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**LINGUISTIC REPRESENTATIONS AND IDENTITY
CONSTRUCTION: ANALYSIS OF THE RELATION
BETWEEN STUDENTS AND FOREIGN LANGUAGES**

The case of the Faculty Art and Humanities of Antananarivo

Department of French Studies and Department of Anglophone Studies

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Famintinana

Tsy zava-baovao intsony ankehitriny ny fifehezana sy ny fitenenana tenim-pirenena maromaro ary mbola misy hatrany ny ady hevitra mahakasika izany eo anivon'ireo firenena mandala sy mampiasa tenim-pirenena hafa ankoatra ny azy. Misy ny tahotra ny amin'ny fahaverezan'ny maha izy ny firenena na ny fiarahamonina iray manoloana ny fandalàna ny teny vahiny. Nandinihana ny fiantraikan'izany indrindra ity asa fikarohana ity. Natao izay hametrahana mazava ny anjara toeran'ny teny vahiny toa ny teny frantsay, ny teny anglisy amin'ny renivohitra toa an'Antananarivo. Fehin-kevitra roa no nifotoran'ny fikarohana. Voalohany dia hevitr'ireo vondrom-piarahamonina amin'ny anjara toeran'ny teny frantsay sy anglisy sy ny fampiasany izany. Faharoa dia ny famakafakana ny mety ho fifandraisana misy eo amin'ny teny vahiny sy ny maha izy ny firenena izay miainga avy amin'ny fanontaniana napetraka.

Ny fomba narahina tamin'ny fikarohana dia niantomboka tamin'ny famakafakana ireo antontan-kevitra efa misy, narahin'ny fanadihadiana izay notontosaina teo amin'ny mpianatry ny anjery manontolo eto Antananarivo fakioliten'ny Teny aman-tSoratra ary Siansa maha Olona sampana « Département d'Etudes Françaises » sy sampana « Département d'Etudes Anglophones. » Takelaka fanadihadiana no nampiasaina tamin'izany.

Ny vokatry fikarohana dia mampisongadina fa misy hatrany ny olana izay entin'ny fampiasana teny vahiny maro, na eo anivon'ny farahamonina na eo amin'ny olona tsirairay avy; ny fifaneraserana amin'ny vondrom-piarahamonina samihafa no mamaritra ny maha izy ny tsirairay; tsy voatery ho tokana ny fomba fiseho'ny maha izy ny tsirairay; ny safidy eo amin'ny teny ampiasaina dia vokatry ny anjara toeran'ireo teny; ny teny ampiasaina dia anisan'ny mandrafitra ny maha izy ny olona; ary ny fampiasana ny teny dia ilaina amin'ny fifaneraserana sy ny fahaizana miara-monina.

Teny manan-danja : Multilinguisme, Représentation linguistique , Langue étrangère (teny vahiny), Identité, Enjeux utilitaires et intégratifs

Résumé

Le multilinguisme est actuellement plus une norme qu'une situation exceptionnelle et les débats sur les langues subsistent toujours dans les pays multilingues. Certains de ces pays craignent une perte de l'identité nationale par l'apprentissage des langues étrangères. L'objet de cette étude porte sur l'impact de la problématique du multilinguisme sur le rapport aux langues et le contact de langues. Une telle étude est importante afin de faire valoir la nécessité des langues étrangères telles que le français et l'anglais dans un milieu urbain comme Antananarivo. Ce projet se concentre sur deux points : d'abord sur la perception des représentations du français et de l'anglais par deux groupes sociaux et ensuite sur l'analyse de la nature de la relation entre langue étrangère et identité à partir des réponses obtenues.

L'approche adoptée pour cette recherche a commencé par une vaste consultation de documents pertinents relatifs à ce sujet suivie d'une recherche pratique. Cette dernière a été effectuée à travers une étude de cas de deux communautés, à savoir des étudiants du département d'études françaises et francophones et d'autres du département d'études anglophones de la Faculté des Lettres et des Sciences Humaines de l'université d'Antananarivo, en utilisant des questionnaires structurés.

Les résultats de cette recherche mettent en exergue que la problématique du multilinguisme existe tant au niveau d'une communauté géographique qu'au niveau individuel ; que l'appartenance à plusieurs groupes sociaux favorise la construction identitaire ; que l'identité est plurielle ; que les langues peuvent jouer dans la construction de cette identité plurielle ; que les choix linguistiques sont influencés par les représentations linguistiques et que les enjeux de l'utilisation d'une langue peuvent être d'ordre utilitaire ou intégratif.

Mots clefs : multilinguisme, représentation linguistique, langue étrangère, identité, enjeux utilitaires et intégratifs

Abstract

Multilingualism is currently more a standard than an exceptional situation and questions on languages always remain in multilingual countries. Some of those countries are apprehensive about a loss of national identity by learning foreign languages. The focus of this research is in the area of the impacts of multilingual issues on the relations to languages and on language contact. Such a study is important in order to value the need of foreign languages such as French and English in an urban area like Antananarivo. This project focuses, first, on how to assess two social groups' representation in the French and English languages and, second, how to explore how foreign languages are related to identity.

The research approach adopted includes an extensive study of relevant literature and the implementation of practical research. The latter was carried out through a case study with two communities, which are the students at the Department of French Studies and at the Department of Anglophones Studies of the Faculty of Arts and Humanities of the University of Antananarivo, using structured questionnaires.

The findings from this research provide evidence that multilingualism is an issue relevant not only to a geographic community but also to an individual; that belonging to different social groups favours the construction of identity; that identity is plural; that language can play a role in the construction of this plural identity; that linguistic choices are influenced by linguistic representation; and that the motivations of employing languages can be categorized as instrumental or integrative.

Keywords: multilingualism, linguistic representation, foreign languages, identity, instrumental and integrative motivations

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INTRODUCTION

Language is one of the features that separate human beings from other living creatures. In general, it is the main tool of human communication. Through the use of language, man is able to communicate and convey meanings through a complex sound system. Most languages around the world are genealogically related. In other words, languages are grouped according to common and shared characteristics. For this reason, linguists and sociolinguists carry out research on them.

In recent years, an emerging strand of sociolinguistic research has been concerned with the Malagasy and the French languages. One of them is the one done by Harii Hasiniaina Priscilla RAVOATRARIVO entitled, *Le Bilinguisme au sein des Centres Locaux d'Echanges Francophones: une Pratique pour la Promotion du Français chez les Elèves en Milieu Rural*. And little attention is given to the English language. If there is research on this language, it often concerns its didactic features as the one done by Miora Niavo ANDRIANOTIAVINARIVONY entitled *The Main Obstacles Encountered by Malagasy Learners of English in Lower Secondary Schools*.

The interest of this research is then to fill the gap in existing research especially in sociolinguistics concerning foreign languages, namely French and English, and their interaction with students. In addition, this research can serve as a resource material for academics aiming to continue their studies in this area. The choice of French and English is justified by the fact that fears are voiced in some circles about the loss of national identity caused by learning foreign languages. As regards Madagascar, questions on languages remain.

Consequently, a major focus of this research will concentrate on the relation to languages especially foreign languages. It is about multilingual issues, particularly on language contact issues and their impact. Indeed, multilingualism is a matter frequently discussed. The appropriate site to carry out this research is the Faculty of Arts and Humanities, mainly in the Department of French Studies and the Department of Anglophone Studies. In those two departments, we can observe an interaction of French and English. Moreover, we can advance that the relation to those languages is better seen in those departments because learners have quasi-permanent contact to them.

The overall aim of this research is to assess the need for the French language and the English language in the socio-economic context of Madagascar. However, in order to assess their values, it is necessary to gain an insight into the interrelation between foreign languages and students' identity. It would be difficult to understand how this interrelation would happen without defining the different phenomena surrounding languages and identities. To understand this interrelation, it is essential to acquire certain analytical and comprehensive understanding of the issues. Two main research vehicles will be exploited to facilitate this study: an in-depth review of relevant literature and the collection and analysis of empirical data.

Consequently, specifically within the context of higher education, the following objectives have been identified as of paramount importance in helping to achieve the aforementioned aim:

- To identify different phenomena which delimit the interrelation between language and identity.
- To critically evaluate strategies and frameworks relevant to the collection of data allowing to analyze the relation between foreign languages and identities.
- To assess students' representations in the French and the English languages.
- To explore how languages are related to identities.

It would be a mistake to view each of the stated objectives as separate. They are necessarily interlinked. Firstly, the identification of the different phenomena which delimit the interrelation between language and identity allows the establishment of the problem of this research. It answers questions such as "in which sociolinguistic context does the issue of the French and the English languages and identity arise?" "Does this sociolinguistic context exist in Madagascar especially in Antananarivo?" When the problem is set, then, we can specifically address issues that are relevant to language and identity, for example, the notion of representation. Defining this objective is useful because without it we will not have bases for assessing students' representations in French and English languages. Finally, due to this evaluation, it would be possible to understand how language can affect identity and how this relation between language and identity would occur.

As a result, this work will be organized in three main parts. In the first part, we will provide background information about this research. Secondly, we will present the methodological framework including research strategy. And finally, we will describe, analyze and synthesize data.

The first part provides background information on the issues of multilingualism. It is also devoted to theoretical bases which are the landmark for this research.

Firstly, we will talk about multilingual issues in general. Secondly, it goes into the language policies in Madagascar and the problem of multilingualism in Antananarivo. Thirdly, we will look into hypothesis of this research. Then, we will discuss about sociolinguistics with a brief overview of linguistics. Next, the notion of representations is presented. And finally, we will see the theory of constructivism and the notion of identity construction.

The second part of this research covers the methodological framework and corpus. It is divided into two chapters.

First, we will present the different research methods namely the literature review, a case study, the sampling techniques, the data collection techniques. Second, we will describe the framework for data analysis and the limitations and the potential problems of this empirical research. Third, we will give a presentation of the sociolinguistic context of Madagascar. Next, we will see French and English through history. Then, we will describe the two objects of this study which are the French and the English languages. Finally, we will talk about the areas of observation. They are the Department of French Studies and the Department of Anglophone Studies.

The third and last part is about the empirical research findings. Firstly, it deals with the relation between languages and the students of the Department of French Studies. Secondly, it examines the relation between languages and the students of Department of Anglophone Studies. Thirdly, it provides representations in French and then in English. Finally, we will discuss about the relation between identity and languages.

PART I: BACKGROUND

CHAPTER 1: PROBLEMS AND HYPOTHESIS

I.1.1. Generality on multilingual issues

Multilingual issues are often discussed by researchers because multilingualism is a widespread situation around the world. Indeed, in many countries, this multilingual context has an impact on language at different levels.

First of all, it can influence a government in the implementation of its language policy. For instance, the Quebec government officially establishes laws and measures for promoting the French language because its sociolinguistic context is a result of a contact between several languages such as English and French. For the European Union, its language policy is to promote linguistic diversity and the learning of languages.

Multilingualism can also have an impact on the system of a language and lead to the creation of a new language as was the case of Creole. For example, Jamaican Creole was developed when African slaves had to create a language to communicate with one another because they could not use their mother tongue. It is mainly influenced by the English language.

Finally, a multilingual situation can influence linguistic practices and linguistic representations. It means that users of languages are holders of a multilingual repertoire. It leads them to use mixed codes and to have perceptions of the languages they use.

I.1.2. Multilingual issues in Madagascar

I.1.2.1. Language policies

As far as Madagascar is concerned, multilingual situations, thus language contact, have existed since the 19th century when French and English missionaries arrived on the island. French and English were used in missionary schools and were gradually introduced into the Malagasy educational system.

During colonization, the language policy was explicit¹: it made French the dominant language. The Malagasy sociolinguistic context was diglossic. French was the official language and was used in administration, education, political discourses. It guaranteed social promotion. Malagasy, on the other hand, was only used between members of the family and reduced to its vernacular role.

After independence, during the first Republic, the language policy changed and bilingualism was promoted. French and Malagasy were proclaimed the official languages. But, this language policy was implicit² because the inequality between the two languages did not change. French remained dominant.

During the second Republic, the authorities made an important change in the Malagasy language policy and established a process of Malagasization. Malagasy became the medium of instruction and the Malagasy culture and civilization were also promoted. Nonetheless, the process of Malagasization failed; French was then reintroduced.

During the third Republic, French became the medium of instruction.

Concerning the English language, before 2002, it was taught like any other subject from the first year of secondary schools, in 6ème. It did not have special status. The aim of English teaching was to enable learners to communicate in English and understand the written and spoken forms of the language. But in 2002, the new government promoted the role of the English language. It was introduced as a subject to be learnt in some public schools at the fourth year of the primary schools, in 8ème. In 2007, the language policy was again changed. English was recognized as an official language beside Malagasy and French. Recently, English has lost its status as official language however there has been a growing interest in learning the language.

All university courses are given in French except for courses in which the subject is another language than French as Rabenoro (1997) noted:

¹ An explicit language policy is a language policy that has a real impact on historical courses of languages and language uses. It means that the government takes decisions in order to achieve specific goals.

² An implicit language policy is a language policy that has no official texts which clearly defines the choices of languages used in a country. It means that the functions of languages in a society are not recognized by the government or that the government is not conscious of the stakes of the language.

“Le français est la principale langue des activités intellectuelles scientifiques et techniques loin devant le malgache, et malgré l’émergence encore faible de l’anglais”³.

I.1.2.2. Multilingualism in Antananarivo

In a city like Antananarivo, the problem of language contact is a big challenge for the speakers and the learners of languages. They are exposed to different languages in different situations. In parliamentary debates as well as at ministerial meetings, Malagasy and French are used. In court, two languages are allowed: Malagasy and French. The public service privileges Malagasy language in terms of oral communication. As for the administrative documents, French remains the preferred language.

In the field of information, communication and media, Malagasy, French and English are used. The use of those languages is unequal. In the national press, Malagasy is the only one language authorized whereas in the private press, French and even English may be used. The national radio broadcasts in French only a few hours a day. But, many radio stations broadcast in Malagasy, French and English.

In commercial advertisements, French is used; it is also used in job advertisements. Skills in the French language then seem to be the key to success and social promotion. As a result, French holds an important place in the Malagasy society.

However, interest in English has always been high. This language is becoming extremely popular. In Antananarivo, many centres propose the learning of English. We can name ELI (English Language Institute), CNELA (Centre National d’Enseignement de la Langue Anglaise).

From what has been said, we can stress that conflict concerning languages remains. The presence of French and English in Antananarivo implies that linguistic practices are influenced by this language contact. In other words, people have their own perceptions of those two languages.

³ French is the main language of scientific, technical and intellectual activities far beyond the Malagasy language and despite a low emergence of English. (Free translation)

I.1.3. Hypothesis

Hypothesis is the result of the first reflection made by the researcher. It is a supposition that is provisionally accepted in order to interpret certain events or phenomena, and provide guidance for further investigation. In an empirical research, hypothesis concerns the connection between two or several phenomena which can be observed in society.

In this study, the general hypothesis is about how language is related to identity. Through language, people show part of their identity. And the choice of learning a language allows them to construct who they are within society. Language is among one's identity anchor; it contributes to the construction of identity. In other words, languages are used to legitimize, challenge, and negotiate particular identities.

Language is not just an independent element analyzed outside society. Neither is it just a system having internal functioning. It is a social fact having dimensions on which the choice of language depends. Language is a tool of social positioning.

Throughout this research we would like to verify three specific hypotheses:

- The choice of learning French or English is not neutral.
- Linguistic representation has an impact on the attitude that students of the Department of the French Studies and the Department of Anglophone Studies have toward these languages.
- Representation is a vehicle of identity construction.

To help us clarify these hypotheses we shall attempt to answer the following questions:

- Is the choice of a language due to external or internal motivation?
- What are the stakes in a language?
- What are the impacts of representations on identity?

Our research objectives are:

- To provide a rough description of practices of those students in both the French and the English languages
- To carry out an exploration of their attitudes towards French and English
- To investigate how students' identity is constructed through foreign languages
- To describe the current situation of multilingualism for those students

PARTIAL CONCLUSION

The first chapter of this study is devoted to multilingual issues and to the hypothesis. Firstly, we saw that the problem of multilingualism can be studied either in its macrosociolinguistic features or its microsociolinguistic features. It can have an impact on language policy, the system of a language, the linguistic practices and the linguistic representations. But this research is concentrated on its microlinguistic aspects as the focus of this research is on linguistic representation.

In the case of Madagascar, language contact has been a challenge since colonization. Eventually, frequent changes in language policy and in educational language policy have for many years influenced the practices of Malagasy people and especially their attitudes toward languages. Decisions taken by successive governments have not always been accepted by the population, for example the process of Malagasization. Great changes occur without any preliminary studies being undertaken. The language policy of Madagascar is not clear and several languages coexist in Malagasy society.

If we take the example of Antananarivo, we can notice two major foreign languages: French and English. Nowadays, they are present in many areas. Thus, there are many people who are interested in learning those languages for many reasons. The Faculty of Arts and Humanities of the University of Antananarivo is one of the educational institutions where those languages can be studied.

To sum up, the multilingual situation of Madagascar is the result of historical, political and economic movements and there is a growing need for an individual to be competent in both French and English. This first chapter highlights the sociolinguistic issues tied to this research. In the next chapter, we will deal with theories that frame this project. Firstly, we provide a brief outline of linguistics followed by definition of some basic concepts in sociolinguistics. Then, we will talk about the concept of representation. Finally, we will explore in depth the theory of constructivism and its related notions.

CHAPTER 2: THEORETICAL BASES

To conduct an empirical research, it is essential to provide a theoretical base that frames theories related to the research objectives.

I.2.1. From Linguistics to Sociolinguistics

In his work, *Cours de Linguistique Générale*, Ferdinand de Saussure stated that any language is a geometric single system consisting of purely relational network. He considered language as:

*“Une version hautement idéalisée de la structure linguistique [...] un système de relations rigoureusement cohérentes, compactes et statiques qui se constituent et fonctionnent sans l’impulsion de facteurs typiquement humains.”*⁴ (Durante 1975)

In this definition, de Saussure considered language as an independent element that should be studied outside society. In his point of view, language does not evolve and is not influenced by any factor; it is not affected by its speakers. It is studied through its internal functioning. The object of linguistics is this structure inside the language.

But, Noam Chomsky (1965) proposes a new approach to languages. According to him, language should be described beyond its structure and analyzed it using a set of rules which are considered as a model or a theory, also called “competence”. He notes in his work *Aspects of the Theory of Syntax* that:

“Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interact, and errors (random or characteristic) in applying his knowledge of the language in actual performance. We thus make a fundamental distinction between competence (the speaker-hearer’s knowledge of his language) and performance (the actual use of language in concrete situations).”

⁴ A highly idealized version of linguistic structure [...] a system of strictly coherent, compact and static relations which are set up and work without the influence of typically human factors. (Free translation)

So, Chomskian linguistics disregards variations and works on language that should be perfectly uttered by any speaker.

Over the years, these theories have shown their limits. Linguists questioned themselves on the place of language in a broader context.

I.2.2. Sociolinguistics

I.2.2.1. Sociolinguistic perspective and definition of some basic concepts

I.2.2.1.1. Language and society

In order to know the functioning of a language, the society in which language is produced should be taken into account. Indeed, language is a social fact. It is a code, a convention between the members of a particular group of people speaking the same language. Sociolinguistics is from the redefinition and reconsideration of the object of the language. It is interested in the relation between linguistic variations and social variations. Sociolinguists think that it is possible to understand the mechanisms in language changes by studying the social forces which determine the usage of different forms of languages depending on the circumstances. Sociolinguistics is the study of the functions of language within society. It is a science about the relation between language and society. This discipline tries to describe how people apply different rules of speaking according to situations. As an example, we can study the reasons why an individual, when speaking to someone, uses their surname or their first name.

I.2.2.1.2. Multilingualism

The English language uses multilingualism to designate the state of being multilingual of both a person and a society. This definition is shared by the Commission of the Council of Europe (2005). For this commission, multilingualism concerns *simultaneously* the co-existence of several languages on a geographic level and the knowledge of many languages on a cognitive level:

“Multilingualism refers to both a person’s ability to use several languages and the co-existence of different language communities in one geographic area”.

Tullio de Mauro studied multilingualism on two different levels. According to him, there are external multilingualism and internal multilingualism. External multilingualism, also called exolingual diversity, is used when talking about the multiplicity of languages spoken by mankind. Internal multilingualism or endolingual variability refers to internal stratifications in a same language system. By using the definition introduced by de Mauro (1977), we understand that internal multilingualism is the cohabitation either of different idioms or of different norms of achievement of the same idiom. He added that endolingual variability seems to be a permanent requirement of mankind, and thus of any human society. We can take the example of the Malagasy language and its varieties.

We can also talk about plural multilingualism which takes shape through two objectives. They consist in the ability of a learner to reach language skills and to discover a language, a culture, a civilization. (Beacco and Byram 2003)

From a political standpoint, multilingualism is interpreted differently, especially in European institutions. A qualitative conception of multilingualism refers to the improvement and the diversification of language teaching. And a quantitative conception is related to the increase of languages supplied in educational system. It means the number of proposed languages, the number of learners, hours, and the number of teachers.

Finally, we can advance a cognitive conception of multilingualism. It is a notion that emphasizes the ability of speakers to share the same skill in learning several languages.

I.2.2.1.3. Why talk about multilingualism?

In the world, there are about 6,000 languages for about 200 states with an average of 30 languages in each state. (Leclerc 1992) As a result, multilingualism is a widespread

situation; and multilingual states are not exceptional. They represent the most frequently encountered situation. It is more the norm than the exception in linguistic communities.

Moreover, each speaker acquires – and practises thereafter – one language within the family. Then, he becomes multilingual when he takes part in social interaction outside the family, in the public domain (Garmadi 1981). The majority of men on earth acquire more than one language system during their life and use each system in more or less independent ways depending on the needs of the moment (Weinreich 1968).

It is obvious, then, that this empirical research focuses on multilingualism although it is a complex concept, subject to disagreement among sociolinguists on the issue of its interpretations

I.2.2.1.4. Language contact

The simultaneous presence of multiple linguistic systems in a repertoire of a given community facilitates the phenomenon of interference in its numerous aspects: loan-words, integrated loans or partial loans, calques, hybrids, code mixing and code switching. Here are some examples of inter-linguistic process happening within a speaker or a system. Most languages have been influenced at one time or another by contact, resulting in varying degrees of transfer of features from one to the other. English, for example, has borrowed a great deal of vocabulary from French, Latin and Greek and many other languages in the course of its history.

As far as code-mixing and code switching are concerned, they may be deliberate and used as a strategy in a conversation.

I.2.2.1.5. Diglossia

Charles A. Ferguson first used this term in his article appeared in *Words* journal in 1959 to refer to a relationship between two varieties of the same language in Greek. He defines diglossia as:

“a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written

literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation”.

Here, diglossia is seen as a kind of bilingualism in a society in which, on one hand, one language is used in formal and out-group situations; this language is called high variety and has high prestige. On the other hand, another language is typically used orally and has less prestige. It is identified as a low variety. These two languages are institutionally different and do not have the same functions.

But nowadays, the term also covers the relationships between different languages used in society. It can be defined as the various codes existing in a multilingual community usually fulfilling different, but generally complementary, social functions. They are used according to the interlocutor and the choice of one language rather than the other involves an act of identity. It is in this sense that the choice of discussing about diglossia in this empirical research is justified. French and English do not have the same social functions but the competence in those languages may be complementary in some situations.

I.2.2.2. The concept of representation

I.2.2.2.1. Definition

The verb “represent” comes from Latin word *repraesentare* meaning exhibit or bring before. In fact, representation corresponds to an action of thinking by which a subject relates to an object. The Oxford English Dictionary defines representation primarily as "presence" or "appearance." There is an implied visual component to this primary definition. Representation can be clear images, material reproductions, performances and simulations. It can be defined as the fact of expressing or denoting by means of a figure or symbol, symbolic action or exhibition. According to Jodelet (1991), representation is: “*une forme de connaissance socialement élaborée et partagée ayant une visée pratique et concourant à la construction d’une réalité commune à un ensemble social.*”⁵

⁵ “A form of socially elaborated and shared knowledge having practical aim and contributing to the construction of a common reality for a social group.” (Free translation)

These different definitions contain keywords which allow approaching the concept of representation. Those keywords are subject, object, image, figure, symbol, perception and action:

- The subject can be an individual or a social group.
- The object is always required and can be a person, a thing, a material, an event, a natural phenomenon, a concept, or a theory; it can also be real, imaginary or mythic. (Jodelet 1991)
- Perception suggests the fact of seizing an object by visual, auditive, tactile sense or by mental operation.
- Action refers to the appropriation of the perceived object by the subject.
- Image, figure, symbol are the representations of the perceived and interpreted object.

The invention of the concept of representation is attributed to Durkheim who proposed the concept of collective representation in order to explain various problems of a sociological nature. When talking about collective representation, Durkheim brings to light an idea of constraint on individuals: representations impose on individuals' ways of thinking and acting and materialize in social institutions by means of social, moral and legal rules. Therefore, we can conclude that any representation is social; in other words, construed through social specificities peculiar to an individual or a group of individuals.

I.2.2.2.2. Social representations

Social representations are stock of values, ideas, beliefs, and practices that are shared among members of groups and communities. Social representation theory is a body of theories within social psychology; it is placed on the border between psychology and sociology. Social representations allow people and groups of people to control their environment and act on it. They originate from the sociological concept of collective representations of Durkheim. The term social representation was originally coined by Serge Moscovici. For him, social representation is an “*elaboration of a social object by a community for the purpose of behaving and communicating*” (Moscovici 1963). It is further referred to as:

A system of values, ideas and practices with a twofold function; first, to establish an order which will enable individuals to orientate themselves in their material and social world and to master it; and secondly to enable communication to take place among the members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history. (Moscovici 1973)

According to Moscovici, social representations include three spheres: attitude, information and field of representations:

- Attitude expresses general orientation, positive or negative positioning compared with the object of representations.
- Information refers to the sum and organization of knowledge concerning the object of representations. This knowledge can be more or less numerous, varied, precise or stereotyped.
- The field of representations is made up of cognitive and affective elements. It is a whole of organized and structured information related to an object.

Several authors have tried to formulate definitions accounting for different dimensions of the concept of social representations. In this research, we propose two theories, one that we owe to Jodelet (1984) which is dynamic and the other from Fischer (1987) which is descriptive.

The first one states that the concept of social representation largely designates forms of social thinking. It points out a specific form of knowledge whose contents express the operation of generative, functional and socially marked processes. Social representations are methods of practical thought directed to communication, comprehension and control of social, material and ideal environment. The process of representations depends on the conditions and the contexts of the social environment in which representations occur.

For Fischer (1987), social representation is a process, a cognitive status permitting to be apprehensive about aspects of ordinary life by reframing our own behaviours inside social interactions. To better understand individuals and groups, social representation analyzes the way they represent themselves, others and the world. Its analysis plays a fundamental role in studying social relations.

From these two definitions, it is important to note that social representations are depicted as both the process and the result of social construction.

Most authors agree that social representations are dynamic elements of knowledge that depend on social conflict and dispute. They have a history of elaboration and they change over time.

I.2.2.2.3. Linguistic representation

The concept of linguistic representation appears relatively late in sociolinguistic literature but its appearance is preceded and prepared by the consideration of related elements such as the opinion of speakers. The definition of the concept of linguistic representation is done on a dialogue between sociolinguistic and social psychology. It seems that the fact of considering linguistic representation as a social representation of language is on top of different approaches proposed in sociolinguistics because if there is a connection of hierarchy between social representation and linguistic representation, the term *linguistic* comes from the object of representation, which is the language, whereas the term *social* includes all of the objects open to be the target and the base of collective representation.

We proposed that linguistic representation, as social representation specifically related to language as object, expresses knowledge allowing linguistic communities to recognize each other sharing the same linguistic reality and adapt this reality by developing relations between community and language; this development is done inside an interactional space. From this postulate, we can conclude that the representation of languages would have a strong influence on strategies and established procedures for learning and employing language (Dabène 1997).

Gueunier (2003) proposes a definition of the concept as being a particular case among others in social representation. Linguistic representation seems to be a *verbalized* social representation of language. He proposes that:

The distinctive features of linguistic representations converge to define a form of knowledge, providing an interpretation of reality, generally collective

(dependent on local ideologies), which may be composite, incomplete or even arbitrary”

The basic definition that he proposes remains commonly admitted in social sciences.

I.2.2.2.4. Rationale

Talking about representation is relevant to this empirical research because one of the objectives of this study is to carry out an exploration of the attitudes of the students towards the French language and the English language. Based on the approach of the concept of representation, we can state that this objective fulfils the requirement for applying this concept. All necessary elements to this notion are clearly defined: the subject is the students; the object is French and English. And this research aims at assessing images, figures and symbols that students associate with the object.

Thus the notion of representation reveals the perception of those social groups on social realities. In other words, it will help us to understand the values given to those languages.

I.2.2.3. Constructivism

I.2.2.3.1. Definition

Constructivism is a theory describing how learning happens, regardless of whether learners are using their experiences or not. It suggests that learners construct knowledge out of their experiences. The common thread among all forms of constructivism is that they do focus on a constructed reality.

According to Jean Piaget (1970), the concept of construction applies to the child's cognitive development. That development is accomplished through step by step learning, by experience, discovery and integration of new knowledge into the already existing mental construction. He articulated mechanisms by which knowledge is internalized by learners. He suggested that through processes of “accommodation” and “assimilation”, individuals construct new knowledge from their experiences. When individuals assimilate,

they incorporate the new experience into an already existing framework without changing that framework. This may occur when individuals' experiences are aligned with their internal representations of the world.

In contrast, when individuals' experiences contradict their internal representations, they may change their perceptions of the experiences to fit their internal representations. Consequently, accommodation is the process of reframing one's mental representations of the external world in order to enable new experiences to fit in. It can be understood as the mechanism by which failure leads to learning: when we act on the expectation that the world operates in one way and it violates our expectations, we often fail. But by accommodating this new experience and reframing our model of the way the world works, we learn from the experience of failure, or others' failure.

Piaget's theory of constructivism has had wide ranging impact on learning theories and teaching methods in education and is an underlying theme of many education reform movements. Nevertheless, it is important to note that constructivism is not a particular pedagogy.

I.2.2.3.2. Identity construction

(a) The concept of identity

The term “identity” finds its linguistic roots in the Latin noun *identitas*, *-tatis*, itself a derivation of the Latin adjective *idem* meaning "the same." Identity is used more specifically in psychology and sociology to describe a person's conception and expression of their individuality or group affiliations and is given a great deal of attention in social psychology. Employed in singular, it refers to a progressive concept. In the plural, it refers to the feeling of collective and cultural membership on which the individual depends in order to differ from and to be connected to others. Thus, acts, speeches and representations are integrated into a person's identity. It may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group.

According to Mucchielli (2003), identity is a “permanent and dynamic process” being part of, and acting in a “system of relations”.

The formation of one's identity occurs through one's identifications with others – primarily with parents and other individuals, and also with groups.

The notion of identity negotiation may arise from the learning of social roles through personal experience. Identity negotiation is a process in which a person negotiates with society at large regarding the meaning of their identity. According to Pavlenko and Blackledge (2004), there are three categories of identities: imposed identities, assumed identities, and negotiable identities.

Imposed identities or non-negotiable identities are identities that cannot be resisted or contested in a particular time and place. As an example, in Nazi Germany, several individuals were forced to accept the identity of being Jewish. There was no negotiation of identity permitted within that specific context. Their identity was imposed on them.

The second category is assumed identities. It is also called non-negotiated identities. This category of identity can be applied to individuals who are comfortable with their identity and not interested in contesting it. These identities are frequently the most valued and legitimized by the dominant group within a given society. For example, in the United States, the heterosexual White middle-class males feel comfortable with their identity.

The third type is negotiable identities which refer to all identity options that can be and are contested or resisted by particular individuals and groups. Take, for instance, immigrants to the United States. They are expected to assimilate into the mainstream culture and take on US norms. Nonetheless, the majority of them are choosing to maintain their language, culture and ways of being they brought from their home country, thereby contesting the identity of a fully assimilated immigrant to the United States.

(b) Social identity

Sociologists often use the term to describe the collection of group memberships that define the individual. Advanced by Tajfel and Turner (1979), social identity theory holds that people define themselves socially primarily with reference to salient groups of which they are members. Thus, social identity is an expression of identification with any group, whether it is a gender group or a social class and is different from personal identity. For example, a person may be 'a teacher', 'a dancer', 'a football supporter', 'a Malagasy',

etc, depending on how many groups he identifies with. Thus there are as many different selves as there are different positions that one holds in society.

Within sociology, there are multiple views of identity (Stryker 2000). Some have a cultural or collective view of identity. Cultural identity is an anthropological concept which refers to a historical period during which a community can be recognized by specific values in its practices, ideas, thought, beliefs, etc. Consequently, cultural identity is defined in time and space because the values that determine it are dynamic and progressive in time. “Collective identities”, as stated by Kaufmann (2004), are “*necessity caused by individualistic modernity (...)*”. Thus, an individual would struggle to provide meaningful content to his life if he is not enrolled in memberships.

Clearly, a sense of close attachment to one particular segment of society – one’s own race, gender, or religious group – has the potential to powerfully shape one’s view of society and of other people in general.

I.2.2.3.3. Language and identity

Individuals have many social identities and language identities. They belong to many groups and speak the language varieties of each group. In fact, an individual can be a member of a family, a sports club and unconsciously speak in each group a variety of the same language. Speaking the “correct” variety makes the individual an “insider”, a member of a group; not doing so identifies the individual as an “outsider” or a member of an ‘out-group’. An individual negotiates a sense of self within and across different contexts at different times through language. In other words, languages are used to legitimize, challenge, and negotiate particular identities. In conclusion, the relationship between language and identity is fundamental. Language is more than a vehicle allowing the advent of self in a social sphere; it takes part intimately in the construction of identity of an individual. As being a shared social object, language makes up a specific dimension of collective identity (Blanchet 2007).

PARTIAL CONCLUSION

This chapter goes into different theories that are the bases to a better understanding of the problem. We first saw a brief overview of two great trends in linguistics. These are the Saussurian and Chomskian linguistics. Those theories imply internal rules of language. Then we went in depth into sociolinguistics which is the global framework of this research. It is primarily concerned with the role of language inside society. Indeed, in order to know the functioning of language, society should be taken into account. Thus, we can say that language is a social fact.

As the main focus of this research is multilingual context, it is not surprising that in this chapter, we proposed different definitions of multilingualism. From these different definitions we can conclude that it is an issue that can be referred to both an individual and a community. Multilingualism is particularly relevant to this research because the corpus and the research subjects are both multilingual.

Next, we presented the concept of social representation. They are values shared by members of society in order to interpret the external world and control their social environment. When those values concern language, we are talking about linguistic representation. The importance of talking about representation is that this research deals with images and values that the research subjects give to the French and the English languages.

Then, we discussed Piaget's theory of assimilation and accommodation which are constructivist ideas. Assimilation consists of aligning individuals' new experiences with their internal representation of the world. And accommodation corresponds to the fact of reframing one's mental perception of the world according to those experiences. The choice of demonstrating such theory in this research is entirely justifiable by the problem of language contact and its impact on identity construction.

Finally, this chapter ended with the concept of identity especially social identity. In a community, individuals are organized into multiple identities each of which is tied to aspects of the social structure. Therefore identities are constantly changing and being negotiated depending on time and contexts of situation. It implies that identity can be

categorized as follow: imposed, assumed and negotiated. So we agreed with the definition of identity as transformational and plural data (Mucchielli 2003).

In the first part of this research, we talked about the different problems and all necessary theories and notions for this study. In conclusion, in a multilingual situation as in the Department of French Studies and the Department of Anglophone Studies, students share common values concerning French and English and construe a part of their identity through those languages. The next part is about methodological framework and corpus. The first chapter of this second part deals with the research methods that we adopted.

PART II: METHODOLOGICAL FRAMEWORK AND CORPUS

CHAPTER 1: RESEARCH METHODS

II.1.1. Literature review

In order to meet the research objective of this study, consulting a number of literature sources, including books, journals, conference proceedings, and the World Wide Web has been mandatory. It allowed the fine-tuning of the theoretical bases and the research objectives. It also permitted the identification of the various works and research studies undertaken concerning the subject which is the impact of language contact on representations and identities. Literature sources are not limited to the sociolinguistic field but extended to other domains such as social psychology (Fischer 1987), didactic (Blanchet 2007) and psychology (Piaget 1970).

II.1.2. Research strategy

II.1.2.1. Case study

The research strategy that was used to implement the empirical research is a case study. Cohen and Manion (1995) describe the focus of such method:

The case study researcher typically observes the characteristics of an individual unit – a child, a class, a school or a community. The purpose of such observation is to probe deeply and to analyze intensely the multifarious phenomena that constitute the life cycle of the unit.

According to this definition, a case study is therefore concerned with close observation of how a particular group behaves in a particular context. Furthermore, it is based on the assumption that reality can only be understood through social constructions and interactions. These facets of case study strategy fit perfectly with the aim of one of the objectives of this research: an in-depth study of the phenomenon of representation in a university environment where French and English are in contact.

II.1.2.2. Sampling techniques: probability sampling: random sampling

The research was undertaken with students at the Department of French Studies and the Department of Anglophone Studies of the University of Antananarivo by using random sampling. Indeed, it surveyed a random sample of 30 students who came to the libraries of each department on the day of the investigation. Survey in each department was done the same day but at different periods to allow the researcher to ensure a good execution of the survey.

The random sampling technique as part of probability sampling is applied to give a specifiable and equal chance to all of the research population to be selected. The sample size of 30 students was chosen because of time restriction. Moreover, it is a more manageable number for a beginner in empirical research as this one. By using random sampling, we can conclude that the sample size under study is representative of the whole research population.

II.1.2.3. Data collection techniques: questionnaires

Selecting the means for collecting empirical data is just as important as choosing the appropriate research strategy. This research is interested in capturing quantitative but mostly qualitative data. As such, questionnaires were used and included the three basic types: closed-ended, open-ended, and a combination of both⁶. By doing so, we collected data that are comparable and respond to the outcome of this research which is the understanding of the students' perception of the French language and the English language.

II.1.2.4. Qualitative research

Qualitative research is linked to in-depth exploratory studies. Denzin and Lincoln (1994) hold that qualitative research involves studying “*things in their natural settings*,

⁶ Questionnaires are seen in appendix A and B.

attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them”.

The central ambition of the empirical aspect of this project is interested in an in-depth study of linguistic representation in a university environment. In other words, it aims at interpreting the phenomena of representations through students’ views. Qualitative data was obtained primarily from a case study as it is generally considered to be a qualitative research. By the use of open-ended questionnaires in the data collection, we assign to this research a qualitative nature. However, we make use of closed-ended questionnaires in combination with open-ended which often process quantitative data; this does not interfere with carrying out the research qualitatively.

II.1.3. Framework for data analysis

To help focus on the data to make them reflect the main objectives of the research and facilitate the analysis of the qualitative data, questions have been structured into themes. These themes reflect the overall aim and objectives of the research. It is important not to view these themes as separate topics: they are inter-related. Each respondent was submitted to well-structured sub-questions and questions totalling 20 altogether on the subject of:

- practices of the French and English languages
- attitude towards those languages
- proficiency in both languages

Table 1 reveals the breakdown of the questions – and sub-questions – under each subject. Questions relative to practice and attitude are roughly equal. Students were asked 9 questions on practices and 8 questions on attitudes. With respect to competence, there are only 3 questions. Questionnaires are designed as such in order to focus on investigating in-depth social representation which is the primary concern of this empirical research.

Table 1: Breakdown of themes and questions

Themes	Questions
Practice	9
Attitude	8
Competence	3
Total	20

Source: the author

The size of this research is relatively small. We handed out precisely 30 questionnaires equally split between the students of the Department of Anglophone Studies and the Department of French Studies. In other words, 15 students from each department participated in this empirical investigation.

II.1.4. Limitation and potential problems

To begin with, below is recognition that a case study – the chosen research strategy for the practical research – is limited because generalizations cannot be made from case studies. Researchers cannot generalize on the basis of an individual case. In this project, generalizing the case of the students at the departments of French Studies and Anglophone Studies is not always possible. Indeed, the result of this research cannot even be generalized to represent all students learning French and English. There is also limitation to this research on the issue of data collection because the setting where the research is conducted is where the researcher studies.

Another potential problem is the question related to questionnaires. This data collection technique has disadvantages. One of them is the inability to probe responses. Once the questions have been answered, the researcher does not have the possibility to get further information about what has been written. It solely provides a simplified image of the reality. Moreover, questionnaires are generally observational tools for quantifying rather than qualifying data.

PARTIAL CONCLUSION

This chapter gives detailed information about how we collected data. The first step of this process is the review of pertinent literature. It allows making this research more precise in its context. The next step is going into an adequate research strategy. It consists of a case study, sampling techniques and data collection techniques.

Using a case study is a strategy aiming at observing people's behaviour in their natural environment. Yet, there are criticisms regarding case studies such as the impossibility to generalize and the problem of bias as the researcher is a student at the department of Anglophone Studies. However, for an in-depth study of phenomena such as representation, a case study meets the needs of this research.

Another research strategy which casts doubt on those criticisms is the sampling techniques. By applying probability sampling more specifically, random sampling, the whole of the research population have equal opportunities to be selected and, therefore, to be represented.

Concerning data collection techniques; questionnaires combining close-ended and open-ended techniques are used. The combination of these two forms provides data that can be analyzed quantitatively and qualitatively. Actually, this project is a qualitative research as it evaluates reality through social interactions.

As far as empirical research in higher education context is concerned, framework for data analysis is necessary. This step is made up of structuring questions into three distinct but interrelated themes which are: uses of the French and the English languages, students' perception of those languages and their competence in those languages.

In brief, the chosen research methods for this project cast doubt on questions of validity and reliability. The following chapter deals with the corpus. Firstly, it carries out description of the sociolinguistic context of Madagascar and presents French and English diachronically. Secondly, it presents the two objects of this research which are the French language and the English language. Finally it delimits the research subjects and the area of investigation. The chosen locations for the survey are the Department of French Studies and the Department of Anglophone Studies.

CHAPTER 2: CORPUS

II.2.1. Madagascar: a multilingual country

II.2.1.1. The sociolinguistic context of the country

II.2.1.1.1. The Malagasy language and its varieties

During twenty centuries, Madagascar has been shaped by Afro-Asian people coming from different areas to set up the Malagasy multicultural society. It is officially composed of 18 ethnic groups, each speaking its Malagasy linguistic variety. In spite of the diversity in speech all over the island, there is basically one common language the Malagasy language. This latter becomes nowadays the official language of the country. According to Gil Dany Randriamasitiana (2004), 95% of the population use Malagasy as a first language. However, 83.61% of Malagasy people practise only the Malagasy language. This figure is provided by Rajaona Andriamananjara, the President of the Académie nationale des arts, des lettres et des sciences de Madagascar at the session organized during the month of the Malagasy language event (Rabenoro 2004). The choice of monolingualism concerns mainly people in the countryside because rural people remain generally attached to traditional values. The Malagasy language is perceived as the language of national identity.

The apparent homogeneity of the linguistic situation hides an issue concerning the multilingual relationships between the Malagasy official language and the Malagasy language varieties. This official language which is also the national language is, according to the Constitution, learnt from the age of 6 years in public schools. On the contrary, the learning of the Malagasy dialects is informal, for example in the family. The superposition of Malagasy as the standard language and the varieties are for the most part observed in the coastal areas. In those regions, speakers communicate with one another in varieties of Malagasy. Therefore, there is a functional division of respective uses of the standard Malagasy language and the dialects. Despite the complex linguistic situation in Madagascar, almost all the dialects of the Malagasy language are mutually intelligible; it means that a mutual understanding is possible. Madagascar is one of the rare countries in Africa with only one vernacular language. Consequently, we can conclude that the Malagasy language is a symbol of unity.

II.2.1.1.2. The French language, the English language and the other foreign languages existing in Madagascar

At the session organized during the month of the Malagasy language event mentioned in the previous page, the President also reported that 0.57 % of the Malagasy only use French and 15.82 % occasionally speak it (Rabenoro 2004). However, it is unclear whether these figures refer to the oral expression and the writing or to only one of them. The French language is at the same time an official language and the medium of instruction in Madagascar. In the public sector, it is taught from the second year of the primary schools. However, in private and denominational establishment, the learning of French is earlier: in kindergarten. Pupils are already in a French-speaking environment from the age of 3 years old. In comparison to French, English has no longer any official status and is considered as a third language after Malagasy and French. Moreover, there is no accurate data on its practices nowadays. But according to Øyvind Dahl (2005), the proficiency in English is functional in Madagascar. It is used by people in the field of tourism, trade, cultural exchange, communication, tax-free enterprises, and so on. Students normally learn English till the end of the secondary school.

Beside Malagasy, French and English, we can notice Comorian, Creole, Cantonese, and Urdu. We can also observe the existence of many centres that propose foreign language learning such as Spanish, Russian, German and Mandarin. Those foreign languages are also taught at the University. Nonetheless, French and English hold an important position compared to those other foreign languages. In fact, in secondary schools, subjects such as Geography, Physics and Mathematics are taught in French; English as a subject is compulsory as opposed to German, Spanish or Russian.

II.2.1.2. Diachronic presentation of French and English

II.2.1.2.1. Pre-colonial period

French was introduced in Madagascar in 1642 when traders settled in Tolagnaro. They had some exchanges with Malagasy people as Deschamps said:

*“Les Malgaches de la Côte Est avaient fréquenté les Français et nombre d’entre eux parlaient un peu leur langue.”*⁷(Ranaivo 1979)

Of course, those exchanges were extremely limited and probably only commercial. Thus, we can assume that some Malagasy were able to communicate with French people using a few French words; but this should not be seen as a real introduction of the language.

Under the reign of Radama I, Madagascar was truly opened to European influence. In 1818, English missionaries came and promoted the language of Shakespeare. In 1826, there were 30 schools in Antananarivo and its surrounding in which English and Malagasy were the media of instruction (Ramavoarisoa 1985). The Jesuits arrived on the island in 1861, opened schools and inculcated French and Catholicism.

However, this strong influence of the European encountered many difficulties during Ranavalona I’s reign. The European missionaries had to leave Madagascar in 1835.

II.2.1.2.2. Madagascar under French rule

The real introduction of the French language into Madagascar began when the island was proclaimed a French colony. The command of the new administration was to ensure the absolute supremacy of the French language and culture. Endowed with full civilian and military authorities, General Gallieni attempted to change the country by establishing a secular education in charge of promoting the French language, which became compulsory. He decreed that no Malagasy people could apply for public employment if they did not speak or write French.

⁷ Malagasy people of the East coast associated with the French and many of them spoke their language. (Free translation)

The colonization gave to education a central role in the system of domination of the country. In the state schools, French was at the same time the medium of instruction and the main subject. The knowledge and use of French became from that time on for the means to secure success and social promotion; and gave access to different levels of power.

II.2.1.2.3. The Malagasy Republic

After independence, the Malagasy Republic decided to become bilingual. Thus, both French and Malagasy became the two official languages. This language policy of bilingualism caused a neo-colonial situation to develop. French was still the dominant language. The popular hostility towards this colonial heritage drove the government to embark on Malagasization.

In the following days after 1972, the new government constitutionally imposed Malagasy as the only official language. But French still remained a tool for social promotion especially to get a job. The gap between people and the social groups became wider. The reintroduction of French was seen as a solution to unemployment. From 1985, French was gradually reintroduced as a medium of instruction in secondary school in 1990 and then in primary school in 1992 (Babault 2001).

During the third Republic, French became the medium of instruction. In 2007, English was introduced as an official language beside French and Malagasy by the new authorities. This was the new linguistic policy but would not lead to a real trilingualism as Malagasy people as a whole do not master French either. The aim was not to replace French with English but to make available one more tool of communication.

Nowadays, there is only one real linguistic decision in the Constitution of 2010 as in the article 4 which states that “Malagasy is the national language” and “Malagasy and French are the official languages”. The only other provisions with linguistic features appear in academic laws concerning education.

II.2.2. The two objects of study: the French language and the English language

II.2.2.1. The French language

It is the official language in France and one of the official languages in Belgium, in Switzerland, in Canada and in former French colonies in Africa, such as Senegal, Gabon, Mali, Madagascar, and so on. Concerning Madagascar, it is both a subject and the medium of instruction from primary school to the university. However, in reality, teachers and professors practise code switching passing from French to Malagasy or conversely from Malagasy to French. At the University of Antananarivo, most of all modules are taught in French. Malagasy literature and Malagasy linguistics are even explained with concepts and theories in French (Randriamasitiana 2004). As one of the areas of observation is the Department of French Studies, we show in the Table 2 the breakdown of contact hours during which only the French language is practised by the students in each level and each module in this department. As we notice, EF (Etude francophone), MMC (Médiation culturelle et management), LACMA (Langue, culture et management) and DIFMED (Didactique du français et management éducatif) are the different modules in the Department of French Studies.

Table 2: Breakdown of levels and hours

Levels	EF	MMC	LACMA	DIFMED
1 st year	596 h	592 h	584 h	588 h
2 nd year	594 h	572 h	570 h	594 h
3 rd year	570 h	572 h	576 h	604 h
4 th year	408 h	284 h	440 h	472 h
Total	2,168 h	2,020 h	2,170 h	2,258 h

Source: the Department of French Studies

It is important to note that data in Table 2 in the previous page does not concern hours during which English or Malagasy are used. For example, if a student passes the four levels in the EF module, he will normally have used French during 2,168 hours. We can see that during the first three levels, the practice of French is approximately the same in all modules. And in the 4th level, this practice diminishes. This decrease may be due to the fact that students focus on doing research. They do not attend as many lectures and seminars as in the 1st, 2nd, 3rd levels. It is also important to point out that this practice of French can be either in its speaking or writing or reading or listening form.

II.2.2.2. The English language

English is the official language of the United Kingdom, Canada, New Zealand, Ireland, South Africa, the United States and many other countries, especially former British colonies. Even though, in Madagascar, English is not an official language anymore, its place in the educational system is still significant compared with German, Spanish or Mandarin. In secondary schools, English is an obligatory subject; at the university, in the Department of Anglophone Studies, it is the medium of instruction. A student, who successively finished four academic years in this department, will normally have practised English for 1637.30 hours. This practice only takes into account subjects during which English is used and can be in its spoken or written form. Table 3 displays the breakdown of levels and hours.

Table 3: Breakdown of levels and hours

Levels	Hours
1 st year	475 h
2 nd year	537h30
3 rd year	512h30
4 th year	112h30
Total	1637h30

Source: <http://www.refer.mg/edu/minesup/antanana/lettres/depart/anglais.htm>

The figure of the Table 3 is similar to the figure of the Table 2. In the 1st, 2nd, 3rd levels, students normally practise English more frequently than in the 4th level. In the 4th academic year, students are in contact with the English language during only 112.30 hours because of research they must do.

According to tables 2 and 3, we can conclude that the students in the Department of French Studies and the Department of Anglophone Studies improve their competence of French and English respectively in the first three academic years whereas in the 4th level, they practise what they have learned by preparing their dissertation. This reason may explain the decrease of the time during which they use French or English in those departments.

II.2.3. The area of study

II.2.3.1. The Faculty of Arts and Humanities

II.2.3.1.1. The two departments

(a) The Department of French Studies

This department is among the ten departments of the Faculty of Arts and Humanities. In order to be admitted into the department, students must sit an entrance exam. When they are admitted, they can choose between four modules: Médiation culturelle et management (MMC) ; Langue, culture et management, communication et management (LACMA) ; Didactique du français et management éducatif (DIFMED) ; and Etudes francophones (EF). In three of those modules, learning English is mandatory from the 1st level.

(b) The Department of Anglophone Studies

The Department of Anglophone Studies is one of the ten departments of the Faculty of Arts and Humanities. To enrol into the department, students must pass an entrance exam. During the first two academic years, they follow different modules which

are compulsory. In their third year, they choose to major in Literature, in Civilization or in Linguistics. But, they still need to take optional courses through their academic years.

II.2.3.2. The research subjects

The target population is composed of students of the academic year of 2011 from the departments of French Studies and Anglophone Studies.

On the day of the survey, 48 students were in the library of the Department of French Studies. Only 15 of them accepted to participate in this study. Students who came to the library of the Department of Anglophone Studies on the day of the survey were slightly fewer than the ones from the Department of French Studies. In total, they were 40. Among those 40 students, 15 participated in this empirical research and accepted to answer our questions. Whether from the Department of French Studies or the Department of Anglophone Studies, the other students refused to participate because they did not have time; and some did not participate for other reasons.

In all, the number of students who answered our questions is 30. They were made up of students of different levels – 1st, 2nd, 3rd, and 4th levels – and different sexes and ages.

First, we are going to see the percentage of students according to their levels in the following table⁸. From Table 4, we can see that the least represented are students from the 2nd level only 3.33% of the research population. Level 3 and level 5 students represent each of them 13.33%. Students from the 1st level represent 16.68% and the most represented are the level 4 students. In total, they are 16 which correspond to 53.33% of the research population.

⁸ The percentage of research population in each department is seen in Appendix C.

Table 4: Percentage of research population in each level

Levels	Percentage	Numbers
1 st year	16.68%	5
2 nd year	3.33%	1
3 rd year	13.33%	4
4 th year	53.33%	16
5 th year	13.33%	4
Total	100.00%	30

Source: the author

Second, we talk about the percentage of male and female. On the one hand, male students represent 43.33% of our research population. On the other hand, 56.67% of them are females. These data are seen in Table 5⁹.

Table 5: Percentage of studens

Sex	Numbers	Percentage
Male	13	43.33 %
Female	17	56.67 %
Total	30	100.00%

Source: the author

Finally, the percentage of the students who participated in this research according to their age is shown in Table 6¹⁰. As can be seen from the Table 6, those aged 22 are the most numerous, representing 26.67% of the research population. Behind them, the age groups of 21 and 23 represent 20% of the target population. The age group of 20 makes 10% of the students. The case is the same for the group of 24 years old. The last two

⁹ The breakdown of students in each department is in Appendix D.

¹⁰ The percentage of students according to their age in each department is seen in Appendix E.

groups – the one under 20 years and the other more than 25 years old – constitute respectively 3.33% and 6.67%.

Table 6: Percentage of students according to age

Age	Numbers	Percentage
Under 20	1	3.33 %
20	3	10 %
21	6	20 %
22	8	26.67 %
23	6	20 %
24	3	10 %
25	2	6.67 %
25+	1	3.33 %
Total	30	100.00 %

Source: the author

To sum up, the research population include students from the 1st, 2nd, 3rd, 4th and 5th levels, males and females mixed, and aged from less than 20 to more than 25. The 30 respondents were chosen randomly regardless their age and level. Then, they had to complete the questionnaires in which questions concern students' use of French and English, their perception of those languages and their competence in those languages. For the students from the Department of French Studies, questions are much more directed to the French language and their perceptions of the language. As for the students from the Department of Anglophone Studies, questions are much more focused on the English language and its representation.

PARTIAL CONCLUSION

In this chapter, we presented the corpus which is the material to be analyzed. First of all, we showed that the sociolinguistic context of Madagascar is multilingual because of the coexistence of varieties of Malagasy language and foreign languages. We also saw that the presence of French and English in the country has been a challenge for the country.

The practice of those two languages is in theory optimal in the departments of French Studies and Anglophone Studies. In fact, French and English are respectively the media of instruction in those departments.

The students from those departments are the research population. In total, they are 30. They are of different ages, ranging from under 20 years to more than 25. Besides, students from 1st, 2nd, 3rd, 4th, and 5th levels are also represented in the research population.

In short, the last chapter of this second part demonstrates that the Department of French Studies and the Department of Anglophone Studies make an appropriate environment in which French and English are closely in contact with each other. It also illustrates that students are exposed to those languages in this environment.

In the coming third part of this project, the empirical research findings are presented. This part will be divided into three chapters. First of all, we will describe and analyze the attitudes of students from the Department of French Studies towards French and English, and their practices. Then, we will give a full description and analysis of the attitudes of students from the Department of Anglophone Studies towards those languages, and their practices. Finally, we will make a synthesis of these results.

PART III: EMPIRICAL RESEARCH FINDINGS: ANALYSIS AND SYNTHESIS

CHAPTER 1: ANALYSIS: STUDENTS FROM THE DEPARTMENT OF FRENCH STUDIES

III.1.1. The French language as a medium of instruction

III.1.1.1. Attitude

According to 73.33% of the respondents from the Department of French Studies, the French language holds a significant place in the Malagasy socio-economic context. For 26.67% of them, it is insignificant. However, all of them like expressing themselves in French because they feel more comfortable in this language than in other languages such as Malagasy or English.

French is mostly associated with the word “Francophonie”. Respondents also highlighted the word “sharing” as one noted “*langue française en partage*”. For them, French evokes writers, culture, and an abundance of expression. It is the language that can propel them to the forefront; and is part of a civilization that is at the fore of the international scene. Indeed, for 66.67% of the respondents, French is a tool for communication. It will be useful in a situation where French is required such as being in contact with a French-speaking foreigner or attending international conferences. Another dimension of the French language is that it is a tool for social positioning. Speaking French is fashionable and shows that the speaker belongs to a specific category of people. It expresses their belonging to the Department of French Studies. “Beauty, elegance, fashion, finesse and prestige” are also words that were quoted by 20% of the respondents. However, some words such as “colonization, complex, displeasure, sorrow” were also cited by 13.33% of them.

Answers varied when students were asked about the rationale for learning the French language. 66.67% of them would just like to get proficient in the language. 13.33%

answered that they were passionate about the language, especially French literature. For another 13.33% of the respondents, learning French meant preparing their professional life. Only 6.67% of them learnt French to comply to with their parents' will.

Most of the respondents (80%) thought that the competence of their classmates in the French language in their department was high. This might be explained by the fact that more than half of them (73.33 %) were pursuing more than two years of study in that department. And 20% of them thought that their level of competence in the language was rather low.

III.1.1.2. Elective practices

Either in high school or at the university, the place in which the practice of French is optimal is during class hour. All of the respondents stated that they used French when speaking to their teachers or professors. In high school, it corresponds to the period when students learn French as a subject. While at the university especially at the Department of French Studies, French is the medium of instruction.

And as they gradually move away from the university, the practice of French decreases. Indeed, 80% of the respondents speak French only with their classmates whereas 20% of them communicate with both classmates and families in French.

The number of students who frequently use French since they joined the department increased. They were 46.67% in high school and 73.33% at the university. Concerning their everyday life conversation, 60% of the students asserted to speak only French while 40% use Malagasy. However, in order to be clearly understood by others, a considerable number of the respondents (80%) stated that they sometimes mixed languages.

In the following table, we will see the breakdown of the different languages mixed by the students and the percentage of the students speaking those languages.

Table 7: Breakdown of languages mixed by the students and the percentage of the respondents speaking those languages

Languages	Numbers	Percentage
French – Malagasy	7	58.34%
French – English – Malagasy	2	16.67%
French – English	1	8.33%
French – Malagasy – English – German	1	8.33%
Malagasy – English	1	8.33%
Total	12	100%

Source: the author

From these data, we can conclude that the two most spoken languages are French and Malagasy. Indeed, 58.34% of the respondents use Malagasy and French. We can also notice the use of English as 16.67% of them use the three languages cited above at the same time. A smaller number, 8.33%, alternate French and English. Another 8.33% of the respondents use Malagasy and English. And yet another 8.33% mix Malagasy, French, English and German.

These data shows that the respondents have multilingual competence and that English is one of the most spoken languages beside French and Malagasy.

III.1.2. English as a second language

III.1.2.1. Attitude

All the respondents in the Department of French Studies highlighted the importance of mastering English as it is an international language. 60% of them observed that it is used in the professional environment. For 53.33%, English is a symbol of

modernity so one must speak it to keep up-to-date. It is also associated with the United States and its economic system. Some students (20%) thought that English is tied to their personality.

The respondents' opinions differed when they were asked whether they liked speaking English or not. 60% stated they were comfortable with the language. For them, it is trendy and they think they sound more modern when they use English words. However, 40% are more critical of the language. They prefer speaking French because they did not feel confident in the English language.

PARTIAL CONCLUSION

In the previous chapter, we saw the attitudes of the students from the Department of French Studies towards the French language and the English language. We also talked about their uses of French. Because of the research strategy and the data collection techniques we adopted, these uses do not reflect the real practice of the students.

From the opinion of the respondents, we can conclude that there are two dimensions to the French language. The first dimension is that French is useful. It is a tool for communication. For example, when looking for a job, one of the skills that are required is speaking French fluently. Besides, they think that learning the language is important because Madagascar is a French-speaking country. The second dimension is that French is a tool for social positioning. When the respondents speak French, they expect to be identified as students from the Department of French Studies. For all these reasons, they like speaking French.

Concerning the practice in French by the respondents, we come to the conclusion that the language is used more with teachers and classmates than with families. Nonetheless, the majority of those respondents are multilingual because they mix French, Malagasy when they speak.

As far as English is concerned, all the respondents in the Department of French Studies stated that it was important to learn the language because it is valuable. For this reason, they like speaking English. However, some of them are not comfortable with the language.

In the next chapter, we are going to talk about the attitudes of the students from the Department of Anglophone Studies towards the English language and the French language.

CHAPTER 2: ANALYSIS: DEPARTMENT OF ANGLOPHONE STUDIES' STUDENTS

III.2.1. The English language as a medium of instruction

III.2.1.1. Attitude

A large number of the respondents from the Department of Anglophone Studies (80%) considered that this language is relatively unimportant in society. Only 20% stated that the place of English is important.

The point of view of the respondents concerning the competence of the students from the Department of Anglophone Studies in the language is divided. 53.33% of them consider that it is comparatively low and 46.67% think that it is relatively high. Despite these differences of opinion, they all like speaking English.

The rationale for learning English varies from one person to another. For the majority, 66.67% of the students in the survey, the reason which has led them to learn English is their desire to have a good command of the language 13.33% of them are learning the language because they want to secure a better job and a better future as they noted: *“le diplôme acquis ici me permet d’atteindre un autre but”*. Another 13.33% of the students did not choose English personally; they simply complied with the wish of their parents.

Words that are most frequently associated with English by the respondents are globalization and communication. For them, the English language cannot be separated from development and research. As an international language, it gives access to knowledge and opens doors and windows to the rest of the world. Indeed, 86.67% of the respondents considered English as a tool for communication. The stakes in the English language are mainly utilitarian. For others (13.33%), it is used for social positioning. For them, English is a symbol of power and superiority. A person who speaks English is believed to be superior to others. English is a tool for affirming who they are in society and for distinguishing themselves as more prestigious and more glamorous. Using English words will identify them as young. For all the respondents, speaking English shows they belong to the Department of Anglophone Studies. English also has hedonistic value. 6.67% of the

students surveyed are fond of the language. Some students associate it with Hollywood and have developed some kind of admiration for the language.

III.2.1.2. Elective practices

The respondents had already been in contact with English since high school. They all spoke in English with their teachers. But the frequency of use of English has increased since they joined the department. Only 26.67% of the respondents regularly used English when they were in high school. Now more than half (60%) practise the language.

However, the more the respondents move away from the university, the less they practise their English. They are 86.67% to use it with their classmates and only 13.33% use a few English words at home.

For their everyday life conversations, all the respondents stated that rather than using English they speak either in Malagasy or French. They even switched from one language to another in their discourse. The table below shows the breakdown of different languages in a discourse and the percentage of students mixing languages.

Table 8: Breakdown of different languages and percentage of students mixing languages

Languages	Numbers	Percentage
English – Malagasy – French	9	60%
Malagasy – French	4	26.66%
English – French	1	6.67%
English – Malagasy – French – Japanese	1	6.67%
Total	15	100%

Source: the author

As shown in Table 8 on the previous page, 60% of the respondents use Malagasy, French and English when they mix languages. 26.66% of the respondents speak Malagasy and French at the same time. Only 6.67% mix French and English. And another 6.67% combine Malagasy, French, English and Japanese.

Therefore, we can assert that all the respondents practise code switching. Moreover, we can also deduce that they all are multilingual.

III.2.2. French as a second language

III.2.2.1 Attitude

All the respondents from the Department of Anglophone Studies stressed that it is important to master not only English but also other languages like French. They advanced that French is equally important in the professional area (80%). Besides, they viewed French as a key language that opens doors to more opportunities.

Despite the fact that the surveyed students are aware of the importance of French in society, only 66.67% of them like practicing it. The others, 33.33%, prefer speaking in Malagasy or English because they do not master French or they consider it as an inheritance from history.

PARTIAL CONCLUSION

For students from the Department of Anglophone Studies, the English language is used for three purposes. First of all, it is functional. In other words, they learn and speak in English so that they acquire one more tool for communicating and getting a job more easily. The second purpose is that it is a means of categorizing and positioning oneself in society. For the respondents, speaking English is a matter of being part of the department and part of some groups of people who are considered as both intellectual and contemporary. The last stake in English is hedonistic. They simply like the language because of images associated with it.

For all these reasons, they like practicing English. However, they practise it more frequently with their teachers and classmates than at home despite the fact that Malagasy society is theoretically multilingual.

As for the French language, the respondents stressed its importance. Nonetheless, some of them do not like practicing it because they do not have a good command of it.

Our research also shows that students from the Department of Anglophone Studies are multilingual. The majority of them mix Malagasy, French and English.

In the next chapter, we will focus on the synthesis of our data. We will talk first about the representation of French. Then, we will see the representation of English. And finally, we will discuss how French and English affect the identity of the respondents.

CHAPTER 3: SYNTHESIS

III.3.1. Representation of the French language

III.3.1.1. Positive image

All respondents, whether they are from the Department of French Studies or the Department of Anglophone Studies, are conscious of the fact that French has an important role and will be always useful in Malagasy society.

Generally, they view the language positively, which leads them to learn it and encourages them to improve their competence in it. They (80%) recognize that French is a language of knowledge and opportunities. As they are in the pre-professional stage of their life, mastering French is the key they think they must acquire. It is presented as a means to achieve well-defined goals.

Being an international language and spoken in several countries, especially in French-speaking countries, French also gives access to a cultural world which is very rich and diversified. Practicing French is important for 83.33% of them because it demonstrates their love for the language.

By using French, the students surveyed obviously wish to have a good command of it but also they (16.67%) want to show how elegant and prestigious the language is. Therefore, French helps promote the speaker socially. In other words, the speaker is categorized by his peers as a good-mannered person with certain social status. In addition, French is a language that makes them feel being part of a dynamic group of people. It is fashionable to speak French.

III.3.1.2. Negative image

On the contrary, 16.67% of the respondents are very critical of the language. They have a strong feeling of uneasiness while speaking the language because they do not master it well enough and find it both difficult and complex. As a result, they prefer to use other languages like Malagasy or English.

Ambivalent relationship with the French language is observed. This relation is made of attraction and suffering (Babault 2006). Some respondents (16.67%) still feel

anger and displeasure towards the language. This may be explained by its connection to history. French is perceived as the language of the colonizers.

III.3.2. Representation of the English language

III.3.2.1. Positive image

The results point to an interesting trend about representations of the English language. Even though respondents are aware that the place of English is not similar to the place of French in the Malagasy socio-economic context¹¹, they admit that English as a language is extremely important. It has come to be a very valuable tool nowadays. In a world that is developing so rapidly, mastering the English language is vital because it opens up avenues to commercial exchanges. They know that it is the first international language so in order to communicate with people worldwide; they have to improve their competence in this language. Some students learn English because with English, they can go everywhere in the world; it is easy to learn and whatever mistakes they do, they can still be understood (Neuner 2004).

16.67% of the respondents often have great admiration for English and consider it as a language of power. The person who uses it expects to be distinguished by others as outstanding and as being part of the elite. Speaking the language, for students in the Department of Anglophone Studies, gives them a feeling of belonging to the department.

III.3.2.2. Negative image

Taking into account all the points shown by the results, we have no solid evidence that students question previous images and interpretations of the language. Yet, 40% of them speak the language with apprehension because they do not have enough mastery of it. Thus, they prefer using other languages they feel more comfortable in, namely Malagasy and French.

¹¹ 73.33% of the respondents think that the place of French in society is significant whereas only 20% think that English is important.

III.3.3. Identity and language learning

III.3.3.1. How does language affect identity?

The survey provided some useful insight into the issue of identity and language. When studying language attitudes, the concept of motives is important. There are two basic motives; they are called instrumental and integrative motives.

III.3.3.1.1. Instrumental motives

If language acquisition is considered as instrumental, the knowledge of a language is considered as a “passport to prestige and success”. The learner considers the learning and/or the speaking of a language as functional (Ellis 1991). Our data show that language choice is largely motivated by practical needs. Respondents (71.67%) learn a language, either French or English, in order to accomplish long-term projects: doing research, getting a diploma, finding jobs.

Moreover, when motivation is linked to a desire for academic or communicative success, language choice is also instrumental. The learner is more likely to practise the language because it eases comprehension between interlocutors, particularly if cultural exchanges are involved (Ellis 1991). Some of the respondents, especially from the Department of French Studies, point out the utility of the French language in French-speaking countries. Not only, does it help communication with foreigners, it also gives access to different authors and to foreign literature. Globalization and international cooperation in communication, trade and tourism require that academics learn English for functional purposes.

III.3.3.1.2. Integrative motives

If a learner or a speaker wishes to identify with the target community, the motivation is called integrative. Thus, in order to, perhaps, be able to become a member of a group, learning the language and the culture of the group are essential. For 28.33% of the respondents, the issue is, first, being identified as young. Speaking French or English is

trendy, sounds fashionable and contributes to differentiating them from the older generation. Second, it is a matter of being recognized by their classmates in the department. For instance, if one student at the Department of Anglophone Studies speaks English, he expects from the other students to be acknowledged as part of the department. Moreover, related work in social psychology strongly suggests that group attachments shape individual perceptions of and trust in others. Social positioning is established by prejudices and stereotypes which are cultivated by the society.

III.3.3.2. The Malagasy language and Malagasy identity

Although, this research deals with the French and the English languages, the results of the case study show that a significant number of the respondents practise the Malagasy language (86.67%). It is one of the most frequently spoken languages by the respondents. Indeed, it is the mother tongue of virtually all the respondents, so it is often used to express their linguistic needs. It is obvious that the Malagasy language is an important tool for communication for Malagasy people in different situations: in social, commercial and political contexts. The substantial use of Malagasy by the respondents may be interpreted in many different ways. But, for this research, we have focused on only one aspect: language representations. Malagasy as a language presents issues of identity anchor. In other words, it is part of one's stock of values and is not considered solely as a simple means of communication. It is a component of one's national identity.

III.3.3.3. Multilingualism and identity

Youth, especially from urban areas, become tri or multilingual. 90% of the respondents said they mixed different languages in a discourse. Multilingual people have the ability to use several languages for purposes of communication, to take part in intercultural exchanges. They also have proficiency of varying degrees in several languages and have experience of several cultures. These languages are not seen as something separate; it is not seen as superposition or juxtaposition, but as the existence of complex or composite competence. It does not imply that there is perfect competence of several languages by speakers or that competence is comparatively equal, meaning, a person has the same knowledge of Malagasy, French, and English. This research has

shown that students establish connections between the languages they learn or know and can move from one language to another. This is so for many different reasons, for example, to establish discursive strategies or to assert social categories (Babault 2006).

Research also underscores the importance of multilingual competence as a basis for (re)constructing identity. Indeed, an individual has a plural identity when he knows several languages because language is a marker of identity. However, the acquisition of new languages is a process that can continue throughout life as an individual is led to become member of many social groups or move from one society to another. The different linguistic competence of an individual helps him to integrate into his social environment. Consequently, the link between learning foreign languages and the (re)construction of identity is potentially important because learning foreign languages may be an experience of acquiring an identity. This newly acquired identity adds to the social identity of an individual. Thus, an individual has an identity with multiple aspects.

CONCLUSION

Before going further with the outcome of this project, it is felt necessary to remind the initial objectives of this research. The overall aim was to evaluate the need for the French language and the English language in the socio-economic context of Madagascar for students. The specific research objectives were, within the context of higher education, to:

- identify the different phenomena which delimit the interrelation between language and identity
- critically evaluate strategies and frameworks relevant to the collection of data allowing analysis of the relation between foreign languages and identities
- assess students' representations in the French language and the English language
- find out how languages are related to identities

We began with a critical review of relevant literature in the area of this study which is sociolinguistics. It identified that what delimits the interrelation between language and social groups is multilingualism. It reflected that in multilingual situations, there is a need for an individual to learn several languages particularly in a large city like Antananarivo where different languages co-exist. Indeed, Madagascar is a multilingual area due to its history which has led it to interact with foreign languages like French and English. It is important to note these latter languages do not have the same functions in the social, cultural and economic contexts of the country nowadays. French is one of the official languages whereas English has not any official function any longer and is solely used in some economic situations as trade and tourism. The literature review also identified that multilingualism can be applied to individuals as well as to communities.

But talking about multilingualism implies certain relations between language and identity because language is not studied only as a separate component with an internal structure but also as a social fact and tool for social positioning. Thus, speakers and learners construct part of themselves, part of their identities through the use of languages. This relation between language and identity is framed by the theory of constructivism as Piaget stated it. However, there are multiple identities as one normally belongs to many social groups simultaneously. The notion of representation helps one to understand this relation between languages and identity.

The main conclusions that can be drawn from these phenomena are that the context of the Faculty of Arts and Humanities of Antananarivo is multilingual; and that students, especially from the Department of French Studies and the Department of Anglophone Studies are aware of the necessity for being multilingual in society. In fact, in those departments, practices of French and English are frequent. But, these frequent uses depend on which department the students are in. It means French is more used in the Department of French Studies than in the Department of Anglophone Studies and English is more used in the Department of Anglophone Studies than in the Department of French Studies.

We also found out that competence in French and English improves when students strengthen their knowledge in those languages. They practise those languages more frequently now than when they were in high school. It is explained by the fact that those languages are the media of instruction in the above mentioned departments. For them, to show their proficiency in those languages demonstrates their belonging to the departments and their categorization as young. And the knowledge of foreign language in an urban context like Antananarivo is essential because it opens up opportunities and allows entry into the professional sphere and facilitates cultural exchange with foreigners. Students stressed the importance of French and English at the international level. But when situation does not require French or English, for instance inside their homes, the use of these languages are less frequent. However students generally have a positive image of foreign languages.

Nonetheless, there is apprehension with regard to foreign languages. Students prefer to practise other languages because they do not master French or English well enough. One of those languages is Malagasy. The practice of this language is linked to national identity. Other practises are code switching or code mixing. However, code switching and code mixing do not infer equal competence in the different languages involved. They are just tools for making a discourse understood by listeners. What conclusion this research can come to is that linguistic representations influence learning strategies and language use and those linguistic choices depend on the social groups in which the individual is. In other words, the use of language is not neutral; it is based on

motives which can be instrumental or integrative. It means that language can be used for functional purposes or for the social positioning of speakers.

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APPENDIX A

QUESTIONNAIRES FOR STUDENTS FROM THE DEPARTMENT OF FRENCH STUDIES

Niveau: _____

Age: _____

Sexe: _____

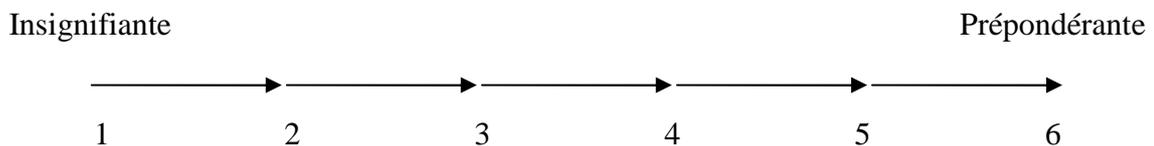
Attitudes

1) Pour quelle raison avez-vous choisi de poursuivre vos études dans ce département ?

- A la demande de mes parents.
- Parce que je suis passionné(e) par la littérature française.
- Parce que je veux approfondir ma connaissance de la langue française.
- Pour rester en contact avec mes amis.

Autre : _____

2) Selon votre opinion, quelle est la place du français dans le contexte socio-économique malgache ?



3) Donnez (3) trois mots qui vous évoquent la langue française.

- 1. _____
- 2. _____
- 3. _____

4) Que représente le français pour vous ?

- Juste un outil langagier Personnalité
- Colonisation Identité

5) Aimez-vous vous exprimer en français ?

- Oui : - Je suis plus à l'aise en français qu'en d'autres langues.
- Je veux améliorer mon français surtout l'expression orale.

-Cela reflète ma personnalité.

- Non : -Cela m'est difficile.
-J'ai honte de parler devant les autres.
-Je préfère m'exprimer en d'autre langue.

6) Pensez-vous que la maîtrise de l'anglais est importante ?

- Oui Non

7) Si OUI, pourquoi ?

- Parce que l'anglais est utile dans le milieu professionnel.
 Parce que c'est une langue internationale.
 Parce que c'est une tendance.
 Parce que c'est moderne

8) Si NON, pourquoi ?

- Parce que le français suffit pour entrer dans le monde du travail.
 Parce que je préfère apprendre le français.
 Parce que Madagascar est un pays francophone.
 Parce que la langue anglaise n'est pas utile dans mes besoins langagiers.

9) A quelle image associez-vous la langue anglaise ?

- Modernité Personnalité Capitalisme

10) Aimez-vous vous exprimer en anglais ?

- Oui : -J'aime l'anglais.
-C'est une langue internationale.
-C'est une tendance et c'est moderne.
 Non : -Je ne maîtrise pas l'anglais.
-C'est la langue des capitalistes.
-Je préfère parler en français

Practices

1) Pratiquez-vous le français ?

- Oui Non

2) Dans quelle(s) circonstance(s) parlez-vous en français ?

Avec les professeurs

Avec les amis

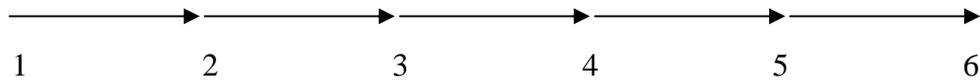
Avec les étudiants

Avec ma famille

3) A quelle fréquence parlez-vous en français ?

Rarement

Très souvent



4) Avant vos études dans ce département, pratiquiez-vous le français ?

Oui

Non

5) Dans quelle(s) circonstance(s) parliez-vous en français ?

Avec les professeurs

Avec les amis

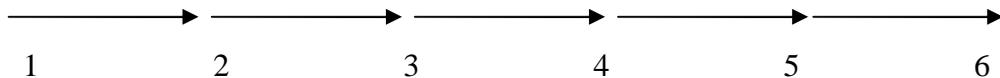
Avec les étudiants

Avec ma famille

6) A quelle fréquence parliez-vous en français ?

Rarement

Très souvent



7) Quelle langue assure la plupart de vos besoins langagiers ?

8) Vous arrive t-il de mélanger plusieurs langues dans vos discours langagiers ?

Oui

Non

9) Si OUI, quelles sont ces langues ?

Compétence

1) Que pensez-vous de la compétence du français des étudiants dans votre département ?

Faible

Élevée



APPENDIX B

QUESTIONNAIRES FOR STUDENTS FROM THE DEPARTMENT OF ANGLOPHONE STUDIES

Niveau: _____

Age: _____

Sexe: _____

Attitudes

1) Pour quelle raison avez-vous choisi de poursuivre vos études dans ce département ?

A la demande de mes parents.

Parce que je suis passionné(e) par la littérature anglaise.

Parce que je veux approfondir ma connaissance de la langue anglaise.

Pour rester en contact avec mes amis.

Autre : _____

2) Selon votre opinion, quelle est la place de l'anglais dans le contexte socio-économique malgache ?

Insignifiante

Prépondérante



3) Donnez (3) trois mots qui vous évoquent la langue anglaise.

1. _____

2. _____

3. _____

4) Que représente l'anglais pour vous ?

Juste un outil langagier

Personnalité

Modernité

Identité

5) Aimez-vous vous exprimer en anglais ?

Oui : -Je suis plus à l'aise en anglais qu'en d'autres langues.

-Je veux améliorer mon anglais surtout l'expression orale.

-Cela reflète ma personnalité.

Non : -Cela m'est difficile.

-J'ai honte de parler devant les autres.

-Je préfère m'exprimer en d'autre langue.

6) Pensez-vous que la maîtrise du français est importante ?

Oui

Non

7) Si OUI, pourquoi ?

Parce que le français est utile dans le milieu professionnel.

Parce que c'est la langue du savoir.

Parce que cela permet une ouverture.

Mais il faut aussi maîtriser une autre langue.

8) Si NON, pourquoi ?

Parce que cela ne caractérise pas l'identité nationale.

Parce que je suis fidèle à la langue malgache.

Parce que la langue française n'est pas utile dans mes besoins langagiers.

Parce que je préfère apprendre l'anglais.

9) A quelle image associez-vous la langue française ?

Ouverture

Colonisation

Personnalité

10) Aimez-vous vous exprimer en français ?

Oui : -J'aime le français.

-C'est la langue du savoir.

-Le français permet une ouverture.

Non : -Je ne maîtrise pas le français.

-C'est la langue des colons.

-Je préfère parler en anglais ou en malgache.

Practices

1) Pratiquez-vous l'anglais ?

Oui

Non

2) Dans quelle(s) circonstance(s) parlez-vous en anglais ?

Avec les professeurs

Avec les amis

Avec les étudiants

Avec ma famille

3) A quelle fréquence parlez-vous en anglais ?

Rarement

Très souvent



4) Avant vos études dans ce département, pratiquiez-vous l'anglais ?

Oui

Non

5) Dans quelle(s) circonstance(s) parliez-vous en anglais ?

Avec les professeurs

Avec les amis

Avec les étudiants

Avec ma famille

6) A quelle fréquence parliez-vous en anglais ?

Rarement

Très souvent



7) Quelle langue assure la plupart de vos besoins langagiers ?

8) Vous arrive t-il de mélanger plusieurs langues dans vos discours langagiers ?

Oui

Non

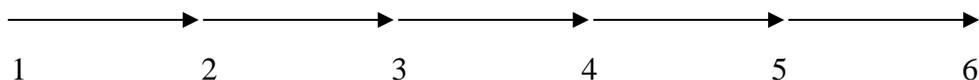
9) Si OUI, quelles sont ces langues ?

Compétence

1) Que pensez-vous de la compétence de l'anglais des étudiants dans votre département ?

Faible

Élevée



APPENDIX C

Percentage of research population in the Department of French Studies

Levels	Percentage	Numbers
1st year	26.67%	4
2 nd year	0.00%	0
3rd year	6.66%	1
4 th year	40.00%	6
5 th year	26.67%	4
Total	100.00%	15

Percentage of research population in the Department of Anglophone Studies

Levels	Percentage	Numbers
1st year	6.66%	1
2 nd year	6.66%	1
3rd year	20.00%	3
4 th year	66.68%	10
5 th year	0.00%	0
Total	100.00%	15

APPENDIX D

Breakdown of students in the Department of French Studies

Sex	Numbers	Percentage
Male	4	26.67%
Female	11	73.33%
Total	15	100.00%

Breakdown of students in the Department of Anglophone Studies

Sex	Numbers	Percentage
Male	9	60.00%
Female	6	40.00%
Total	15	100.00%

APPENDIX E

Percentage of students according to their age in the Department of French Studies

Age	Numbers	Percentage
Under 20	1	6.67%
20	1	6.67%
21	3	20.00%
22	6	40.00%
23	2	13.32%
24	1	6.67%
25	0	0.00%
25+	1	6.67%
Total	15	100.00%

Percentage of students according to their age in the Department of Anglophone Studies

Age	Numbers	Percentage
Under 20	0	0.00%
20	2	13.33%
21	3	20.00%
22	2	13.33%
23	4	26.68%
24	2	13.33%
25	2	13.33%
25+	0	0.00%
Total	15	100.00%

APPENDIX F

Sample of answers given by a respondent from the Department of French Studies

Niveau: *D*

Age: 22

Sexe: *Homme*

Attitudes

1) Pour quelle raison avez-vous choisi de poursuivre vos études dans ce département ?

- A la demande de mes parents.
- Parce que je suis passionné(e) par la littérature française.
- Parce que je veux approfondir ma connaissance de la langue française.
- Pour rester en contact avec mes amis.

Autre : Parce que je suis capable dans ce domaine

2) Selon votre opinion, quelle est la place du français dans le contexte socio-économique malgache ?

Insignifiante

Prépondérante



3) Donnez (3) trois mots qui vous évoquent la langue française.

1. *Larousse*
2. *La finesse et la beauté*
3. *L'esthétique de la beauté*

4) Que représente le français pour vous ?

- Juste un outil langagier
- Personnalité
- Colonisation
- Identité

APPENDIX G

Sample of answers given by a respondent from the Department of Anglophone Studies

Niveau: C

Age: 22

Sexe: *Homme*

Attitudes

1) Pour quelle raison avez-vous choisi de poursuivre vos études dans ce département ?

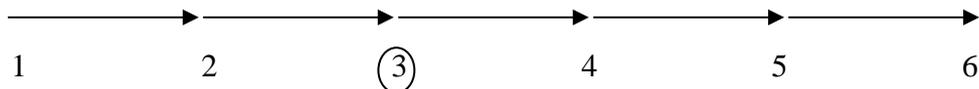
- A la demande de mes parents.
- Parce que je suis passionné(e) par la littérature anglaise.
- Parce que je veux approfondir ma connaissance de la langue anglaise.
- Pour rester en contact avec mes amis.

Autre : J'ai un bacc en série littérature et je veux apprendre plusieurs langues.

2) Selon votre opinion, quelle est la place de l'anglais dans le contexte socio-économique malgache ?

Insignifiante

Prépondérante



3) Donnez (3) trois mots qui vous évoquent la langue anglaise.

1. *Différence*
2. *Supériorité*
3. *Connaissance*

4) Que représente l'anglais pour vous ?

- Juste un outil langagier
- Personnalité
- Modernité
- Identité