce something useful by using it.
c. Because you want to reach a wider audience, especially the English-speaking community.
d. You enjoy speaking it and you feel more confident when expressing yourself in English.
e. Because you want to go with the flow of modernity and globalization.
f. I use it for the pleasure I experience in discovering my capacities in communicating my ideas using such International language.

This question was asked in order to inquire about the nature of the youtubers' motivation in using English language in their channels, from their answers we can note that the youtubers choices include both the internal motivating factors, as well as the external ones. As far as the external motivating factors are concerned, the options on which all the youtubers have agreed are mainly reaching a wider audience (c), following the same stream of today's online communication in which English holds the position of a lingua franca (a), as well as going with the flow of modernity and globalization (e). As for the internal motivating factors, the majority of the youtubers opted for (d) and (f) options that stress the confidence and pleasure that English arouses in them while communicating through it in their channels. Interestingly, among all the youtubers, only Her Messy Head and Thrifty Luna have included the (d) option in addition to the previously mentioned ones, while the other youtubers have affirmed having studied other specialities at university like journalism (in Arabic language), French, law, etc.

3.2.2 Section Two: Predictions and Perceptions about the Future Position in Algeria

Q (1) Do you receive any complaints from the part of your Algerian audience concerning the choice of the language of your channel?

This question intends to know the extent to which the Algerian audience welcome this new linguistic practice adopted by the Algerian Youtubers. Some youtubers like HoudamnDZ, Thrifty Luna, Sara Glow, Her Messy Head affirm that they used to be strongly criticized for speaking English in their channel and not in the other two languages, that is, Arabic/ French, mainly Arabic, basing their criticism on the idea that they are not appreciating their mother tongue and trying to imitate the native-English speakers youtubers. For example, Thrifty Luna asserts *"*I *used to get it a lot back in 2017, a lot of people would criticize me and almost shame me for using English not my mother tongue, despite the fact that they leave comments in French.*

They believe that we live in an Arab speaking community and I'm being pretentious by using English".

Conversely, Razika Bkh, Samy Samos, BeautyByRaja and MJ Halliwell assert that they have not been criticized, although they sometimes receive comments suggesting them to better speak in French or in Arabic. All of them claim including Arabic or French subtitles in some of their videos, in order to appeal for more Algerian followers. Indeed, many of the youtubers affirm that these complaints have tremendously lessened with time. As far as the rest of the youtubers are concerned, they confirm having no problem with their Algerian audience regarding the language choice. In this sense, Adam Darko argues *"Not at all, my Algerian audience is usually only Anglophones, or others who want to learn more English, so they've never seen me using any other language".*

Q (2) Do you think that English permits you to reach a wider audience on YouTube than the French language? If yes, in which way?

All the Algerian Youtubers have responded positively to this question. They all consider English as the key for a global and International audience. From their point of view, if they choose speaking in French, their content would appeal merely to a couple of European countries and few of their ex colonies, however, English is globally and widely spoken and everyone feels the need to communicate using this language. In this respect, Djamel Mrah for example, insists on the position of English as a lingua franca by saying *"Definitely Big Yess!! As I said before, I have many people around the world who are interested in learning Derdja, so the best language to communicate with all is English".*

Other youtubers like Her Messy Head, BeautyByRaja, and MJ Halliwell Show have confirmed having foreign audience from America, Australia, Britain, and even from Pakistan and India. Similarly, Thrifty Luna advocates the importance of English in attracting a foreign audience by claiming :

Of course! While French is a beautiful language, it does not allow much exposure, because it is only used by a handful of countries. Building international relations is very important to broaden your thinking and probably expand a business and since English is the most used language in the world it would be safer bet than French.

Q (3) Do you think that uploading videos in English can help promoting the spread of English in Algeria?

The majority of the youtubers affirm that uploading videos in English promotes its use and spread among Algerians, in the sense that they believe that this endeavour will give them an extra push to learn it and could greatly help to boost the attractiveness of this language among Algerians. As an evidence, Samy Samos for example, claims *"Seeing me talk 'if I could say so" fluently, it gives them that extra push they need to learn English, and inspires them to enrich and improve their level"*. Some youtubers like thrifty Luna claim that uploading videos in English not only promotes its spread, but "*it would definitely normalize its use and Algerians would gradually start to accept it and even learn it"*. Other youtubers such as Djamel Mrah, BeautyByRaja and Bahmed Hadj Brahim confirm also this claim. However, for them this process will take much more time unless the Algerian government steps toward replacing French with English in Algerian universities and scientific research domains.

Q (4) Do you agree that mastering English is an important factor for being a qualified Youtuber in Algeria? If yes, how?

As far as the answers to this question are concerned, all the youtubers have agreed on the idea that mastering English is not a credible criterion for a successful and qualified youtuber in Algeria. They believe that English could help with being a youtuber who is connected to a foreign audience, however, more importantly they argue that the content of the YouTube channel and the youtuber's talent are the basic criteria on which the youtuber is judged to be qualified or not. Indeed, they have insisted on the fact that there are a plenty of Algerian youtubers who do not speak English in their channel, still they are doing great, and some of

them had been even honoured in the Algerian Youtuber awards Festival, considering the fact that they communicate their content through their mother tongue, which is Derdja, or French.

Q (5) What do you think about the place English is occupying among Algerian netizens, particularly among YouTube users?

From the youtubers' answers, we deduce that the majority of them hold optimistic views regarding the ground English is occupying among Algerian netizens, and they also expect a better progress in the coming years. One of the youtubers, Adam Darko, even goes far to claim that English is slowly becoming *"the new French in Algeria"* and for him, what sustains this new position of English is the fact *"it is less traumatizing than French, knowing that we are not forced to learn it, but rather people like the benefits and opportunities accompanied with learn it"*. Similarly, Frod Bk stresses the positive attitude Algerians hold towards English and its promotion for linguistic peace in Algeria.

Other youtubers like HoudamnDZ consider that English is attracting greater attention and interest of Algerian netizens, and this is mainly remarkable in the English comments they leave on social media, English posts on Facebook or Instagram. Still, one youtuber, MJ Halliwell Show considers that English is unrated in Algeria, and it is nearly impossible to completely erase every trace of the French language, as this latter constitutes a great part of the Algerian history. He also adds although its use is still not that common among Algerian youtubers, it is something reassuring how some followers react well to these videos and encourage more Algerian English content on YouTube.

Q (6) Do you expect that Algerian netizens will be using more English than French on social media, and English may exceed French in Algeria in the long term?

The rationale behind this question is to investigate the Algerian Youtubers' expectations and predictions about the future status of English in Algeria. The answers for this question indicate that almost the majority of the youtubers are convinced by the idea that English may

exceed French, they also believe that the process of adopting English on social media is gradually increasing, they view that Algerians have limited opportunities to practice English in their daily conversations. Thus, they are getting more eager to show that they master and speak this language through the creation of virtual communities. Other youtubers predict that the replacement of French by English could be possible in the coming years. For example, Adam Darko suggests *"I predicted and still do that English may replace French in the next 10 years, I'm sure it will, it's only a matter of time"*. Another view is proposed by the youtuber Djamel Mrah, who claims that replacing English with French is an enevitable transition that Algeria will witness in the coming years. Finally, the Youtuber MJ Halliwell Show looks at the Future position of English in Algeria from a different perspective. He argues that French should not be replaced by English, rather, both should have an equal official status in Algeria.

Conclusion

The present chapter has presented the findings of the research. First, it has presented the results obtained from the corpus analysis which consists in 30 videos analysed qualitatively on the basis of the two cultural dimensions (Artifacts and Values) advanced in *Schein's Model of Organizational Culture*. Then, it has introduced the Algerian Youtubers' answers to the different questions of the interview which are intended mainly to unveil both the motivating factors that have led them to choose English as the main language of communication in their YouTube channel, and obtain their visions and predictions regarding the future status of English in Algeria, mainly the ground it is gaining in the digital context. In the light of providing detailed explanations, the next chapter is devoted to the interpretation and the discussion of the results described in this chapter.

Chapter Four
Discussion of the Findings

Introduction

The present chapter is devoted to the discussion of the findings presented in the previous chapter. The findings stem from the content of the 30 selected videos of the Algerian Youtubers, in addition to the results of the interview conducted with these youtubers. This chapter encompasses three main sections, which aim to provide answers to the research questions advanced in the general introduction. The first section is devoted to discussion of the motivating factors that have led the Algerian youtubers to communicate in English in their channels and it accounts for the nature of their motivation, on the basis of Deci's and Ryan's Self Determination theory (2000). The second section, in its turn, is dedicated to the discussion of the type of culture that is portrayed in the selected corpus in relation to Schein's Model of Organizational culture (1985). Finally, the last section accounts for the discussion of the foreseeable future status of English in Algeria.

4.1 The Motivating factors that Explain the Choice of the English Language in the Algerian Youtubers' Channels

The answers of the interview conducted with the 13 Algerian youtubers reveal that the Algerian Youtubers use English in their YouTube channels as a means to attain some separable outcomes, including professional purposes and making use of the opportunities this language offers to guarantee their connection to the whole world through the content they make. As it is also used by some other youtubers because of the inherent satisfaction and pleasure it arouses in them. This reflects a certain autonomy in their choice, which Deci and Ryan (2000) considers as a basic and necessary psychological need for fostering the intrinsic motivation.

As far as the youtubers' external factors are concerned, one can notice that the main external factor that is strongly manifested in the youtubers' answers is the promotion and representation of the Algerian culture at the international level. This can be fostered by

boosting tourism in Algeria, through focusing on the Algerian cultural identity, beliefs, traditions, and lifestyle. These latter cannot optimally be communicated to the whole world using their mother tongue or even French. This point could be related to the global prestige that is granted to English, mainly in the digital context, where it serves as a lingua franca. In terms of sharing content on YouTube, English made it possible to overcome interlingual and intercultural barriers among non-native YouTube users. In the previous chapters, we discussed the importance of YouTube for globally promoting and sharing cultural content, and the studies of the mentioned works confirm the importance of using both a global language as English and a global distribution platform as YouTube for promoting the global consumption of the English videos that contain local cultural content. These results seem to match exactly with the youtubers' aim, as they position themselves in the place of their foreign audience and try to show aspects of their local culture that is of interest to a global audience, and more importantly provide access to it using a language of a global communication which is English.

Apart from promoting the Algerian culture, the youtubers claim having started recognizing the power of English on Social Media, which led them to use it as means for reaching a wide audience and making a regular income as a reward thanks to the number of the subscribers and followers they have on their channel. As it has been already mentioned in the general introduction, the primary motive of all the youtubers for starting a YouTube channel is reaching a wide audience and receiving incomes, and English seems to be suitable for this job, as it is the lingua franca among internet users, and which is more strongly present among non-native English users (Crystal, 1999).

Another external motivating factor to which the Youtubers have referred to is helping the Algerian audience to achieve improvement in their English level, providing them with efficient tips to learn it and thus, making their experience of being a non-native English speaker who use it on their YouTube channel more useful to others who are interested in

learning English. In fact, this goes in tune with Belmihoub's (2018) research entitled "*English in a Multilingual Algeria*" where he provides instances of a similar category of an Algerian group called "Algerian Youth Voices", created to communicate with Algerian English speakers. This group also took an initiative to share their personal experience about how they have learnt English and thus make English videos and podcasts that help the Algerian English users in enriching their experience of learning English.

As an exception, if we consider the answer of the Youtuber Adam Darko about the factors that motivated him to use English in his YouTube channel, one finds that his answer is also oriented towards extrinsic motivation, however, more importantly on can say that his motivation is a result of pressure and avoidance to punishment from the public eye. From his point of view, [English provides him with safety from the attacks the Algerian society may direct to him, because of his homosexual identity and because of encouraging the Algerian trans people to defend their identity and to never accept the slavery of the oppressive norms of the Algerian society]. Thus, for him English provides him freedom of self-expression and freely discuss tabooed issues in Algeria, along with the opportunity to address only a specific audience in Algeria. This audience is to him, composed of the English users, considered as the more open-minded audience and as a result, protect himself from the conservative group of Algerians who, for him, do not speak or understand English and who are not connected to the whole world. As a result, this type of extrinsic motivation is the one that is identified by Deci and Ryan (2000) as "external regulation", it is the type of motivation that is regulated through external means such as rewards, constraints, punishment and avoidance.

In fact, these factors that are manifested in the Youtubers' answers reflect an extrinsic motivation that is regulated through what Deci and Ryan calls "identified regulation" (Deci and Ryan, 2000). In other words, the decision of using English as the main language of communication is undertaken by the Algerian Youtubers because of the value attributed to

this action, that is to say, because of the prestigious status that is granted for English either in Algeria or at the international scale. In this sense this decision is more self-determined, autonomous, and willingly chosen by the Youtubers, because the youtubers have consciously valued the importance of the behaviour, that is the global status of English and the importance of using it on YouTube. In addition to that, the action is accepted simply because of the rewarding benefits its use guarantees for them in their business, such as reaching a foreign and a wide audience, as well as being a known figure that promotes its local culture to the whole globe, etc.

English is one of the languages that receive much appreciation among the peoples of the globe, and Algerians are no exception. The Youtubers in the conducted interview claim that among the factors that motivated them to use English in their channel, is their adoration for the language, and more importantly the feelings of pleasure and confidence driven by its use. This reflects an intrinsic motivation, in the sense that the Youtubers are engaged within the activity of using English without experiencing any kind of external pressures. According to Deci and Ryan (2000), this type of motivation represents the most self-determined or autonomous behaviour regulation by inherent interest, enjoyment, and satisfaction. In fact, the youtubers' answers to the third question of the first section in the interview is manifested mainly in (d) and (f) options. This indicates that the youtubers' intrinsic motivation is more oriented towards knowledge. In fact, being a non-native speaker of English and a youtuber who does not communicate through his mother tongue, neither the first foreign language in his country, but rather uses his second foreign language. Inevitably, such activity brings feelings such as pleasure, satisfaction and confidence, that are associated with sharing new ideas with their audience and exploring their capacities in communicating through a foreign language and experience self-improvement. This matches with Deci's and Ryan's (2000) view, who consider that intrinsically motivated people are thought to seek out challenges, to

extend and exercise their capacities, and to explore and learn, compared with extrinsically motivated people who seek rewards such as grades, ego enhancement and social recognition.

As a matter of fact, one can claim that the Algerian Youtubers are both intrinsically and extrinsically motivated to communicate in English in their YouTube channels. However, it can be noted that whether being extrinsically or intrinsically motivated, both of these motivations involve a certain degree of autonomy and self-determination. We mean that on the one hand, the majority of the youtubers choose English for the external rewards, benefits, and the better opportunities such as assuring a bigger exposure to the world, a wider audience, a valuable income, etc. On the other hand, they value and internalize this regulation and assimilate it to the self, that is to say, to value the action of using English on the youtubers' channels which is accompanied with the awareness of the importance of the status it occupies in online communication among people of the whole globe, and this results in a greater autonomy in the action. According to Deci and Ryan (2000) *"actions characterized by integrated motivation share many qualities with intrinsic motivation, although they are still considered extrinsic because they are done to attain some separable outcomes rather than for their inherent enjoyment"*.

The first part of this chapter has answered the first question of our research which is *what motivates the Algerian Youtubers to use English as the main language of communication in their YouTube channels?* In fact, the discussion of the results through SDT of Ryan and Deci demonstrates that the Algerian Youtubers are both intrinsically and extrinsically motivated to use English in their YouTube channels, and since the extrinsically motivated youtubers lean more towards the type of the extrinsic motivation which is "identified regulation", this makes their motivation quite similar to the intrinsic one as it involves also certain degree of self-determination and autonomy in undertaking the action.

4.2 Discussing the Type of Culture Portrayed in the Algerian Youtubers' Video

As it has been presented in the previous chapter, the influence of the YouTubers by the target culture values, lifestyle and mentality and the imitation of its way of life is shown in the different artifacts we have presented. This influence is manifested mainly in the different videos of the youtubers like Thrifty Luna, MJ Halliwell Show, Her Messy Head, etc. which show the imitation of some target culture celebrations, rituals, lifestyle, etc.

As a matter of fact, the display of these artifacts on YouTube transmits different meanings and messages. On the one hand, the Algerians who watch such content on YouTube may have more favourable attitude and encourage and support the artifacts associated with the target culture, since these latter are perceived as a sign of advance, modernization, cultural openness and prestige. As such, the ability to successfully imitate the English-speaking countries' lifestyle, values and way of living, and the willingness to be identified within this cultural group is often a matter of pride. In this case, one can say that America's plan for cultural globalization and Americanization is slowly proving its efficiency, and embracing the target culture values, celebrations, rituals, etc. stand as a sufficient proof to say that this process is already on. Indeed, platforms like YouTube are accelerating this process, as they foster greater cultural understanding, cross-cultural communication and provide the opportunity for easy access to online or digitalized culture.

Moreover, YouTube is not the only factor that promotes or facilitates the spread and the globalization of American values, lifestyle and behaviours. As it has been seen in MJ Halliwell Show's videos, the influence of Hollywood and American movies and series on the Algerians' dress code in Fibda (Festival Internationale de la Bande Dessinée D'Alger) is another evidence for target culture imitation. The portrayed artifacts reveal a great part about Algerians' consumption of American movies and their fandom, as well as the admiration of

the movies characters. In fact, Hollywood has always been considered as the fashion leader where actors or actresses in the movies portray fashionable hairstyle, cloth, makeup, etc. Thus, the influence by some characters of Hollywood movies such as "The Smurfs", Angelina Jolie in "Maleficent" movie, and Elsa character in the Disney movie "Frozen", etc. led some Algerians, including the youtubers, to disguise themselves to look like heroes in an Algerian local event which is Fibda Festival. The dress code shows the participants' wish to be identified with the elite, seen as the prestigious and open-minded category of Algerian English speakers who share a certain degree of awareness of the target culture values and lifestyle. Otherwise, Hollywood movies always contain the rude words or the aggressive behaviour of Americans, the adoption or the imitation of this speaking behaviour is clearly portrayed in the Youtubers' videos, especially male youtubers, who address their audience in this slang to make their speech sound like the native one, and more importantly to show their awareness of the actual and cultural context in which the English language is being used.

The fascination and the luxury associated with target culture lifestyle also led certain Algerian youtubers to encourage the consumption of American products which is clearly portrayed in Thrifty Luna video "Trying American Things" where the youtuber conveys certain prestigious values which are attributed to American products, glorifying their good quality as a way to influence the consumer behaviours. One can notice the effects of the promotion of the target culture values, rituals, and lifestyle through Hollywood movies in the imitation of some target culture celebrations as it is the case in Thrifty Luna's video 'Vampire Makeup Tutorial (Halloween 2016)" in which she encourages celebrating the Halloween's day and even provides her audience with makeup tips to be prepared for this day. As a matter of fact, Hollywood movies functions as a powerful instrument that affects the ideology and culture of the world population, and such behaviours in Algerian youtubers' videos confirm America's cultural imperialism on third world countries like Algeria. In a way or another, the

adoption and the portrayal of such target culture artifacts by Algerian youtubers cannot be considered as a complete denial for the Youtubers' own culture, as it is more perceived as a phenomenon which conveys social prestige and modernity. Indeed, the target culture values, rituals, and lifestyle are idealized and glorified by these youtubers who try to convey a sophisticated and a more civilized way of life through the imitation of target culture habits.

Although the influence by the target culture values, lifestyle and behaviours is pretty clear in the previously mentioned videos, many youtubers such as HoudamnDZ, Nour Brahimi, Djamel Mrah, etc. have managed to some extent to keep themselves distant from the influence of Globalization and have avoided any imitation of the target culture values, rituals, or lifestyle. As it has been already reported in the previous chapter, these youtubers favour the portrayal of their own culture in their YouTube videos and took the initiative to advertise and popularize the Algerian cultural values, heritage, rituals, etc. all around the globe using English as the lingua franca among their foreign audience to facilitate the process.

In fact, the portrayal of the Algerian cultural identity is shown in various observable cultural artifacts such as the Algerian traditional food, the famous places and the old architecture found in Algeria, the dress code. In addition to that, the youtubers provide the foreign audience with the opportunity to sneak an eye to the Algerian social values, norms and ideology. This is manifested in the portrayal of some Algerian superstitions and old beliefs, along with religion, representing some stereotypes about the Algerian parents' traits and personality and even accounting for the Algerian society's trauma and abuse. In this regard, one can say that although some of the youtubers, such as Samy Samos and Adam Darko represent a negative image about the Algerian society, and call for a certain reform in the Algerians 'extremist and introvert views, other youtubers' such as HoudamnDZ, Nour Brahimi, Djamel Mrah, BeautyByRaja, etc. portray a positive image of the Algerian culture and society. Some of the travel vloggers such as Nour Brahimi provide access to her foreign

audience to get familiar with the Algerian cultural heritage (including food, architecture, dress code, etc.) and discover a touristic country to visit.

As a matter of fact, the main aim of these youtubers is to represent the Algerian culture at the international scale, and this is clearly stated in HoudamnDZ claim *"I felt that Algeria and the Algerian culture wasn't represented enough internationally. Nobody knew what or who we are"*, indeed this category of Algerian youtubers stress the importance of sharing and popularizing the Algerian culture, and the importance of being identified with ones' own culture because the rapid spread of western values and ideologies constitutes a threat to the survival of the local cultures, especially with the easy access to internet and technology. This stance is mainly advocated by HoudamnDZ who claims.

> *"I think we still have to draw a line between adopting the whole culture vs adopting the language, although learning a language is impossible without taking some, if not, most of the culture; however, some Algerians idealise and romanticise English speaking countries and their culture and choose to be identified with their culture instead of their own culture"*.

After having accounted for the visible and the invisible artifacts in the videos, and after having analysed the values that govern these artifacts and tried to attribute meaning for the youtubers' behaviour on YouTube, one can deduce that the Algerian youtubers do not share the same vision or view regarding the cultural representation in their videos. Some of them portray more target culture values, habits and lifestyle as a way to show their awareness and openness to this culture, and to encourage a more sophisticated and civilized lifestyle, however, this does not necessary mean that they completely adopt the target culture and deny their own culture, rather they encourage an ideology of cultural coexistence, in which Algerians can coexist and balance between the to cultures.

While the other category of the Algerian youtubers tend to be more conservative and protective of the Algerian cultural identity, and value the promotion and the popularization of the Algerian cultural heritage in all its dimensions at the international scale. These category of youtubers are quite aware of the marginalization of local cultures in our globalized era, thus

creating cultural content on YouTube would increase intercultural understanding and intercultural communication among YouTube users, as it would also increase the chances for Algeria to be globally known, as many people around the world may not even be aware of its existence.

In line with the previously discussed points, the answer to the second research question *"which culture do the Algerian youtubers portray through their videos"* is that both the source culture and target culture are portrayed in the Algerian youtubers' videos. Despite the fact that some of them managed to escape the influence of globalization and Americanization and rather put focus on portraying an image of the Algerian culture to the foreign audience to be known overseas, others show their influence by the target culture life style and values and portray various target culture artifacts as a way to convey a civilized and modern way of life, but this is not done to show a complete rejection to their own culture as at various chances they claim their Algerian identity.

4.3 English as a Linguistic preference Among Algerian Netizens

Although the emergence of English as linguistic preference in the Algerian virtual linguistic landscape is considered quite a recent tendency, the number of Algerian netizens marking this transition is still increasing. Many youtubers in the conducted interview argue that among the other reasons that motivated them to choose English as the main language of communication in their YouTube channels is their admiration of the language and the pleasure along with the confidence English arouses in them. For example, Razika Bkh claims *"In fact, I love English very much and I feel comfortable when expressing myself through it"*. Similarly, MJ Halliwell Show argues *"I felt it was the medium in which I could express myself best and transmit my ideas the clearest"*. To better show the feeling of confidence the youtubers experience when using English than French, we can also refer to Samy Samos' words *".... So, I don't use French because even though I can speak it well, but it*

just…Personally, it does not work for me, in simpler term, I don't know how to make jokes in French". However, one can claim that this linguistic preference is in a way or another related to globalization and the infinite opportunities English can provide for them, including reaching wider and foreign audience along with creating an internationally valued content.

It has been also referred to in the previous chapter that English offers to the Algerian Youtubers freedom of expression and a total liberty to indulge in any topic they want and to safely discuss controversial issues, this is mainly seen in Adam Darko's videos. In fact, these findings match with the results of Fodil and Hocine's (2019) investigation about the use of English by Algerian Facebookers, in which the researchers stress in the active involvement of female English users in Facebook as a way to escape the constraints of religion and the norms of the Algerian society and express freely their repressed emotions using English.

4.4 English as a Medium for Audience Grabber on YouTube

The language used for communicating videos content on YouTube have a great effect on the popularity of these videos, as it is already mentioned, YouTube is considered as the world's second-largest website that is visited daily by users from all around the globe. As a matter of fact, creating any YouTube content that aims to a global appeal requires the use of English which stands as a lingua franca among the virtual communities of the globe. In addition to content quality of the videos, English is an inevitable medium to assure and boost the wide spread of the content.

It happens that Algerian Youtubers, as any other youtubers in the world take profit of the prestigious status English enjoys world widely not only to circulate their business on YouTube, but also to circulate their ideas, identity and culture. In the conducted interview, the majority of the Algerian youtubers claim using English mainly to attract a wider and foreign audience to transmit for them a certain image and attitude about the Algerian society and the Algerian culture. This view is claimed by Youtubers like Adam Darko who argues *"I always*

wanted to reach the Anglophone audience to introduce them to Algeria". In similar vein, Frod Bk argues *"the reason why my content appeals for an international audience is to give the world a good image about us"*. However, one can say that although English is plainly adopted in platforms like YouTube and Facebook (Fodil and Hocine, 2019), it is pretty far to be identified as a lingua Franca among Algerian netizens as the linguistic diversity of Algeria is also reflected in the virtual context.

Our results match with the ones obtain in Attab's master dissertation (2019) that investigates "the presence of English in the Algerian Media Sphere: The Case of The Radio Algeria International" and which also focus on the Algerian journalists' choice of the English language to deliver news to the international audience about Algerian's inside and outside affaires and to raise the image of Algeria abroad and at the international scale. The same thing is done by the Algerian Youtubers, but with special focus on portraying the Algerian Society and Culture to the global audience.

4.5 Forecasting the Future Status of English in Algeria

4.5.1 Youtubers' Perceptions and Attitudes Towards the Position English Holds in the Digital Context

As mentioned in the previous chapter, the use of English in Algeria is inexorably increasing (Fodil and Hocine, 2019). This is manifested through its intrusion to platforms like Facebook and YouTube used by Algerian netizens. As a matter of fact, this linguistic transition operated by Algerian netizens in such platforms may be explained by the fact that Algerians, do not live in an environment which allows them direct access to real spoken or written English except at school or through the screens of their computers (ibid.).

Accordingly, in the interview conducted with the Algerian youtubers, the latter were asked to give their vision regarding the current status that English occupies in the digital context among Algerian netizens. The results reveal that almost all the youtubers maintain

optimist views and a positive attitude regarding the use of English in cyberspace, as they clearly affirmed that the transition of Algerian netizens towards English in the digital context is progressively increasing. Youtubers like HoudamnDZ argue that English is receiving much attention of the Algerian netizens in these recent years, and this is manifested in the English comments they leave on social media, English posts on platform like Facebook and Instagram. In fact, one of them, Adam Darko, stresses the spread of English in Algeria, mainly in the digital context, by suggesting that *"English is slowly becoming the new French in Algeria"*.

This stance shows the youtubers' positive attitude toward the spread of English in Algeria, and even goes far to claim that there are higher chances for the elimination of French in favour of English. This because of the infinite benefits English could offer to Algerians such as a global exposure in various domains including education, business, media, etc. Indeed, many of the interviewed youtubers do claim that an important factor that favours the learning, the use and the spread of English among Algerian netizens and all Algerians in general is the fact that it is less traumatizing than French, in the sense that it is not the language of the colonizer and Algerians are not forced to learn it or use it.

Still, it is gaining much appreciation among them because of its international status and because of the peaceful communication it encourages among Algerians, as it is claimed by the youtuber Frod Bk *"Algerians generally have a positive image about English, when an Algerian speaks in English, no one will dare to say that he is racist as it is the case with Arabic and Tamazight in Algeria"*. Thus, the present findings can be added to those obtained in Belmihoub's (2012) work entitled *"A Framework for the Study of the Spread of English in Algeria: A Peaceful Transition for a Better Linguistic Environment"* in which he indicates the crucial role English plays in promoting sociolinguistic peace in Algeria.

Other youtubers consider that the use of English on platforms like YouTube is lacking and this is mainly shown in the negative feedback the Algerian audience provide to these

Youtubers on their channels. In fact, many Youtubers confess receiving complaints regarding their choice of language, and some of them like HoudamnDZ, Thrifty Luna, Sara Glow and Her Messy Head argue that they used to be strongly criticized for speaking in English and not in their mother tongue considering them as being pretentious and ignorant of their Algerian identity. In addition to that, even though youtubers like MJ Halliwell Show, Razika Bkh, BeautyByRaja and Samy Samos deny receiving any criticisms or offensive comments from their Algerian audience, however, they often leave comments where they kindly require them to switch either to French or Arabic. As a result, many of these youtubers acknowledge using translation subtitles in their videos as a helpful tip for this category of their followers.

As a matter of fact, although the majority of the Algerian Youtubers hold optimistic views regarding the use and the spread of English in Algeria and among Algerian netizens, as well as take the initiative to promote its use through their English videos on YouTube. However, some Algerians do not welcome its use in platform like YouTube. This category of Algerians seems to be protective and view that these Youtubers need to be identified and recognized by the foreign viewer with their mother tongue, that is Derdja, and also need to represent Algeria by uploading videos in Derdja because this language is part of their Algerian identity.

4.5.2 English Challenging the Place of French in Algeria

It is already stated in the literature review that Algeria is already known for its rich and diverse linguistic repertoire. Through history, one can notice the persistent dominance of Arabic, French and Berber in the Algerian linguistic repertoire. According to Benrabah (1995), the government went through a policy of Arabization, which marginalized the Berber language for years, and tried to get rid of the French language. In fact, Benrabah (2013) mentions three indicators that led to the decline of French.

> The first is the spread of Arabic monolingualism through Arabization. Secondly, Unlike English, French remains irredeemably tainted by its colonial provenance. Third, in contrast to the Algerian religio-conservatives' ideologically motivated decision to impose English from above, a growing number of Algerians, who do not let ideology get in the way of making a living, feel that Arabic monolingualism, Berber-French and Arabic-French bilingualism are not enough (cited in Fodil, 2017).

The above quoted passage explains the decline of French and the start of the demand for English in the Algerian linguistic scenery. The concept of *Arabization* spread by the Algerian authorities precipitated the decline of French which became considered as the language of the colonizer. Thus, English started making its way in the Algerian territory and continued its progressive increase. The question to be raised in relation to the present investigation are twofold: What does this linguistic transition among Algerian Youtubers reveal about the future status of English? And may this lead English to challenge the position of French in Algeria in the long run?

Through the results obtained from the conducted interview, we came to the conclusion that the majority of the youtubers' answers to this question are positive. From the standpoint of the youtubers, English has already started to challenge French. Many of them state that this process is already on, as we notice the need to use it in many domains. In fact, these youtubers view that among the strong factors that stand as an evidence for the spread of English in Algeria is its use by Algerian netizens. They view that social media and platforms like Facebook and YouTube are convenient virtual spaces where Algerians can express their feelings and deepest thoughts in any language they want or any medium they feel better transmits their ideas, and the fact of seeing Algerian netizens leaning towards English rather their mother tongue or French. This shows the Algerian's interest and appreciation of this language. In fact, it is important to note that what clearly shows the Algerians' interest and admiration of the language, is the fact that only two Youtubers (Her Messy Head and Thrifty Luna) affirm that they chose English as their speciality at university, whereas the rest of the youtubers claim having studied other specialties such as journalism, law, French, etc. Yet,

although they didn't have the chance to choose English as their specialty at university, they developed a deep interest and appreciation of the language, and this also shows their awareness to the global status of English.

In addition to that, it is already mentioned that the youtubers consider that the majority of Algerians do not associate any negative image or attitude to this language as is the case with Arabic, French or Tamazight. In other words, the history of Algeria has witnessed many conflicts between Algerians Arab speakers and Algerians Berber speakers, attributing many negative notions for both languages such as racism, rejection, dictatorship, associated especially for the Arabization process, also this negative image is attributed as well to French, which is often perceived as the language of the colonizer and which is associated with trauma, war and violence. As a result, English is not perceived as the language of the colonizer or a language that promotes racism, but rather it is more associated with prestige, globalization and modernity, and a language that promotes peace and unification, thus for them, all these factors favours the dominance of English over French.

As a matter of fact, almost all the Youtubers predict that English will probably surpass French in the coming years. For Example, Adam Darko argues *"It's interesting how fast it's spreading and almost becoming the "new French", I predicted and still do that English may replace French in the next 10 years, I'm sure it will, it's only a matter of time"*. Another view expressed by Djamel Mrah, considers that the replacement of French by English is an inevitable process, he claims *"English is the future of Algeria, if we want tomorrow Algeria to be on the greatest countries for tourism, and to be recognized for its cultural diversity, we must learn and master it, and share our culture to others, not in Chinese, not in Spanish, nor in Arabic , but in "ENGLISH".* As a result, these views go in tune with Benrabah's prediction in which he claims, *"If a language would ever replace French in Algeria, that language would be English and not Arabic"* (cited in Fodil, 2017).

Accordingly, it is worth mentioning that some Algerian Youtubers such as Razika Bkh, MJ Halliwell Show consider that the spread of English among Algerian netizens and in many other domains in Algeria is a fact that cannot be refuted, and the need to communicate through it is inevitable, however, they view that it is impossible to erase every trace of the French language, which for years held and still hold the position of the first foreign language in Algeria. In this regard, Razika Bk states.

> *We cannot deny the fact that recently, many Algerians are joining more English to their lives, and things have radically changed over the past ten years, from no use of English at all, to people incorporating it in their daily lives and to Algerian youtubers sharing their everyday life and ideas in English, however, the possibility of eliminating French and replacing it with English is quite a difficult process when we think about all the Algerians who do not master the language.*

The Youtuber also spotlight on the fact that, Algeria, being a former colony of France, has facilitated the use and the learning of French among Algerians, the proof is we find many Algerians of the old generation speaking fluently French and are able to read and understand administration papers written in French, however, the youtuber considers the possibility of imposing English as the first foreign language in Algeria would be as she claims *"a total chaos, because the transition will serve only the new generation of Algerians who have access to internet and social Media"*.

Another different view is expressed by MJ Halliwell Show, who considers that the replacement of French with English in Algeria may disvalue the richness of the Algerian linguistic repertoire. Thus, he argues *"I'm against replacing French with English, because we have the chance to be trilingual, so for me both of them should be valued and learnt"*. In fact, one can say that this youtuber shares Belmihoub's (2017) view in his work "English in a multilingual Algeria" where he refers to an equal co-existence of both English and French in the Algerian linguistic repertoire. Indeed, Belmihoub contends that *"despite the lingering presence and the Francophonie's attempts to resist English and survive as a powerful lingua*

Franca in the 21 century, English is fast-growing in Algeria and its growth does not have to be mutually exclusive with that of French".

Moreover, as it is already stated, what makes these youtubers exclude the possibility of English surpassing French, is the fact that many Algerian Youtubers were honoured as the best Algerian Youtubers of Algeria in the Algerian YouTube awards Festival (2019), and remarkably none of them speaks English in their channels, but rather speak either Derdja or French. Examples of these Youtubers are DZ Joker (Derdja user), Shirine Boutella (French and Derdja user), Zanga Crazy (Derdja user), Amira Ria (Derdja user). This what led the Youtuber HoudamnDZ to state *"Actually, speaking in our native language or even French performs much better in Algeria and speaking in English performs much better outside Algeria"*. This what leads us to state that adopting English as a lingua among Algerian netizens in general is quite a far process, as the linguistic diversity of Algeria is also reflected in the Algerian virtual spaces.

However, we can note that the majority of the youtubers predict a flourishing status for English in Algeria, especially with the recent proposal suggested by the minister of higher Education to replace French by English in the Algerian universities, imposing it as the language of instruction and the language used in scientific research domains, as well as imposing it as a main subject to be taught starting from primary school, along with French (Ghanmi, 2019). Henceforth, the matter of replacing French by English is today's major actuality.

As a matter of fact, Different national surveys are conducted in relation to this matter. As an illustration, the study by the CNN in 2016 shows that 96% of Algerian voters (making up 7951) are in favour of replacing the French language by English (CNN Arabic, 2016). In addition, a survey conducted by Al-Arab newspaper reveals that 88.1% of Algerian voters believe that English deserves to be the first foreign language in Algeria after Arabic. As a

result, all these statistics somehow assert the domination of English over French in Algeria (Sasapost, 2017). As a result, it is important to note that although this new language policy is still debateable and theoretical, the majority of the youtubers consider it as a remarkable step toward the domination of English in Algeria, but still they consider that the results could not be fruitful until this new language policy is put into practice.

As it was mentioned in the literature review, English is gaining a remarkable position in Algeria in various domains such as Business, art, Media, Internet, etc. In fact, it is also worthy to spotlight on the fact that English recently started to gain a powerful position in the Algerian protest, *Hirak*, started on February 2019, where one can see the manifestation of English in the different Algerians' slogans written in English to express their desire for new government and political restoration. Fodil (2019) who investigates this issue in his article entitled *"How English Changes the Algerian Linguistic Landscape"* shows that the use of English in the Hirak movement by Algerians was intentional. The demonstrators use English to get their voice heard and to be more visible internationally, as well as to express their desire to be part of the globalized world. In this case, one can say that the Hirak protestors share almost the same motives with the Algerian Youtubers toward the use of this language.

Accordingly, the results obtained in this research go hand in hand with the conclusion reached by Belmihoub (2017) in his work *"English in Multilingual Algeria"* which shows Algerians' desire to maintain interpersonal relationships by engaging in discussion in English Facebook groups, as well as leaving some English comments on some English videos uploaded by Algerians youths, as way to convey prestige, high social status and modernization. We can say that we have also reached the same results demonstrated in Fodil and Hocine's (2019) article *"Algerian Facebookers Prefer English*", which shows an increasing number of English Facebook groups created by Algerian netizens, to express their deepest thought, feelings, as well as share their culture, social values with foreign English

Facebook users. As it is the case in our research, this article also shows the crucial role English plays in guaranteeing the freedom of expression for Algerian Females, and in the case of our research the Algerian LGBT community. English permits for this category of Algerians to escape the constraints and the norms of the Algerian society and to freely discuss tabooed issues such as homosexuality.

The third part of this research has answered the last question of our investigation which is: What does the linguistic transition among Algerian Youtubers reveal about the future Status of English in Algeria? And may this lead English to challenge the status of French in Algeria in the long run? As an answer to this question, we can conclude by saying that the intrusion of English to YouTube and its use among Algerian YouTube users stands as a solid evidence of the spread and the flourishment of English in Algeria. Indeed, this tendency of using it by Algerian youtubers will probably assure a progressive spread for English among Algerians, especially the young generation, who are always active followers of youtubers' videos and vlogs and who adopt almost the majority of their lifestyle and behaviours. Indeed, one can say that although many Algerian Youtubers express their desire for the ascendency of English through their English videos, still some Algerians do not welcome this transition, a fact which is clearly recognized in the negative feedback some of the Youtubers receive from their Algerian audience.

Conclusion

This chapter has discussed the findings reached by the present study, with the purpose to provide answers to the research questions. The first section has been devoted to the discussion of the motivating factors that led the Algerian youtubers to use English as the main language of communication in their channels, spotting light on the nature of their motivation under the theoretical framework of Self-determination Theory proposed by Ryan and Deci (2000). The research has identified various factors including both the intrinsic and extrinsic

factors. Among the extrinsic factors, we can mention portraying an image of the Algerian culture, the Algerian social norms, values, and beliefs and introducing them to the foreign audience, as we can also mention the youtubers' desire to be internationally recognized and to be part of the globalized world. As for the intrinsic factors, we can refer to the pleasure and the confidence experienced by the youtubers' use of this language. The second section, for its part, has discussed the type of culture portrayed in the Algerian Youtubers videos in relation to Schein's Model of Organizational Culture (1985). The results have revealed that both the source and the target culture are portrayed in the videos. Finally, the third section, has accounted for the foreseeable status of English in Algeria. The findings have shown that the use of English is progressively increasing in the digital context, which shows Algerians' netizens desire for English to replace French.

General Conclusion

General Conclusion

The present dissertation has investigated the manifestation of English in Algerians' Youtubers channels, focusing on a corpus constituted of 30 videos selected randomly from the youtubers' channels. As presented in the previous chapters, the research has sought to attain three main objectives. The first objective has consisted in identifying the motivating factors that led the Algerian Youtubers to choose English as the main language of communication in their YouTube channels, as well as accounting for the nature of their motivation. The second objective has intended to identify the type of culture portrayed in the Algerian youtubers' videos, through analysing the different cultural artefacts and values portrayed in the videos. Finally, the third objective has aimed to explore the place English is occupying in Algeria, mainly in the digital context, and forecast the foreseeable status of this foreign language in Algeria. In order to achieve such aims, we have resorted to two main theoretical frameworks. The first is The Self-Determination theory (2000) proposed by Ryan and Deci, which is used to identify the youtubers' motivations, as well as a qualitative content analysis of the youtubers' videos relying on Schein's Model of Organizational culture, focusing mainly on the artifacts and values levels that has permitted us to explore the type of culture portrayed in the Youtubers' videos.

In order to attain the previously stated objectives, the present research has relied on two types of data. It has relied on 30 videos selected randomly from the YouTube channels of the Algerian youtubers as the main corpus which has been supplemented by an online semi-structured interview conducted with the same Algerian youtubers and used as a complementary set of data. On the basis of QCA, we have analysed the content of the 30 videos and the responses obtained from the interview. To explain more, the analysis of the data has been divided into two main parts. The first part has considered the analysis of the videos' cultural findings witch itself has been divided into two main categories for analysing culture, Artifacts

and creations, as well as values. At the level of Artifacts and creations, the research has sorted out the cultural artifacts and creations portrayed in the videos. After that, at the level of values, we have tried to decipher the meanings of the collected artifacts by delving into the values associated with the portrayed artifacts to advance an understanding of the type of culture Algerian Youtubers transmit in through their videos. The second part, in its turn, has consisted in the analysis obtained from the interview conducted with the 13 Algerian Youtubers.

The results displayed in chapter three and the discussion presented in chapter four have shown that English is gaining an appreciable place among Algerian Youtubers who take the advantage of both the prestigious status that English enjoys worldwide and the easy access various content YouTube assures to its visitors from all parts of the world, which facilitates the wide circulation of their content and ideas. As it has been discussed in the previous chapters, Algerian youtubers are both intrinsically and extrinsically motivated to use English in their YouTube channels. Among the intrinsic motivating factors, one can mention the youtubers' inherent preference and admiration to the language, as well as the feeling of pleasure and confidence the Youtubers experience when speaking in English in their YouTube channels. As for the extrinsic motivation, we can refer to youtubers' desire for their content to be globally watched and circulated, as well as convey a certain civilized, prestigious and modernized lifestyle, in addition to their desire to be part of the globalized world, along with introducing the Algerian culture, social values, norms and beliefs to the foreign audience. Therefore, this leads to the confirmation of the first research hypothesis, suggesting that the desire to reach a wide and a global audience, as well as to be part of the globalized world are the main factors that motivate the Algerian youtubers to adopt English as the main language of communication in their channels.

Moreover, the results of the present research have also shown the influence of American cultural values and lifestyle on some youtubers' behaviours that are portrayed in the videos. As

it has been already discussed, this influence is mainly clear in the Youtubers' dress code (disguising in American movies characters), adopting some of the target culture rituals and celebration, such as Halloween, the New year's gifts, etc. In addition, we can notice the spread of American values and behaviours in the imitation of some Algerian youtubers to their way of speaking and the use of rude language and slang words, that are promoted mainly by Hollywood movies. However, as it is said before, the other category of Algerian Youtubers managed to keep away from the effects of globalization, and rather spotlight in their videos content on portraying the Algerian culture, including its food heritage, old architecture, Algerians' rural life, the Algerian social values, lifestyle, norms, and traits, etc. This leads to the disconfirmation of the second research hypothesis, which contends that Algerian youtubers solely portray the Algerian culture through their videos.

Furthermore, the results of the present research have demonstrated that English is quickly gaining ground in the digital context at the expense of other languages. In addition to that, its presence in the Algerian youtubers' channels provide a solid proof for the Algerians' appreciation to the language and their desire and need for English to be the first foreign language in Algeria, because of their awareness of the prestigious and international status English enjoys in the world, and the infinite global opportunities English can provide for them. As a result, the majority of the youtubers are optimistic regarding the future status of English in Algeria, and joins the views of researcher like Benrabah and Belmihoub by predicting that English is the future of Algeria, and that it is slowly becoming the *"The New French"*, because of its active manifestation in various domains in Algeria. It may be enlightening at this point to confirm the third research hypothesis which suggests that this new linguistic tendency shows Algerian youtubers' promotion of English to be the first foreign language in Algeria, and the transition toward English in the digital context will accentuates the threat of its domination over French in the long run in Algeria. Despite the fact that small minority of the Algerian youtubers

are quite not sure of the future domination of English in Algeria, because of the protective category of Algerians who provide negative feedback to the youtubers regarding the language choice of their channels, still, they consider the growing number of Algerian netizens who use it in virtual spaces is a reassuring fact for the welcoming of Algerians to this language.

Roughly speaking, this study has demonstrated the way English is making its path into the Algerian virtual linguistic landscape focusing on its presence in the YouTube platform and its use among the Algerian Youtubers. Therefore, the results of the present research can be added to those of the previous research conducted in this field of the presence of English in the Algerian Linguistic Landscape such as Fodil and Hocine (2019), Belmihoub (2017), Sidhoum (2016), Attab (2019) and others, as all of them affirm that English is gaining a foothold in the Algerian territory at large.

To conclude, the present work is an extension of the previous research conducted on the LL by the previously mentioned researchers. Therefore, on our part, we have followed their lead and attempted to provide some insights and recommendations for further research in the Algerian LL. As it can be noted, one of the limitations of the present research is that it only relies on 30 videos as the main corpus, therefore, the future researchers who would be interested in this field of research can widen the corpus and include more Algerian Youtubers who use English in their channels, as they can also conduct a YouTube content analysis of the comments section to get further insight about Algerians attitude and perceptions toward this linguistic switch in the Algerian Youtubers channels. In addition to that, the future researchers can also conduct a semiotic analysis of the video's titles, in order to explore the messages and ideologies the Youtubers try to convey.

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Appendices

The Semi-Structured Interview with the Algerian Youtubers

This interview is part of an academic research conducted for the sake of explaining the use of English by Algerian Youtubers. To achieve this academic objective, you are kindly requested to answer the following questions. We assure you that the data to be obtained from the interview will serve only our academic purpose. Therefore, we promise that all the information you provide(will be treated in the strictest confidence, as we kindly ask for your permission to select some of your videos to be analysed to fulfil the aim of our research.

Thank you for your collaboration and for accepting to take part in our research.

Interview questions:

Section one: Motivation to upload videos and vlogs in English

1. How long have you been uploading videos on YouTube in English?

2.What are the factors that motivated you to start a YouTube channel in English?

3.What is the specific audience you intend to reach through your English videos or vlogs?

4. Do you use English in your YouTube channel because: (you can tick more than one answer)

a) It is the lingua franca of almost all online communication in cyberspace, thus you feel you should follow the same stream.

b) Because you have studied it as your specialty at University and you feel you should show your mastery of the language and produce something useful by using it

c) Because you want to reach a wider audience, especially the English-speaking community

d) You enjoy speaking it and you feel more confident when expressing yourself in English

e) Because you want to go with the flow of modernity and globlization

f) I use it for the pleasure I experience in discovering my capacities in communicating my ideas using such International language.

Section two: Predictions and perceptions about the future position of English in Algeria

1. Do you receive any complaints from the part of your Algerian audience concerning the choice of the language of your channel?

2. Do you think that English permits you to have a wider audience on YouTube than the French language? If yes, in which way?

3. Do you think that uploading videos in English can help promoting the spread of English In Algeria?

4. Do you agree that mastering English is an Important factor for being a qualified Youtuber in Algeria? If yes, how?

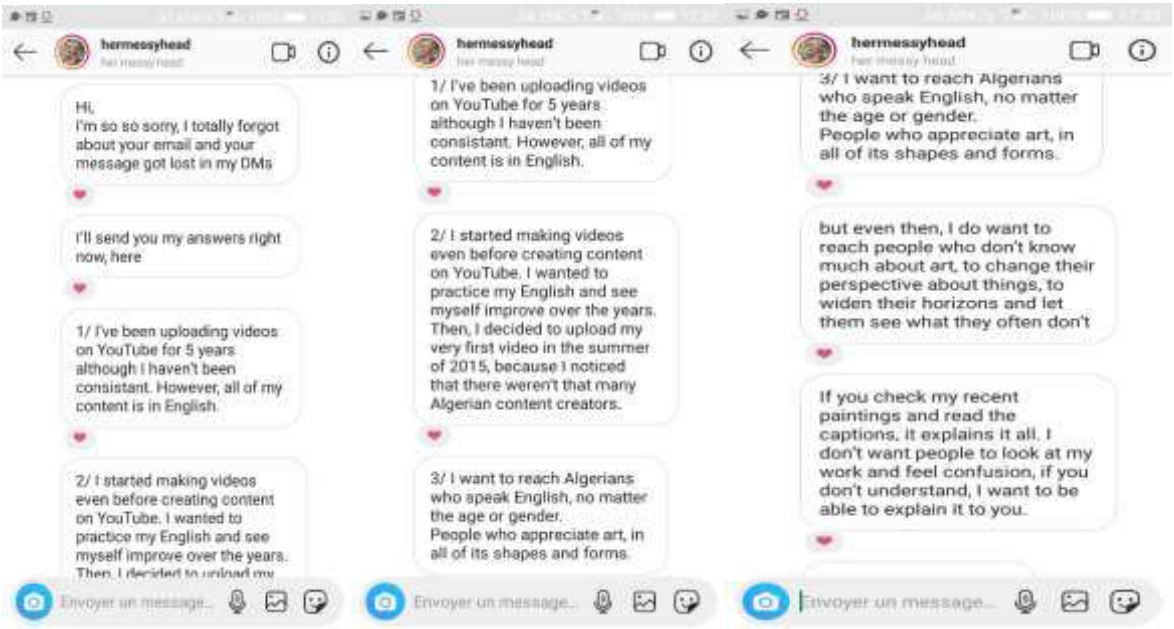
5. What do you think about the place English is occupying among Algerian netizens, particularly among YouTube users?

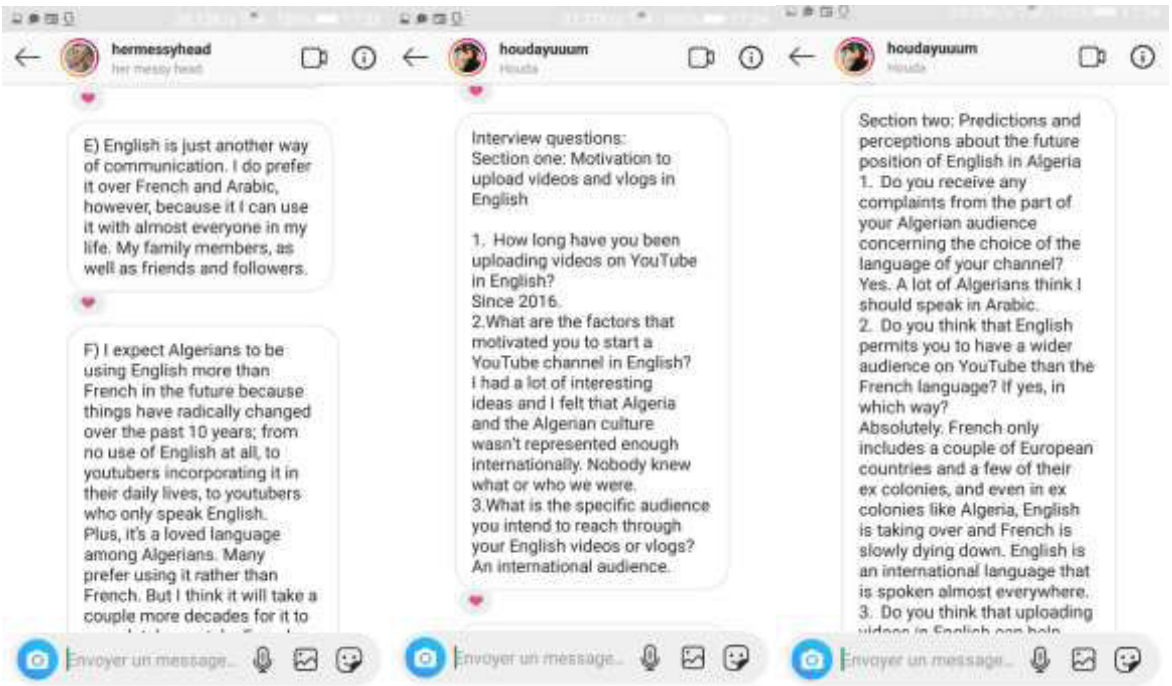
6. Do you expect that Algerian netizens will be using more English than French on Social Media, and English may exceed French in Algeria in the long run?

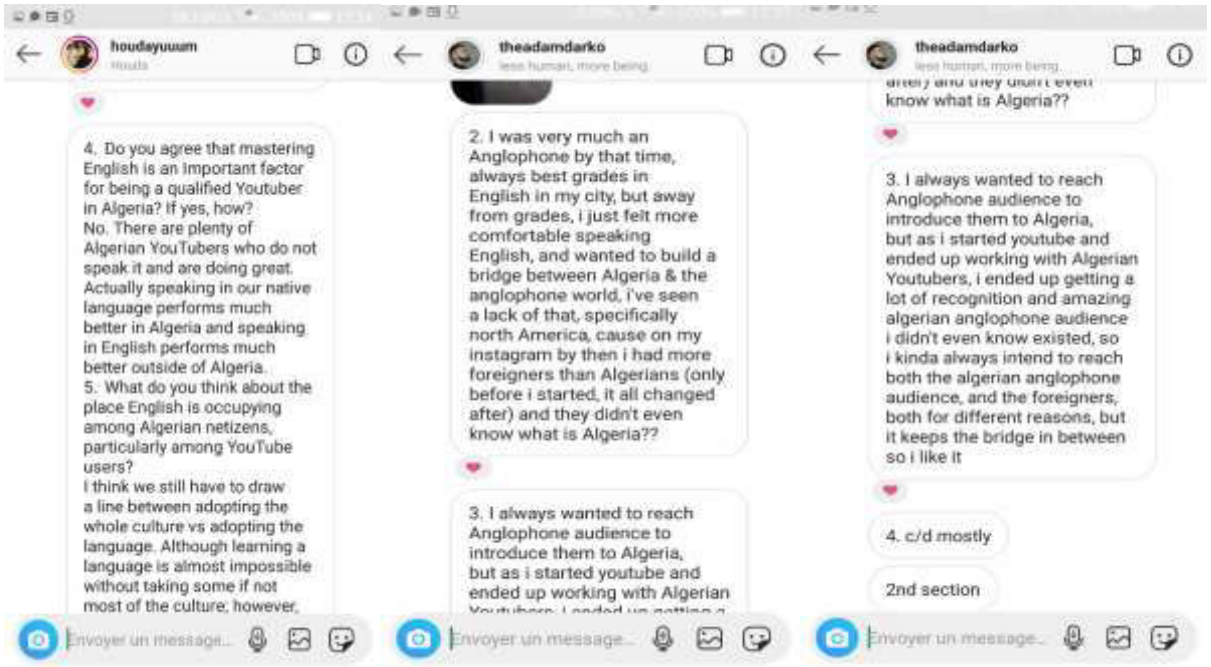
Note: Please feel free to add any comments or remarks that may help this study.

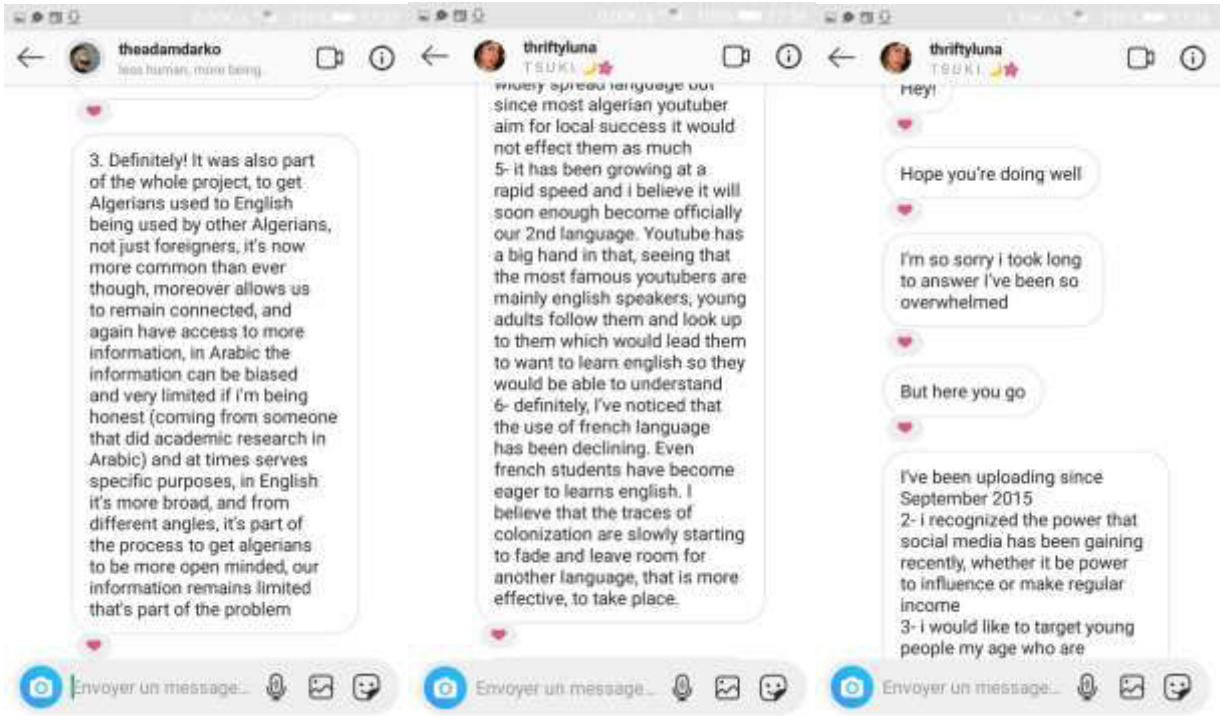
Thank you

Some Screenshots of Instagram Conversations with the Algerian Youtubers






houdayuuum
4. Do you agree that mastering English is an important factor for being a qualified Youtuber in Algeria? If yes, how?
No. There are plenty of Algerian YouTubers who do not speak it and are doing great. Actually speaking in our native language performs much better in Algeria and speaking in English performs much better outside of Algeria.
5. What do you think about the place English is occupying among Algerian netizens, particularly among YouTube users?
I think we still have to draw a line between adopting the whole culture vs adopting the language. Although learning a language is almost impossible without taking some if not most of the culture; however,
Envoyer un message...
theadamdarko
2. I was very much an Anglophone by that time, always best grades in English in my city, but away from grades, i just felt more comfortable speaking English, and wanted to build a bridge between Algeria & the anglophone world, i've seen a lack of that, specifically north America, cause on my instagram by then i had more foreigners than Algerians (only before i started, it all changed after) and they didn't even know what is Algeria??
3. I always wanted to reach Anglophone audience to introduce them to Algeria, but as i started youtube and ended up working with Algerian
Envoyer un message...
theadamdarko
know what is Algeria??
3. I always wanted to reach Anglophone audience to introduce them to Algeria, but as i started youtube and ended up working with Algerian Youtubers, i ended up getting a lot of recognition and amazing algerian anglophone audience i didn't even know existed, so i kinda always intend to reach both the algerian anglophone audience, and the foreigners, both for different reasons, but it keeps the bridge in between so i like it
4. c/d mostly
2nd section
Envoyer un message...


theadamdarko
3. Definitely! It was also part of the whole project, to get Algerians used to English being used by other Algerians, not just foreigners, it's now more common than ever though, moreover allows us to remain connected, and again have access to more information, in Arabic the information can be biased and very limited if i'm being honest (coming from someone that did academic research in Arabic) and at times serves specific purposes, in English it's more broad, and from different angles, it's part of the process to get algerians to be more open minded, our information remains limited that's part of the problem
Envoyer un message...
thriftyluna
TSUKI
since most algerian youtuber aim for local success it would not effect them as much
5- it has been growing at a rapid speed and i believe it will soon enough become officially our 2nd language. Youtube has a big hand in that, seeing that the most famous youtubers are mainly english speakers, young adults follow them and look up to them which would lead them to want to learn english so they would be able to understand
6- definitely, I've noticed that the use of french language has been declining. Even french students have become eager to learns english. I believe that the traces of colonization are slowly starting to fade and leave room for another language, that is more effective, to take place.
Envoyer un message...
thriftyluna
TSUKI
Hey!
Hope you're doing well
I'm so sorry i took long to answer I've been so overwhelmed
But here you go
I've been uploading since September 2015
2- i recognized the power that social media has been gaining recently, whether it be power to influence or make regular income
3- i would like to target young people my age who are
Envoyer un message...

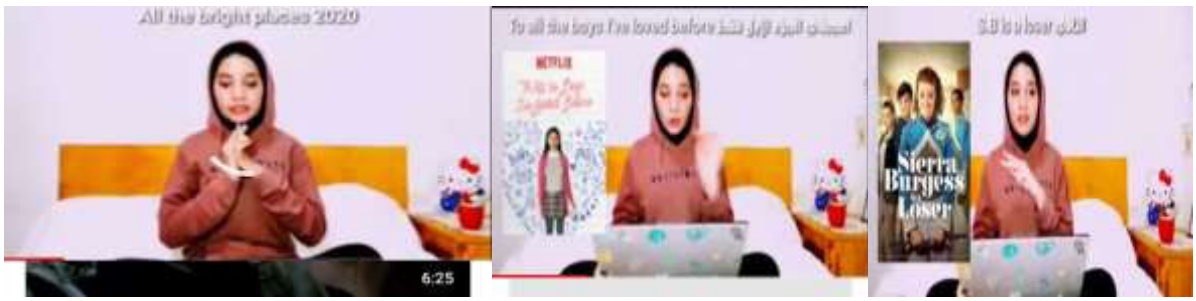
Some Screenshots Taken from The Algerian Youtubers Videos and Vlogs

#2 Eating from
the Pan

Tall
Twil (A)
MAALICH

POP ROCKS
HERSHEY'S
TOP IT OFF WITH A PURPLISH LIPPIE

"ARA" I'M ACTUALLY NOT SURE IT'S FROM 3ASSIMA"
"HAW CHTAHOU"
"HAW CHTAHOU"


All the bright places 2020
6:25
NETFLIX
Sierra Burgess is a Loser