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	<p>RESEARCH ARTICLE </p>	
	<h1 style="text-align: center;">New Media and the Erosion of Linguistic Security in Algeria: Historical Legacies, Digital Globalization, and the Reconfiguration of National Linguistic Identity</h1>	
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<p><b>Keywords</b></p>	<p>Linguistic security; New media; Digital globalization; Language and identity; Francization; Linguistic hybridization; Algeria</p>	
<p><b>Abstract</b> This article examines the phenomenon of linguistic security breaches in Algeria within the context of new media and digital communication technologies, situating the issue at the intersection of historical colonial legacies and contemporary processes of globalization. Linguistic security, understood as a core dimension of cultural and identity security, represents a fundamental pillar of national cohesion and symbolic sovereignty. In the Algerian case, this security has been historically undermined by French colonial linguistic policies that systematically promoted Francization, marginalized Classical Arabic, and sought to restructure cultural identity through education and administrative dominance. Building on this historical foundation, the study argues that new media platforms—particularly social networking sites—have become a renewed and accelerated mechanism for reproducing and reshaping colonial linguistic patterns in the postcolonial era. Through informal digital practices, hybrid linguistic expressions, and the dominance of colloquial and foreign-language mixtures, new media contribute to the erosion of Classical Arabic and the normalization of fragmented linguistic forms. This emerging linguistic reality neither fully aligns with national language norms nor preserves a coherent cultural identity, thereby posing a structural threat to linguistic security. Using a descriptive-analytical approach grounded in political sociology, the article conceptualizes linguistic security as an integral component of social and identity security. It highlights the role of power, cultural hegemony, and symbolic domination in shaping language practices across historical and digital spaces. The study concludes that safeguarding linguistic security in Algeria requires a multidimensional strategy that combines legal protection, cultural awareness, educational reform, and responsible media governance, while reaffirming Classical Arabic as a central marker of national identity within an increasingly globalized digital environment.</p>		
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**Introduction:**

The topic of security enjoys great importance in the fields of social and political sciences. It also expresses peace and relative freedom from need and fear, representing a major value for individuals and states, due to its effects on social tranquility, political stability, the achievement of various accomplishments, and development in different fields.

The concept of security has evolved to include new issues imposed by international developments resulting from historical factors, as well as others stemming from the intensification of the process of globalization. Thus, discourse on security has come to encompass humanitarian, social, and cultural issues that affect individuals and groups through the influences of the local and external environment. Among the most important of these issues are those related to societal and identity security of states within their sovereign borders. In this regard, discussion of cultural, identity, religious, and linguistic security has become one of the most prominent features of the current period, especially with the intensification of globalization and the decline experienced by national identities, as well as the growing cultural dominance driven by the languages of both old and new colonialism. This is in addition to individuals' increasing tendency to learn foreign languages, which has led these languages to compete with, and even combat, the national language.

The concept of linguistic security is considered one of the important components of the elements of social security, as language is the strongest bond among the segments of society, a means of communication among members of the same identity, a symbol of national identity, a tool for intellectual creativity, and a social and elite demand aimed at affirming national sovereignty and linguistic unity. There is no identity without language. Thus, the concept of linguistic security aims at preserving the language in order to preserve identity and protect against dissolution among peoples. In fact, discourse on ensuring linguistic security should start from the idea of the necessity of recognizing the sources of breach or threat to states' linguistic security, with the aim of reaching appropriate mechanisms that enable the preservation and protection of linguistic security. This, in turn, safeguards the elements of building security on the one hand, and repels the elements undermining it on the other.

There is no doubt that Algeria is among these states, as it lives a difficult linguistic reality resulting from the French colonial legacy. French colonialism worked to undermine and breach linguistic security in Algeria through numerous policies aimed at imposing French linguistic dominance (Francization) in Algeria. In addition to this, there are other sources of breach that threaten linguistic security in Algeria, represented in the outcomes of globalization, through new media and communication tools particularly social media platforms—which have recently emerged as a new source threatening linguistic security in Algeria. These platforms have contributed to establishing a linguistic mixture combining colloquial speech with other languages (linguistic jargon), producing a hybrid language that is neither Classical Arabic, nor French, nor a clear colloquial language.

Accordingly, the following question can be posed: How does new media contribute to breaching linguistic security in Algeria? And what are the challenges of securing and ensuring linguistic security in Algeria?

The answer to this question lies through the following axes:

## **1. The Concept of Linguistic Security in Algeria**

### **1.1 Definition of Language:**

Language is a system of conventional sound symbols existing in the minds of a linguistic community, which enables communication among its members, and which the individual acquires by listening to his community.

Language, in its broad sense, is a means of conveying or communicating through expressions used by a human group to transmit messages. Language is composed of units and signs that translate the meaning intended to be conveyed to the other party.

Mahmoud Ahmed Al-Sayyid considers that the concept of language is comprehensive and broad, not limited to spoken language, but also including written language, signs, gestures, and facial expressions that accompany speech behavior.

The concept of “linguistic security” is a compound concept derived from the concepts of security and language. Accordingly, defining this concept is based on the idea of deconstructing it and then reconstructing it in order to arrive at its comprehensive meaning.

### **1.2 Concept of Security:**

The concept of security is defined in different ways, ranging from a traditional concept built relatively around military defense (security from war and invasion), where the state is the referent object, to an expanded meaning in which the

individual is the referent. Ken Booth defines security as being centered on people rather than states, stating: "Security means the absence of threats, and emancipation is the liberation of people (as individuals and groups) from physical human constraints that prevent them from doing what they freely choose to do. War and the threat of war are one of these constraints, along with poverty, poor education, and political oppression. Security and emancipation are two sides of the same coin. Emancipation, not power or order, produces true security. Emancipation, in theory, is security." (Mutimer, 2019)

#### 1.4 Concept of Linguistic Security:

The concept of linguistic security is usually considered synonymous with the concept of linguistic (or language) security, as some use the term "linguistic security," while others use "linguistic safety." Both relate to the issue of language use and its protection through various means. The French term *la sécurité langagière* corresponds to "linguistic security," while *la sécurité linguistique* corresponds to "linguistic safety."

Linguistic security is defined as surrounding the language with a fence of official protection (through sovereign ministerial and administrative decisions) and unofficial protection (through individuals fulfilling their duties toward the language), both moral and tangible, by establishing binding systems and regulations for individuals and institutions. These measures are intended to repel all threats and assaults targeting the security and integrity of the language, whether intentional or unintentional, internal or external. Here emerges the idea of linguistic empowerment, which is defined as a form of linguistic protection by granting the language status and enabling it to exercise its rights in its environment whether among its speakers or non-speakers. It is a type of protection based on its legal status and usage, or in other words, restoring its consideration in its environment and in all its domains so that it may enjoy sovereignty.

Linguistic security is also defined as the condition in which the language itself is secure in its meanings and connotations, secure in its vocabulary, structures, and construction. This includes other dimensions related to confronting various dangers facing the language, such as the predominance of colloquial speech over Classical Arabic in various life activities, as well as the dominance of foreign languages over Arabic in many public and private sector institutions.

Thus, linguistic security in Algeria can be defined as the protection of Algeria linguistic identity from the influences of the external environment, primarily represented by external breaches of the components of linguistic security in Algeria manifested in the successive colonial policies imposed on Algeria, particularly Francization policies as well as protecting linguistic security in Algeria from the effects of new media on the reality of Classical Arabic usage in Algerian society. In addition, this includes granting Classical Arabic its rightful place in various fields and sectors in order to give it its true value.

#### Fourth: The Relationship Between Linguistic Security and National Security

Linguistic security is a fundamental part of national security, because language is an essential pillar of identity and a crucial component of the unity of the nation. Preserving the language is preserving identity and its cultural unity, while neglecting it is neglecting the cultural identity of the nation and threatening one of the pillars of its existence and security.

Language is a repository of knowledge and cultures that distinguish human beings from one another. At the same time, it is an issue of identity, social cohesion, and civilizational heritage. A nation is essentially a linguistic unit, and language is the component of the nation's identity and unity. The essence of the collective identity of any society is culture. Language also represents the emblem of the nation, its culture and civilization; it is the identity of the nation and the vessel that preserves its cultural, intellectual, artistic, and civilizational values and scientific achievements. It reflects its importance and role in human civilization and constitutes the foundation of its formation, the guardian of its memory, and its heritage.

The domination of language over peoples is stronger than any political or military control. Language is culture and unity; those who speak one language form a unified whole bound by strong though invisibilities. Hence, language has always been the primary target of colonizers in their quest to dominate peoples. When a people is cut off from its language, it is cut off from its past.<sup>1</sup>

<sup>1</sup> Shafiq Al-Alawi, Arabic as the Language of Identity: Linguistic Security and Future Awareness, *Al-Athar Journal*, no. 22 (Algeria: Higher School of Teachers, Bouzareah, June 2015), pp. 1-10.

Historical evidence shows that the death of a language usually leads to the death of nations. In other words, weakening a language is one of the practical steps toward weakening identity and the nation. The Phoenician language used by the inhabitants of the eastern Mediterranean coast, the hieroglyphic (ancient Egyptian) language, and the ancient Latin language replaced by modern European languages are clear examples. In this context, UNESCO indicates that a language whose speakers stop using it by 30% is destined to disappear and face extinction and death.

In reality, languages die either because their speakers stop using them, because of the small number of speakers, the death of the majority, the forced abandonment of the language, or the weakness of the nation that uses it and the replacement of the language with a living foreign one.<sup>1</sup>

## 2. Traditional Threats to Linguistic Security in Algeria

Security threats are understood as dangers that pose an immediate risk to the survival and continuity of something. To identify sources of threat, two important steps are required: first, that the state recognizes the existence of the threat; second, that it determines its source. Recognizing sources of threat is an important stage in studying national security data, as it establishes the foundations for dealing with perceived threats. The more comprehensive and accurate the perception of threat sources, the more effective the measures taken to eliminate them. A source that is not perceived will not be taken into account, nor will any measures be taken against it.

The sources of threat or breach of linguistic security in Algeria can be traced back to two main sources: historical threats represented primarily by colonial policies that undermined the Arabic language, and threats related to the impact of new media in breaching and undermining linguistic security in Algeria.

French colonial authorities in Algeria worked to undermine the use of the Arabic language in Algerian society by eliminating, through various means, the components of the Algerian national personality, erasing its culture, and replacing it with French culture. France's objective became transforming Algerian society into a French society, adopting Francization as a method and integration as a goal to achieve its colonial objectives.<sup>2</sup>

France also worked to revive dialects and impose the French language in order to kill Classical Arabic. In this regard, Maurice Wahl stated: "We began by destroying all mosques, zawiyas, and schools that existed before 1830." This statement clearly demonstrates the targeting of Arab-Islamic schools, and consequently the Arabic language, thereby striking Algerian identity and its foundations, as well as attempts to dismantle this identity by creating an atmosphere of mistrust and doubt through special treatment of the Kabyle region.

French educational policy was based on the following principles:

- Refuting and combating Arab identity as a language and culture.
- Spreading the French language across all stages of education, considering it the original language, while Arabic was regarded as a foreign language.
- Casting doubt on Algerian identity whether it is Arab and Islamic of Berber origin or otherwise, with no connection to Arabness and Islam.
- Completely banning the use of Arabic in the official domain, accepting only documents written in French, making those educated in Arabic equivalent to illiterates.
- Prohibiting natives from establishing private schools and institutes that rely on Arabic for instruction, even with their own funds, and requiring Arabic higher education institutions to master French in order to obtain teaching licenses from the French administration.
- The historical factor: represented in the policy of the French colonizer, who employed various means to spread French and eliminate Classical Arabic, leading to the spread of colloquial speech. This is evident in the statements of French rulers, including one who said: "Algeria will not truly become a French kingdom until our language becomes national there, and the task before us is to strive to spread the French language among the natives until it replaces the Arabic dialect currently spoken among them." (Zeitouni, 2013)

<sup>1</sup> Bilal Rabee Al-Badour, "Language as the Fortress and Security of Identity," in *The International Conference: The Role of Education and Media in Achieving the Security of the Arabic Language* (College of Languages and Translation, Naif Arab University for Security Sciences), pp. 1-11.

<sup>2</sup> Luqman Maghraoui, *The Identity Crisis in Algerian Educational Policy*, Master's Thesis in Political Science and International Relations, specialization: Political and Administrative Organization (University of Algiers - Youcef Benkhedda: Faculty of Political Sciences and Media, 2005), p. 18.

- The religious factor: French colonialism sought to erase the Arab-Islamic identity of the Algerian people and eliminate their Islamic religion by combating the Arabic language, because Arabic is the vessel of Islam, and preserving it means preserving Islam and Arabness. Sheikh Al-Bashir Al-Ibrahimi depicts this war by stating: "The problem of Arabness in Algeria is rooted in and caused by French colonialism, which is an open enemy of Arabs, their Arabness, their language, and their religion."

### 3. New Media Threats to Linguistic Security in Algeria

Colonialism, through its linguistic policies and intellectual schemes pursued against the country, is considered a real source of threat to national linguistic security, given its endeavor to impose its language and, subsequently, its culture and values. Algeria continues to suffer to this day from the repercussions of the French colonizer's schemes. Conversely, there are new sources of threat to national linguistic security that are no less dangerous than colonial policies, which can be highlighted as follows:

#### 3.1. Language and National Identity:

It is necessary to address the issue of language and identity and the relationship between them, given that the issue of identity is among the most important issues raised at the international level, especially in light of the changes and transformations resulting from globalization in its various forms. Language is one of the constants of identity and the central element that enables a given group to possess characteristics and features distinct from other groups. This is because language is strongly linked to human identity; it is the vessel that preserves its history and heritage.

In addition, "Smets" considers that language is what gave birth to identity. In this context, identity can be considered a linguistic issue at its roots, and on this basis the phenomenon of identity is understood as a linguistic phenomenon. Language is viewed as a means of preserving identity, which is its basic component, and as an organizer of the way of life of individuals and groups.

#### 3.2. Globalization, New Media, and Their Relationship to Language:

Globalization has played a fundamental role in integrating cultural circles and creating a shared cultural space existing or transcending national cultures by establishing invisible boundaries drawn by global networks with the aim of dominating the economy, tastes, thought, behavior, and others.

Globalization has emerged through several means and contents that have worked to export it, manifested as follows:

**Media:** It is evident that globalization penetrates identities and cultures not through traditional old methods represented by violence and the outbreak of wars (hard power), but rather through ideological, political, and cultural concepts, marginalizing them and replacing them with new concepts (soft power).

**The Internet:** These technologies have enabled the establishment of global communication networks for the exchange of information on a universal scale in a simplified and rapid manner through small and efficient devices (Belka, 2014).

In the context of analyzing globalization, Anthony Giddens considers the globalization of media as a compression of time and space. He also emphasized that new communication media have made it possible to separate place from identity, to leap over cultural and political boundaries, and to reduce feelings of affiliation or belonging to a specific place. He stressed their role in inflating realities based on images and symbols.

Among its manifestations is the threat to identities. Globalization has social dimensions that do not require distinctive belonging on a hereditary basis, but rather ideological expression, interacting with other elements such as religion, language, and heritage. Globalization seeks to connect people to a world of non-nation, non-homeland, and non-state, in order to facilitate the process of alienation it carries out. Through this space, the individual is stripped of his identity, the family of its society, society of its greater nation, and the nation of its human bonds.

As a commentary on this, globalization in its multiple forms has greatly contributed to erasing the mother tongue, which has raised the issue of linguistic security in many states, especially with the invasion of the English language through these new technological means.

#### 3.3. New Media and Linguistic Security:

Modern technological developments have brought about a qualitative shift and a real revolution in the field of communication, leading society to live under a virtual society. This has raised the concern of societies due to the

dangers resulting from it, given the distancing of youth from the real space and genuine interaction toward a virtual space that threatens cultures (Al-Mazzoughi, H. 2015).

The diversity and rapid development of media and communication tools among individuals such as social networking sites, which are in reality nothing but means of social separation have led to a state of profound silence prevailing within the family, especially the Arab family. This is due to the nature of the language used, which is understood only by the internet generation, making it difficult for previous generations to understand or even participate, resulting in a breakdown of communication between generations.

### **3.4. The Issue of Multilingualism in New Media:**

If the Arab linguistic reality in general is characterized by multilingualism and multiple dialects, then the linguistic reality on social networking sites (Facebook) is even more diverse and complex, due to the differences among network users in terms of social affiliation and scientific and cultural orientations.

Viewing the communicative language reality on these networks reveals a mixture of languages and a hybrid of jargons, where Classical Arabic is mixed with colloquial (dialectal) language, along with borrowed foreign languages, not to mention newly introduced strange symbols and signs. Although multilingualism is a phenomenon that appears in spoken language according to the social and cultural characteristics of speakers, the written reality of language used on the network has shown a diversity no less significant than spoken language, for two reasons: Writing is not immune to social influences and interactive aspects of language, and it reflects many forms of linguistic diversity, as seen in pronunciation and oral communication, in what is written on social networks (Dawoud, 2001).

Those who communicate in writing on these networks attempt to mimic the spoken aspect, embodying in writing all the linguistic forms and sounds they think of in their oral performance. They also possess freedom in their communicative choices, focusing more on conveying the message or comment without regard to linguistic aspects.

### **3.5. New Media and Linguistic Abbreviations :**

Developments in modern communication technology have led to a significant knowledge explosion, represented by the vast amount of knowledge in multiple languages and the increasing interest of individuals in using the internet due to the services and information it provides, especially on social networking sites. These sites have purposes and objectives, but they have also harmed the mother tongue and distorted its reputation.

Among the most important of these distortions are linguistic abbreviations, which involve shortening words by deleting letters, leaving only the final letters after deletion, often excluding the first and last letters and omitting the middle letters, depending on the case and the abbreviated word across languages.

These abbreviations are special terms known only to their users on social networking sites. They involve replacing words with symbols and quick relations to achieve writing and convey messages as quickly as possible, lacking linguistic accuracy and standardized markers, and are the product of users' own creation and innovation. This has resulted in Arabic becoming a mixture of Arabic pronunciation written in Latin letters, symbols, and numbers, forming a new language.

These abbreviations have several characteristics, including: Deletion of silent letters: Letters that are not pronounced, such as mais-mai / alors-alor, where the user deletes the letter s.

Shortening the word by keeping the first and last letters: such as salut-slt, bonjour-bnj, and non-nm.

Using and inventing new words: consisting of letters and symbols given specific meanings by users, such as mort de rire - mdr and oh my God - omg.

Mixing letters and numbers: combining letters and numbers in one word, where a number substitutes a letter, such as de rien - dr1 and bonne nuit - bn8.

Letters with phonetic value: replacing letters with others that have the same phonetic value, such as quoi - koi, oui - wi, and c'est - cc.

Expressing emotions: using symbols for joy, sadness, smiles, and others.

Neglect of grammatical and rhetorical rules compared to traditional language : as the language of abbreviations lacks grammatical rules, and those who use it often have deficiencies and a weak level (Khelladi, 2014).

It can be said that virtual communities are characterized by a high degree of decentralization and gradually lead to the dismantling of the traditional concept of identity. The dismantling of identity is not limited to national or ethnic identity, but extends to personal identity, as users often participate under pseudonyms and faces that are not their own, with some having more than one account.

### Conclusion:

Achieving linguistic security in Algeria must be pursued through precise planning that studies the linguistic needs of society and results in a comprehensive language policy applied across all aspects of life, contributing to strengthening linguistic security. This policy should be based on empowering the mother tongue Classical Arabic within society and enabling it across various spheres of life, making it the language of education, encouraging its teaching, and strengthening linguistic consciousness so that individuals take pride in their language. It should also make Arabic an active language in the fields of economy and industry, meaning that there will be no political or economic independence without linguistic independence. Additionally, developing Arabic content on the internet through enhancing programs and operating systems based on Arabic, confronting calls to adopt colloquial language as a language of interaction and study, exerting greater efforts by Arabic language academies to translate and unify scientific and technical terminology, and finally imposing continuous oversight on new media to ensure their commitment and adherence to the national language are all necessary steps.

### Ethical Considerations

This study adheres to established academic and ethical research standards. The research is theoretical and analytical in nature and does not involve human subjects, personal data collection, or experimental procedures. All sources and conceptual frameworks used in the study are properly acknowledged, and the analysis respects principles of academic integrity, objectivity, and cultural sensitivity.

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### Conflict of Interest

The author declares no conflict of interest regarding the publication of this article.

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