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THE DE/CONSTRUCTION OF THE AMERICAN IDENTITY

from Martin Luther King to Barack Hussein Obama

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"Our lives begin to end the dayhebecome silent about things that matter."

Martin Luther King Jr

DEDICATION

To my brave Father

ACKNOWLEDGEMENTS

they will always remain in the memories they have created." May *Allah* have mercy on him and grant him paradise.

In New York, I would like to thank my childhood friend Soraya MESSAOUDI and her husband Karim for hosting me in the best conditions, opening their home and heart in cold winters. I give my special gratitude to New York City citizens for their precious help in my research.

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LIST OF ACRONYMS AND ABBREVIATIONS

ACS: American Community Survey

AP: Advanced Placement

CDC: Centers for Disease Control and Prevention

CofP: Communities of Practice

CS: Code-Switching

DNA: Deoxyribose Nucleic Acid

LINC: Language Information for the Newcomers to the USA

NJ: New Jersey

NY: New York

OED: Oxford English Dictionary

OLMC: Official Language Minority Communities

PISA: Program for International Student Assessment

PLAR: Prior Learning Assessment and Recognition

UNESCO: United Nations Educational, Scientific and Cultural Organization

USA: United States of America

U.S.: United States

ABSTRACT

This Doctoral thesis deals with the issues of identity de/construction in the United States of America and in New York City in particular from a specific period of time: from pastor Martin Luther King to President Barack Hussein Obama. The choice of the two political protagonists is made on purpose since they represent a watershed in American history; the first one claimed and fought for minorities' rights and had a Dream that all Americans were unified without distinction and regard to their colors. As for the second one, he is the first Black president ever of the United State of America. The historical evolution of Black people is illustrated by the arrival of an Afro-American man of a Kenyan origin to the highest political rank of the modern world representing the American president. Martin Luther King's dream comes true to some extent. Besides, the researcher undertakes an ethnographic research, a qualitative and quantitative analysis of facts and statistics concerning American people in general and Black Americans in particular focusing on identity and community for a deeper understanding of the complexity of African American racial identification. Such a situation raises the issue of identity construction and belonging. At the educational level, institutions must create an appropriate context where the socio-cultural background can shape the teaching and facilitate the learning process. At the societal level, the involvement of citizens must aim at fostering the integration of minorities and lead the cultural diversity towards the promotion of a common cultural identity embracing intercultural understanding. The cosmopolitan, multiethnic and multilingual experience of New York shows that language and identity are closely related and that intercultural communication is the "*raison d'être*" of human self-fulfillment. Greater cohesion in future American inter-ethnic society depends largely on their integration outside the insidious wounds of racism, which promotes social fragmentation.

Keywords: American identity, American Dream, New York, Multicultural, Multiethnicity,

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GENERAL INTRODUCTION

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Recent changes in the demographics of the United States of America, such as increases in the number of immigrants, refugees, and multiracial births, have made it ever important for sociologist linguists and anthropologists to understand issues of diversity. The issue of identity construction, reconstruction, or even de/construction for ethnic minorities, notably Black people is highly complex. Thus, the concept of identity was ambiguous because of its tiny intersection with race, class, and space. The purpose of this thesis is to examine the effect of multicultural coexisting on the development of Black identity in particular. The naïve question to be asked at the outset is: What is it about identity politics that makes it such a formidable force in the contemporary world? Notably, the relationship between identity politics and globalization, what is offered amounts to an anthropological perspective on the relationship between personal identity and ethnic identity.

Identity development is a complex task for all individuals; it is particularly complicated for individuals belonging to marginalized ethnic groups. Due to their membership both in an ethnic group and in the mainstream culture(s), these individuals face a delicate problem with identity. Thus, they are caught between their ethnic beliefs and values, and that of the world establishment. These demographic trends have important implications for identity preservation. Multiethnicity and multiculturality aid immigrants in developing positive identities by providing knowledge about and exposure to the history, culture, traditions, and perspectives of diverse groups. This is especially crucial for people or precisely students of color, a

term that refers to all those who are not white, and most of all, it is used instead of "Black" or "Negro" which pertain to racist connotations.

Among the scientific reasons that push the researcher to focus mainly on New York City, fundamental parameters are included. The ethnicity is varied and rich compared to other cities and states. There is a high concentration of immigrants in it and a large range of multiculturalism prevails in this city as people from all over the world and of different cultural origins can be found. The researcher's personal motivation is based first on the fact that besides the fact of the researcher's attraction to New York as a cosmopolitan city, he is an Algerian citizen living in Algeria, and an EFL teacher working on language and cultural questions. All this family, social, historical, and educational background urged him to make up his mind and locate his research in the USA.

This thesis is an attempt to find solutions to the issues of identity and belonging that emerge from a multicultural situation. The USA witnessed a harsh sociopolitical struggle to prevent the steady erosion of Identity through language, culture, and heritage among American communities. In America, there are two major communities: the white and the Black. While both groups face several challenges, minority Black meet particularly difficult issues associated with: a shrinking demographic profile and an aging population; below-average low employment rates and above-average unemployment rates, limited access to cultural representations, and unfavorable educational opportunities outcomes. Educational reforms are being undertaken for the improvement of the welfare of minorities. The government implementation starts from the first phases of education, mainly at the primary school

level. But, what is relevant is that such a challenge has to include all the variants and variables: geographical, political, historical, ethnic, social, religious, and linguistic. Since Europeans had colonized the USA, it created a sort of duality between the existing civilizations where each of them tried to reinforce its presence. They focus on their cultural heritage which includes at first their respective languages and cultures to preserve their cultural identity, besides the already established native civilization, the Inuit in Alaska, and Indian tribes in the remaining part of the USA. The dilemma is as follows: how all the existing populations can live together and lit without bothering one another on all levels starting from that education to politics and to that language dominance. So, inevitably it would lead to cultural identity defiance. Thus, the first draft for the Doctoral thesis was namely: "The De/Construction of American Identity from Martin Luther King to Barack Hussein Obama" and its issuing research questions include, probably the next ones:

1. What is the current understanding of the American identity among people in the process of identity development?

2. What are the identifying characteristics in the personal backgrounds of participants whose perception and/or development of ethnic identity have been enhanced by exposure to multicultural contact?

3. To what extent do identity issues raise the sociopolitical Integration of non-white people?

4. What is an American identity in a country that is the promised land of refugees and minorities?

To provide tentative answers to these fundamental questions, the consequent hypotheses have been formulated.

1. The policy of language and culture toward citizenship achievement stipulates that institutions must create an appropriate context where the socio-cultural background can shape the integration and facilitate the assimilation process.

2. One of the main aims of the American dream is to foster originality, liberty, and equality, and to address linguistic and cultural diversity towards the promotion of a common cultural identity embracing intercultural understanding.

3. An American Identity is a melting pot of several cultures and ethnicity evolving in a new world and having as a value only their perception of what they are.

4. The integration and the assimilation of non-white people start with overcoming language barriers and moving to endorse new American standards, which in fact are not constant, but fluctuant.

This thesis, therefore, is divided into four interrelated chapters. In addition to the first chapter, which is a descriptive one, it consists of three other chapters. In the literature review, the researcher will first examine some theoretical approaches that divide the research on ethnic identity, including models of ethnic or racial identity development. It will also chart the most commonly known approaches and theories with a particular emphasis on multiculturalism and identity. The third chapter discusses the content and studies the data collection of the sampling population and

the objective observation of facts and statistics of various ethnic communities in addition to an ethnographic research in the New York City. Chapter four assesses, to some extent, the adequacy of an educational program and offers some suggestions for the potential improvement of the integration of minorities and social equality in this rich and complex cultural area. The conclusion opens new paths of research related to the queries of this research study.

The referencing style used in the present research paper is the American Psychological Association, Seventh Edition (APA). This choice is purely academic since it is widely used in the humanities, especially in writing on Languages, Literatures, English, Art and Philosophy.

CHAPTER ONE
A General and Historical Overview of
The United States of America

1.1 Introduction

The chapter is concerned with the descriptive part of the thesis; it describes the issues of identity, culture, and language in the multiethnic and multicultural USA. The settlements, invasions, and explorations are of a great effect on shaping the identities of nations. Before embarking on issues relevant to identity, it is useful to consider some of the terms frequently employed in discussions of belonging and why this is used to refer to in a purely multicultural context. All these reasons obliged the researcher to point out the specific cultural ethnic and sociopolitical features of this country starting from the early discoveries to the contemporary era, passing through and describing the main features of the population's language, religion, and ethnicity.

1.2 Historical Background

The following part consists of the tentative definitions and explanations of fundamental interrelated questions of identity, culture, and language in the multiethnic and multicultural USA. The different invasions and occupations or explorations of newcomers impacted each time on the construction of a national identity. The sociopolitical contexts across time provoked social fragmentation and survival or struggle for the preservation of language, religion, and ethnicity.

1.2.1 Origin of the Name United States of America

Amerigo Vespucci (1454-1512) took the Columbus route to the West Indies but he claimed to discover a New World. According to his published works, it was referred to as a new continent and he was the first to call it *Novus Mundus* "New World." The origin of the noun America is derived from the Latinized word Amerigo which was easier than Latinized Vespucci. Naturally, this term was restricted to the

British colonies, then to the United States. The name Amerigo is Germanic, derived from Gothic Amalrich, literally "work-ruler."

In 1507, Martin Waldseemüller's a German cartographer named his map "the western hemisphere, North and South America," adding Vespucci's collected data from his 1501-1502 voyages to the New World. It was the first map, printed or manuscript, to distinguish clearly a separate Western Hemisphere, with the Pacific as a separate ocean. His map is considered the first official historical document where the new world was referred to as America

1.2.2 Geography

One may ask why is it important to describe the geographical setting of the USA since the subject matter in this thesis is identity. The researcher is simply doing so because of the linguistic phenomenon "Dialect Continuum". There are many dialects continuum around the world. There is always mutual intelligibility between the dialects of neighboring countries. These similarities in dialects are also found in customs, traditions, culture, and other aspects of identity, that is why it is important to mention the delimiting countries. As far as the southern frontiers are concerned the southern states; mainly California, Arizona, New Mexico, and Texas are deeply impacted by the Mexican culture either with Florida state or the southern countries of Cuba and the Bahamas.

Covering an important part of the North American continent the United States has a surface area of 9,632,030 square kilometers or 7.19% of the world's total surface area. That is enough to make it rank third in that category after Russia and Canada (see

Appendix A). It has an extremely varied topography. It is surrounded by the USA in the north, the Atlantic Ocean from the east, the Pacific Ocean in the west, and the southern land frontiers of Mexico. The Bahamas and Cuba are not far from the southern state of Florida in the Atlantic Ocean.

1.2.3 Native Inhabitants

The United States has a very diverse population. Unlike other countries, which may have largely assimilated indigenous peoples, the United States has diversity, largely due to huge and ongoing global immigration. Perhaps no other country has the same racial, ethnic, and cultural types as the United States. In addition to the surviving Native Americans (including Native Americans, Aleutians, and Esquimo) and the presence of African descendants brought to the New World as enslaved individuals, nationality has been enriched, tested, and come. Constantly redefined by millions of immigrants, America generally wants greater social, political, and economic opportunities than where they left. (The terms "America" and "American" are often used as synonyms for the United States and its citizens, respectively, but are more widely used to refer to North America, South America, and Central America together.

1.2.4 Early Settlements

European countries have come to the United States to increase their wealth and increase their influence on world affairs. The Spaniards were one of the first Europeans to explore the New World and the first to settle in what is known now as the United States. But by 1650, England had established a dominant presence on the Atlantic coast. The first colony was founded in 1607 in Jamestown, Virginia. Many of the people who settled in the New World came to escape religious persecution.

Pilgrims, the founders of Plymouth, Massachusetts, arrived in 1620. In both Virginia and Massachusetts, settlers thrived with the support of Native Americans. New World grains like corn kept settlers from starving, but tobacco was a valuable cash crop in Virginia. By the early 17th century, enslaved Africans accounted for an increasing proportion of the colonial population. By 1770, more than 2 million people lived and worked in 13 British colonies of North America. (See Figure 1.1)

Figure 1.1: The Map of the Thirteen American Colonies in 1775

Source: Encyclopaedia Britanica/ Map of the Thirteen American Colonies in 1775

The invasion of the North American continent and its peoples began with the Spanish in 1565 at St. Augustine, Florida, then the British in 1587 when the Plymouth Company established a settlement that they dubbed Roanoke in present-day Virginia. This first settlement failed mysteriously and in 1606, the London Company established

a presence in what would become Jamestown, Virginia. From there, the French founded Quebec in 1608, and then the Dutch started a colony in 1609 in present-day New York. While Native Americans resisted European efforts to amass land and power during this period, they struggled to do so while also fighting new diseases introduced by the Europeans and the slave trade.

In 1800, the newly independent United States of America was neighbored by colonies established by other European nations, including Spain, France, and Britain.
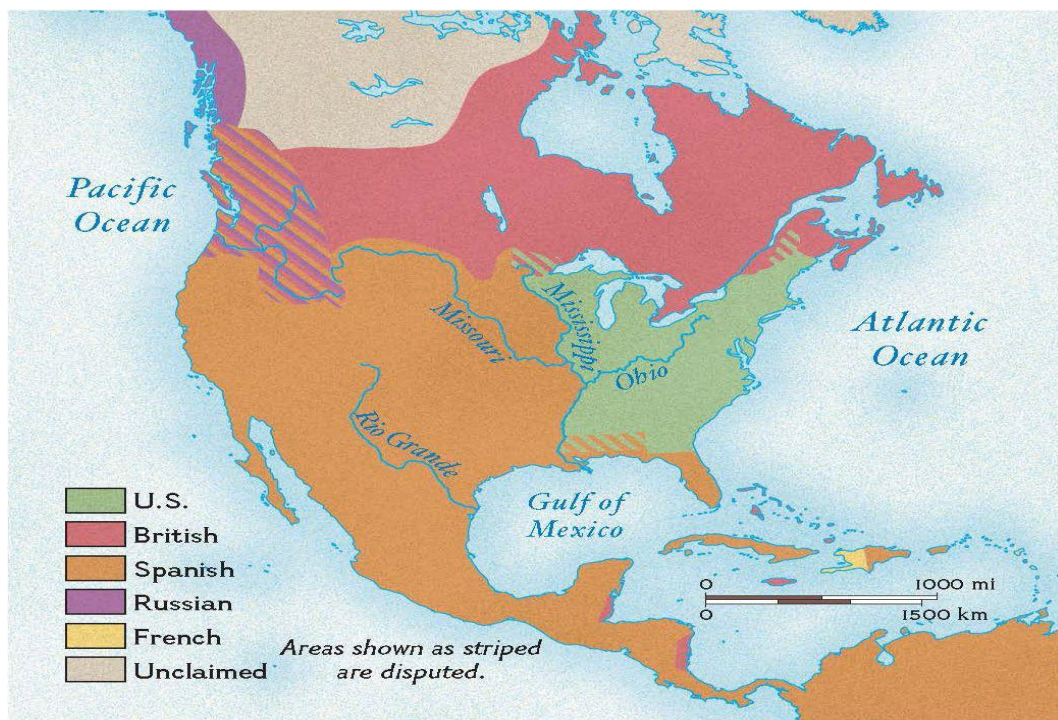
Figure 1.2: The Treaty of Paris in 1783

Source: https://media.nationalgeographic.org/assets/photos/000/315/31544.jpg

The Revolutionary War officially ended on September 3rd, 1783 with the signing of the Treaty of Paris. The treaty established the U.S. boundaries shown in the map above (see Figure 1.2)

A Native American, also known as American Indian, Amerindian, aboriginal American, or First Nation person, is a member of any of the Western Hemisphere's aboriginal peoples, though the term is frequently used to refer only to those groups whose ancestral lands were in present-day the United States and Canada which in many facets, both countries are sharing similarities in their respective identities.

Stone instruments of various sorts of hunting and fishing tools were all employed by pre-Columbian Americans. Many indigenous American societies were hunters, while others were farmers. Plants (i.e. Corn, beans, potatoes, llamas, and alpacas, as well as a variety of semi-domesticated animals, were among the plants and animals domesticated by American Indians. The latter was utilized to maintain civilizations ranging from small hamlets to large cities like Cahokia, which had a population of 10,000 to 20,000 people, and Teotihuacán, which had a population of 125,000 to 200,000 people.

Indigenous peoples lived throughout the Western Hemisphere at the start of the 16th century, as the European conquest of the Americas started. They were quickly wiped off by epidemic sickness, military conquest, and enslavement, and they, like other colonial peoples, were subjected to discriminatory political and legal regimes long into the twentieth and even twenty-first centuries. If one analyses this facthepredetermine the discriminatory facet of American history that started in the early fifteen century. Nonetheless, they have been among the most active and effective native peoples in bringing about political change and reclaiming their autonomy in areas, such as education, property ownership, religious freedom, the law, and traditional cultural restoration.

Culturally, the indigenous peoples of the Americas are usually recognized as constituting two broad groupings, American Indians and Arctic peoples. American Indians are often further grouped by area of residence: Northern America (the present-day United States and Canada), Middle America (present-day Mexico and Central America; also called Mesoamerica), and South America. This part of the thesis is a description of the cultural areas, prehistories, histories, and recent developments of the indigenous peoples and cultures of the United States.

1.2.5 Areas of Native American Culture

To sustain the study of the deconstruction of the American identity, culture is a fundamental component of an academic analysis; the similarities and contrasts revealed in the issues under investigation assist to organize and lead research plans. The comparative study of civilizations is essentially the realm of anthropology, which frequently organizes comparisons between cultures using a typology known as the cultural area method. The culture area approach was delineated at the turn of the 20th century and continued to frame discussions of peoples and cultures into the 21st century. A culture area is a geographic region where certain cultural traits have generally co-occurred; for instance, in North America between the 16th and 19th centuries, the Northwest Coast culture area was characterized by traits such as salmon fishing, woodworking, and large villages or towns, and hierarchical social organization.

The specific number of cultural areas delineated for Native America has been somewhat variable because regions are sometimes subdivided. The cultural areas discussed below are among the most commonly used; the Arctic, the Subarctic, the

Northeast, the Southeast, the Plains, the Southwest, the Great Basin, California, the Northwest Coast, and the Plateau. Notably, some scholars prefer to combine the Northeast and Southeast into one Eastern Woodlands culture area or the Plateau and Great Basin into a single Intermountain culture[1] area. Each section below considers the location, climate, environment, languages, tribes, and common cultural characteristics of the area before it was heavily colonized. Prehistoric and post-Columbian Native American cultures are discussed in subsequent sections of this article. A discussion of the indigenous peoples of the Americas as a whole is found in American Indians.

1.2.6 The Viking Explorer

Leif Eriksson the Norse explorer is said to have launched the first European trip to North America five centuries before Christopher Columbus. As winds billowed their boats, their Viking ship coasted the American continent. The Norsemen on board the wooden ship spotted a new place after navigating the uncharted seas. Those Viking feet may have been the first European ones to touch North American land half a millennium before Columbus "found" America.

For the expedition's leader, Leif Eriksson, exploration was a family affair. After being exiled to Greenland, his father, Erik the Red, established the first European settlement. Around the year 985, he was exiled from Iceland for murdering a neighbor. (Erik the Red's father had already been expelled from Norway for homicide.). Around the year 1000, Icelandic sagas described Eriksson's adventures in the New World. These Norse tales were passed down the generations before being written down in the

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[1]The 10 culture areas had been mentioned in this order on web site:https://www.history.com/news/the-viking-explorer-who-beat-columbus-to-america

12th and 13th centuries. Eriksson's arrival in North America is described differently in the two sagas.

Eriksson crossed the Atlantic by mistake, according to the "Saga of Erik the Red," after sailing off course on his return journey from Norway after his conversion to Christianity. Eriksson's journey to North America, according to the "Saga of the Greenlanders," was not a hazard. The Viking adventurer had heard about a foreign continent to the west from Icelandic trader Bjarni Herjolfsson, who had sailed past the coasts of North America more than a decade before. Without ever stepping foot on it, Eriksson acquired the trader's ship, gathered a 35 men crew, and reversed the course. The Vikings reached a stony, arid country in present-day Canada after crossing the Atlantic. Eriksson gave the country a name that was as uninteresting as the surroundings: Helluland, which means "Stone Slab Land" in Old Norse. This place may have been Baffin Island, according to researchers. The Norsemen then traveled south to Markland (Forestland), a timber-rich site most likely in modern-day Labrador, before establishing a base camp on the island of Newfoundland's northern point.

The Vikings spent the whole winter there, taking advantage of the warmer climate than their homeland. They investigated the surrounding country, which was rich in beautiful meadows, salmon-filled rivers, and wild vines suited for winemaking. Eriksson named the territory Vinland (Wineland). He and his men returned to windswept Greenland with much-needed lumber and plenty of grapes after spending the winter in Vinland. After his father's death, Eriksson, who would follow Erik the Red as head of the Greenland settlement, never returned to North America, but other Vikings continued to sail west to Vinland for at least the next decade. Despite the more

abundant riches in North America, the Viking immigrants remained in bleak Greenland. This was maybe because of the terrible experiences they had with the indigenous people of North America, including the assassination of Eriksson's brother Thorwald.

Archaeologists have discovered evidence that supports the Norse journeys to America described in the sagas. Helge Ingstad, a Norwegian explorer, explored the shores of Labrador and Newfoundland in 1960 seeking traces of a probable village, and he finally discovered it near L'Anse aux Meadows on Newfoundland. The multinational team of archaeologists under his direction uncovered Viking items dating from approximately the year 1000.

1.2.7 Immigrant and Refugees

Between 1880 and 1910, 17 million immigrants arrived in the United States. They represented almost 15 percent of the total population. While earlier arrivals were largely British, Irish, or German, most of these recent immigrants were from Eastern, Central, and Southern Europe in addition to a smaller number from Asian countries. Their arrival increased the U.S. population and varied the cultural and linguistic landscape.

World War I in July 1914 led to concerns about how the immigrant population would react to a war where their own countries were involved. These concerns deepened when the United States entered the war in April 1917. Many native-born Americans were prejudiced against immigrants, seeing them as lazy, backward, and

cowardly. Some questioned whether immigrant recruits who spoke little English and held old-world values could be trained to be effective soldiers.

Initially, it appeared that the skeptics were right. When the first foreign-born recruits and draftees began military training, many struggled to understand simple orders. Some had trouble keeping up physically, due to years of poor nutrition and hard labor. Misunderstandings and prejudices flared up into arguments and fights, some of them serious. After each conflict in the world, the rich countries or the prosperous ones receive a lot of immigrants and refugees. America like the European countries is not an exception. The first waves came immediately after the First World War mainly from Europe.

During World War I, approximately forty percent of U.S. soldiers were immigrants or children of immigrants. Their engagement not only helped win the war but accelerated the assimilation and acceptance of an entire generation of new Americans. Between 1880 and 1910, seventeen million immigrants arrived in the United States. Immigrants and refugees continued to come, giving rise to energetic communities, infusing new blood in the local labor markets, and working in varied domains. From the beginning American history has been, to a large extent, bound to its immigrants' history. Their success stimulates the nation's development. Although complications and struggles were inevitable along the way, in the long run, the newcomers reinforced the vitality of the American society and the richness of its culture (Portes & Rumbaut, 1990, p. 246). Anxiety triggers frustration towards immigrants, it becomes an ugly side of racism, nativism, and xenophobia. Such fear and xenophobia are reflected in Americans' language policy. At best it tolerates

linguistic and cultural differences, with the condition that those who speak a language other than English need to assimilate as quickly as possible to the language of dominance; i.e. the English language

Figure 1.3: United States of America 2019

Source:https://secretmuseum.net/state-map-of-tennessee-with-cities/state-map-of-tennessee-with-cities-usa-maps-maps-of-united-states-of-america-usa-u-s/

Figure 1.3 represents the American States and the geographical frontiers

The above map shows the last political frontiers of the United States of America. The USA is a federal republic with 50 states, a federal district (Washington,

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D.C. the nation's capital), five large territories, and some tiny islands. It is located in North America between Canada and Mexico and includes the 48 contiguous states, and Washington, D.C. Hawaii is an archipelago in the mid-Pacific, while Alaska is an exclave in the extreme northern section of North America, connected only to Canada. The United States territories are dispersed over the Pacific Ocean and the Caribbean Sea.

1.2.8 The Founding of New York State

The founding of the middle colonies (New York, New Jersey, and Pennsylvania) was different from the remaining southern states that relied on African workers not yet considered slaves since they were under a five-year contract. The earliest European communities, mainly Dutch and Swedish excelled in the fur trade and they almost accidentally grew into colonies. New York Bay, and New Sweden, along the Delaware River, recruited soldiers, farmers, craftsmen, and their families to meet the needs of the fur traders who bought skins from the natives. The Dutch annexed New Sweden in1655 only 17 years after their birth as an independent colony. In 1664 the English fleet defeated New Netherlands. The Dutch maintained their culture in rural New York and New Jersey for over 2 centuries. They also set the precedent of toleration for many ethnic, racial, and religious groups in New Amsterdam. Before it became New York, the city had white, red, brown, and Black inhabitants; institutions for Catholics, Jews, and Protestants; and a diversity that resulted in eighteen different languages being spoken, as German. Although the dominant culture in colonial New York and New Jersey became English by the end of

the 1600s, the English authorities continued the tolerant traditions of the Dutch in the city.

1.2.9 Religion in the USA

The USA is a multi-cultural country and this is reflected in the diversity of religious practices. This change reflected immigration patterns at the time the USA is a melting pot of different cultures and religions. It is a country without an official religion. Although about 70 percent of American citizens claim to be practitioners of Christianity, religious pluralism is a valued part of America's culture. Unfortunately, many believe the USA has entered a depressing "post-religious" period. This is a way to say that people have become cynical and stopped openly displaying their Christianity.

However, other religions still seem to be en vogue. The harsh increase in immigration from areas such as Asia, Africa, and the Middle East has contributed to the expansive growth of Muslim, Buddhist[2], Sikh, and Hindu communities within the Us. They fashioned the religious landscape of the United States of America. This religious diversity enhanced in a particular manner the solidarity of those different minority religious groups in a Christian majority country.

Islam starts to become popular in the USA. There were mosques built in the U.S.A as early as the late 1800s; the North Dakota mosque is thought to be the oldest still in existence. The first American census found Muslims already living in the

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[2] Buddhism is against the caste system which determines what a Hindu shall do or not. Buddhism had divided itself into two schools: the Hinayana (closer to the teaching of Gautama) and Mahayana (closer to idolatrized Hinduism). Their sacred book is the Grant Sahib.

country. With a long history like that, it is no wonder that the USA hosts such a large population of Muslim devotees. Sikhism[3] is another of the more popular religions in the Great White North. America has diverse religions that are enjoying prosperity, thanks to policy programs of multiculturalism and immigration that free the cult.
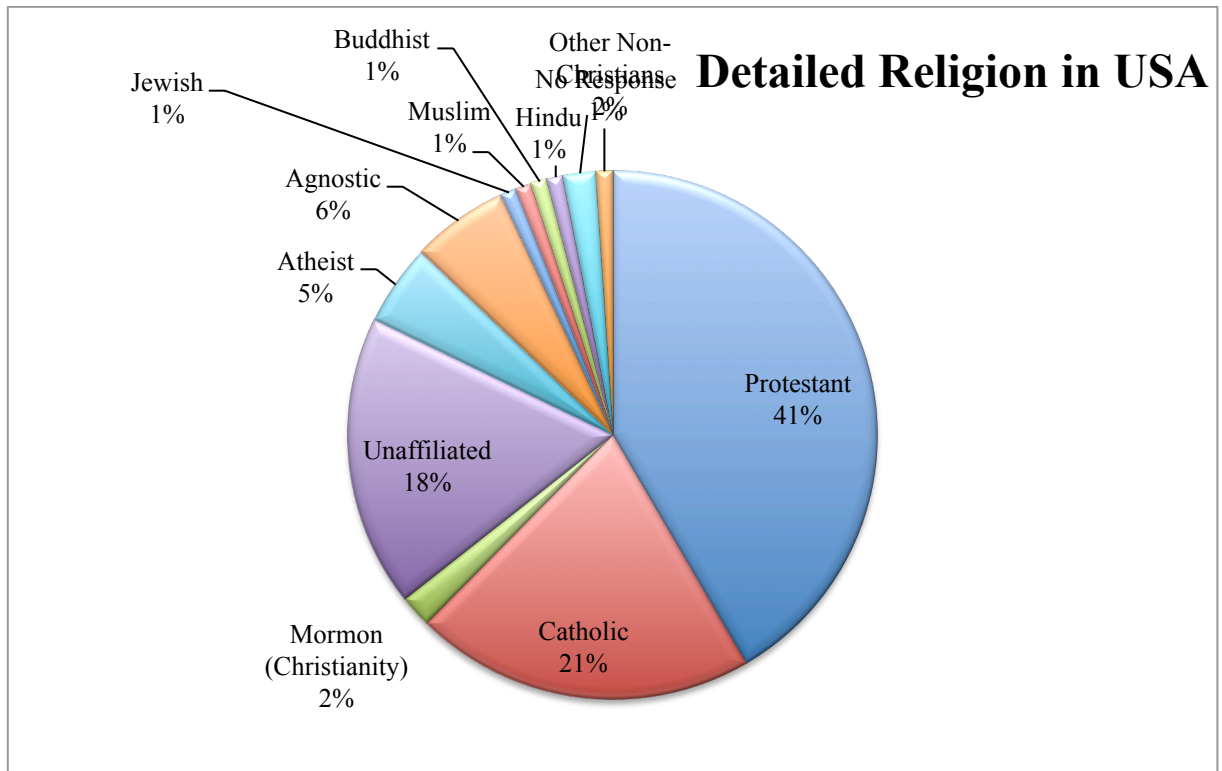
Pie-Chart 1.1: Detailed Religious Denomination in USA 2020

Source:https://www.worldatlas.com/articles/religious-composition-of-the-united-states.html

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[3] Sikhism was founded by Guru Nanak (guru, literally teacher) who refused to recognize the supreme authority of the Brahmanical priests, the caste system and the Hindu hypothesis of incarnations of God in human forms (Watson, 1971: 244).

World Atlas[4] has released some statistics on religions in the USA in 2020. The noticeable projected trends are the domination of Christian affiliations including; Protestant (Christianity) 42 %, Catholic (Christianity) 21 %, Mormon (Christianity) 2 %, and Agnostic (Christianity) 6 % which makes a total of 71 %. The increase of non-Christians has been noticed with a percentage of 6 % and in no religion 18 % Some religions are growing as it is shown by the percentage of the respective believers like Muslims 1 % and Jewish 1 % plus Buddhist 1 % the same as the Hindu[5] 1 %.

Main Religions in USA

Pie-Chart 1.2: The Religious Domination in USA 2020

Source:https://www.worldatlas.com/articles/religious-composition-of-the-united-states.html

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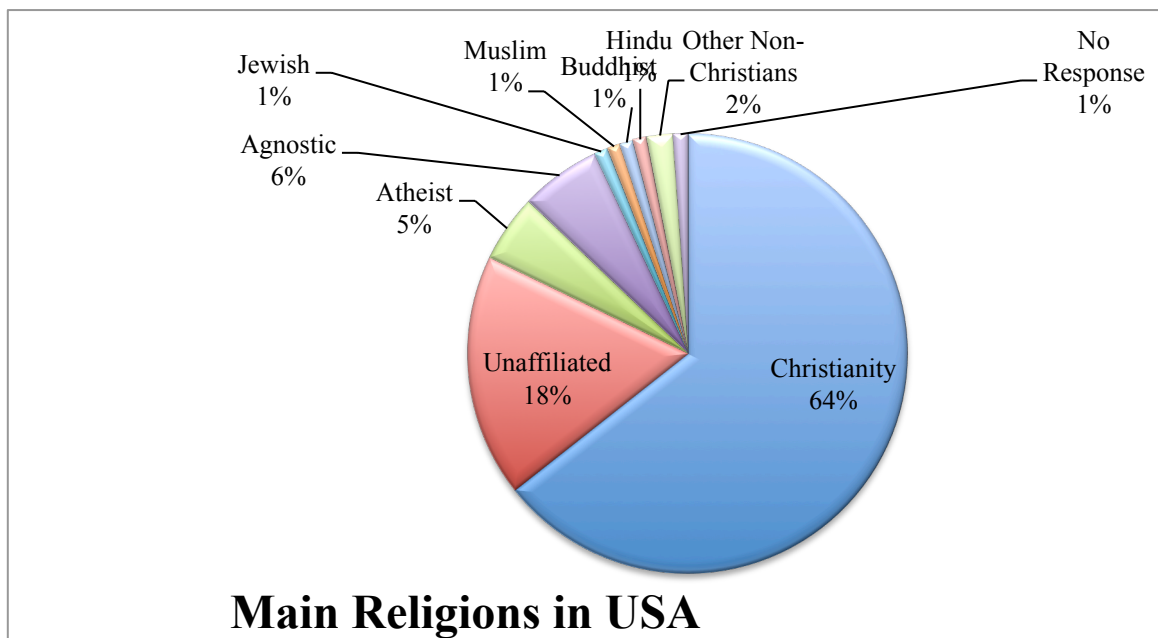
[4] World Atlas is a site providing a resource for educators and students across the world by hosting a wide database of maps, tables, and charts that complement lesson plans.

[5] Hinduism: Hindu thought evolved the idea of a trinity consisting of Brahma, The Creator, Vishnu, the Preserver and Shiva, the Destroyer. The Vedas are the holy scriptures of the Hindus, date back to the beginning of Indian civilization and are the earliest records of the whole Aryan race. They are perhaps the oldest written text on the planet today. They are supposed to have been passed through oral tradition for over 10,000years. They came to us in written form between 4-6,000 years ago. Aryan beliefs and daily life are described in the four Vedas, collection of poems and sacred hymns, composed in about 1500 BC. The Vedas, meaning knowledge, are divided into the Rigveda, Yajurveda, Samaveda and Atharvaveda concerned with rituals and philosophical hymns to the deities and the elements.

As shown in Pie-Chart 1.2 the religious domination in theU.S.are mainly religions of Christian affiliation, and it is more than two-thirds 64%. and the remaining portion is shared between other religions. The researcher tried to show the concordance of the American religions with the one of New York as shown in (Pie-Chart 1.3). If one compares religions in the USA and the ones in New York, he can only notice that the portions of religious beliefs are quite equilibrated between them. These similitudes suggest that New York City can be representative of the country in terms of religion.
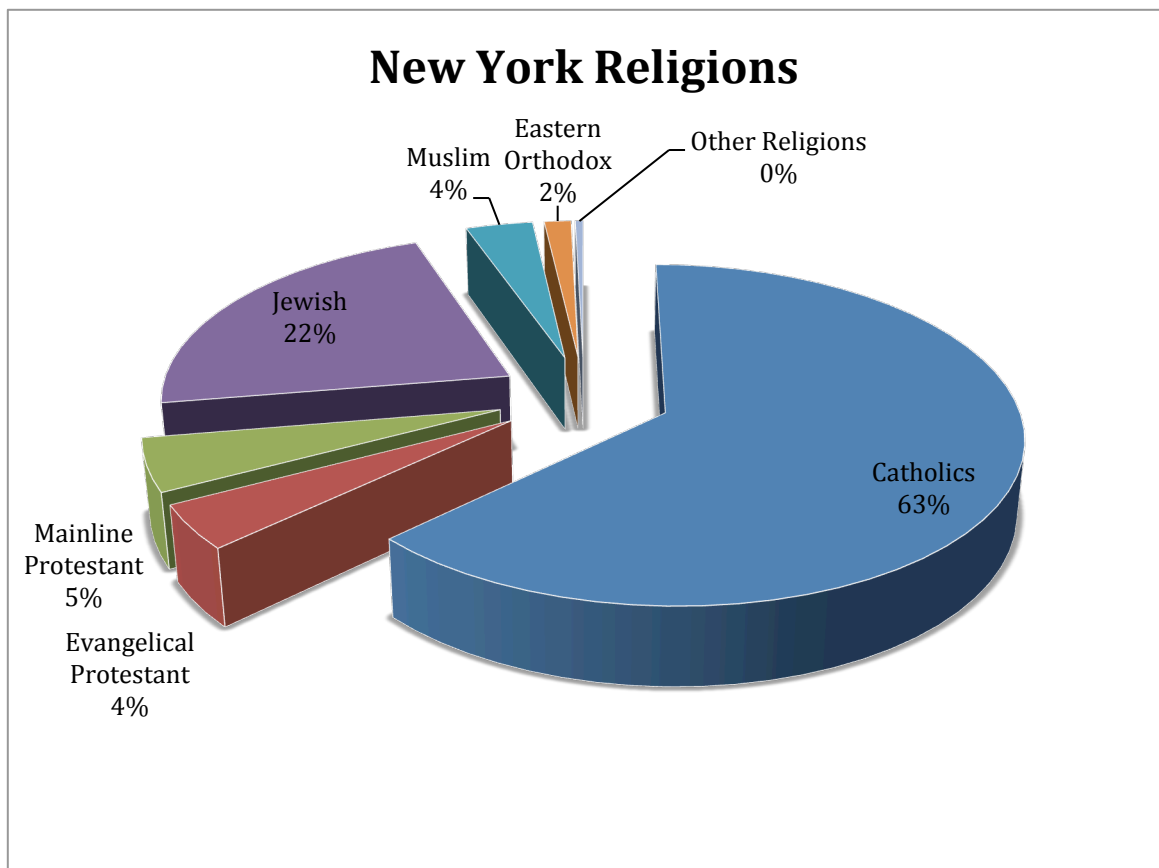
Pie Chart 1.3: New York Religions

Source:https://www.census.gov/data/tables/demo/2020-2021-religion-tables.html

It is essential to detail the religions of New York since our field study is on American identity and the New York one precisely. The researcher aimed at showing the multiple facets of New Yorkers' identity starting from religion to languages, and adding their ethnicity. As is shown in the above (Pie-chart 1.7) the majority of the citizens are Christian; between Catholics, Protestants, and Orthodox. Besides Christian religions, Islam, Judaism, and other beliefs coexist in this metropolitan city.

1.3 Educational Systems

Investigating and describing the American educational system aims to show their policy towards minorities and their language policy and planning to face globalization and the country's multiethnic needs. The early stages of education help shape the new identities in this multicultural and multiethnic country. In the USA, as in many countries throughout the world, education is constantly evolving. Educational systems across the country change as governments and education authorities identify new priorities and develop strategies to respond to the needs of a rapidly changing world. This research focused on the primary education system in the USA, its historical background, how they are structured, and how they function. It is important to note that in the USA, primary education prepares pupils for all types of formal instructional programs beyond secondary school, including academic, vocational, technical, and continuing professional education offered primarily by universities, colleges, and institutes. This is why the researcher illustrated the different systems and American education in general.

1.3.1 Regional Educational Differences

While there are a great many similarities in the states and territorial education systems across the USA, there are significant differences in curriculum, assessment, and accountability policies among the states that express the geography, history, language, culture, and corresponding specialized needs of the populations served. The comprehensive, diversified, and widely accessible nature of the education systems in the USA reflects the societal belief in the importance of education. American Education Systems illustrate the organization of the pre-elementary, elementary, secondary, and postsecondary education systems in each State of the USA (see Figure 1.4).

age	school	grade	student	Examinations / degrees
3	Nursery School			
4	Nursery School			
5	Kindergarten			
6	Elementary School or Primary School	first		
7		second		
8		third		
9		fourth		
10		fifth		
11	Middle, school or Junior High school / Intermediate school	sixth		
12		seventh		
13		eighth	student	
14	Senior High school / High school	ninth	Freshman	
15		tenth	Sophomore	
16		eleventh	Junior	
17		twelfth	Senior	High school Diploma
18	Community College	1	Undergraduate	
19		2		Associate in Arts/Science
20	University or College	3		
21		4		Bachelor of Arts/Science
22			(Post)Graduate	Master of Arts/Science
...		...		Doctor of Philosophy

THE AMERICAN SCHOOL SYSTEM

Figure 1.4: The American School System

Source: https://medium.com/@Ksenusha3Ksusha/the-system-of-american-education-c1d98b13832c

The figure above illustrates the American school system starting from nursery school to post-graduate studies. It shows the alternatives of educational processes between middle schools or junior high school to senior high school and from intermediate school to high school and the other choices between universities and colleges[6].

1.3.2 Elementary and Middle School Education

There are no recognized elementary and junior high school degrees in the United States. School education is considered inclusive from grades 1 to 12, and they will not receive secondary education before completing secondary school. Some schools and school districts issue transcripts to students who have completed kindergarten, primary school, or junior high school, but these have no meaning other than as an indicator of the achievement of the reported grades. Students who have not completed secondary education are considered early dropouts because they are not eligible to be recognized by students who have not completed secondary education by the 12th year. The only important exception to this practice is the tutoring program for some special needs students. This may result in a diploma with a different standard than the *baccalaureat*e or General Certificate of Secondary Education depending on the plan.

1.3.3 High School Diploma

High School Diploma is aU.S.qualification awarded to students who have graduated from secondary school after 12 years of formal instruction. High school

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[6]Colleges are often smaller institutions that emphasize undergraduate education in a broad range of academic areas. Universities are typically larger institutions that offer a variety of both undergraduate and graduate degree programs.

diplomas are issued by the state or local counties for public school graduates and from schools to private school graduates. Homeschooling students may or may not be awarded a diploma depending on government policy and parental preferences. Some certificates may say "High School Diploma" and other "Secondary Diplomas (or certificates)" or simply "Diploma. Generally, there are at least three types of programs or courses that secondary graduates follow. The general High School Diploma track meets the state's minimum requirements for graduation.

- The Vocational Diploma tracks exceed the state's minimum requirements and complement the required mathematical and scientific requirements in addition to vocational education.

- The Academic Preparatory Diploma tracks exceed the state's minimum requirements by adding math, English, foreign language, and science curriculum content. In addition, in some states and schools, preparatory programs award honor or regent degrees to students who meet certain requirements, and many have completed Advanced Placement (AP) courses.

1.3.4 Post-Secondary Education

Postsecondary education is available in both government-supported and private institutions, which offer degrees, diplomas, certificates, and attestations depending on the nature of the institution and the length of the program. The postsecondary environment has evolved during the past few years, as universities are no longer the only degree-granting institutions in some States. A recognized post-secondary institution is a private or public institution that has been given full authority to grant degrees, diplomas, and other qualifications by a public or private act of state.

1.3.5 Separate and Private Schools

The legislation and practices concerning the establishment of separate educational systems and private educational institutions vary from jurisdiction to jurisdiction. Separate school systems allow religious minorities to receive education in accordance with the tenets of their faiths, especially Roman Catholics and Protestants, some of whom have constitutionally protected rights in this area.

1.3.6 USA Higher Education

TheU.S.higher education system is considered one of the best in the world, offering flexible learning options at over 4,000 universities. Bachelor's degrees in the United States are globally recognized for their academic excellence and enhanced learning experience. SomeU.S.universities offer high school students the opportunity to take college courses and earn undergraduate credits. This is a way they can make great steps in their research and even save money. Students can also get used to the American higher education system before applying for a Bachelor's Degree. After graduating from high school, they can choose to earn a Bachelor's Degree (or "undergraduate") at university. A bachelor's degree in the United States usually lasts four years. The first two years include general compulsory subjects such as Mathematics, History, Literature, and Communication. This will give them a wide range of knowledge across many disciplines. This is in favor of global real-life competition. For the last two years, they have focused on the "major" of choice. A Bachelor's Degree in the United States is flexible enough to allow students to change their major after a year or two. They can also add a "minor" ("mini-major") to another subject, add multiple majors, and get a good start through accelerated research in

graduate research. Within their degree, they can have a wide range of electives to tailor to their interests and strengths. Students typically change colleges after completing a one or two-year undergraduate course in the United States or transfer to a college in the United States after studying in another country. They do not have to complete four years at the same university and graduate.

It is common for students to change universities after completing a one or two-year undergraduate course in the United States, or to transfer to a university in the United States after studying in another country. They do not have to complete four years at the same university and graduate. Some students choose to earn a Master's Degree (also known as a "graduate" degree) after earning a Bachelor's Degree. AU.S.Master's Degree usually takes two to three years to complete, but some degrees offer a one-year fast track program. Graduate-level education allows you to study either academic or more career-oriented programs.

Degree-granting institutions in the USA concentrate on teaching and research. Universities and university colleges focus on degree programs but may also offer some diplomas and certificates, often in professional designations. The higher education in the United States of America is varied and has various architectures, Institutions can be single-sex colleges, technical stream universities, public or private institutions. But what is worth noting is that they are highly ranked in the world and that they gave birth to famous inventors and scholars and revolutionary inventions.

1.4   Languages Spoken at Home in the USA

TheU.S.Census Bureau today released a series of new tables detailing the hundreds of languages spoken by Americans at home. The American Community Survey was collected from 2009 to 2013, expanding the tabular languages and language groups to 350, such as Pennsylvania Dutch, Ukraine, Turkey, Romania, and Amharic. It also includes 150 different Native American languages spoken collectively by more than 350,000 people, including Yupik, Dakota, Apache, Ceres, and Cherokee. While most of the U.S. population speaks only English at home or a handful of other languages like Spanish or Vietnamese. The American Community Survey reveals the wide-ranging language diversity of the United States, For example, in the New York metro area alone, more than a third of the population speaks a language other than English at home, and close to 200 different languages are spoken. Knowing the number of languages and how many speak these languages in a particular area provides valuable information to policymakers, planners and researchers. The tables provide information on languages and language groups for counties and core-based statistical areas (metropolitan and micropolitan areas) with populations of 100,000 or more and 25,000 or more speakers of languages other than Spanish, as well as for the nation, states, and Puerto Rico regardless of population size. These data show the number of speakers of each language and the number who speak English less than "very well" a common measure of English proficiency. New York Metropolitan Area at least 192 languages are spoken at home. 38% of the metropolitan population over the age of 5 speaks languages other than English at home. One of the smaller language groups out there is Bengali with 105,765 speakers. As far as the languages are spoken

in theU.S.the following Pie-chart illustrates the ten most spoken languages in theU.S.(See Pie-Chart 1.4)
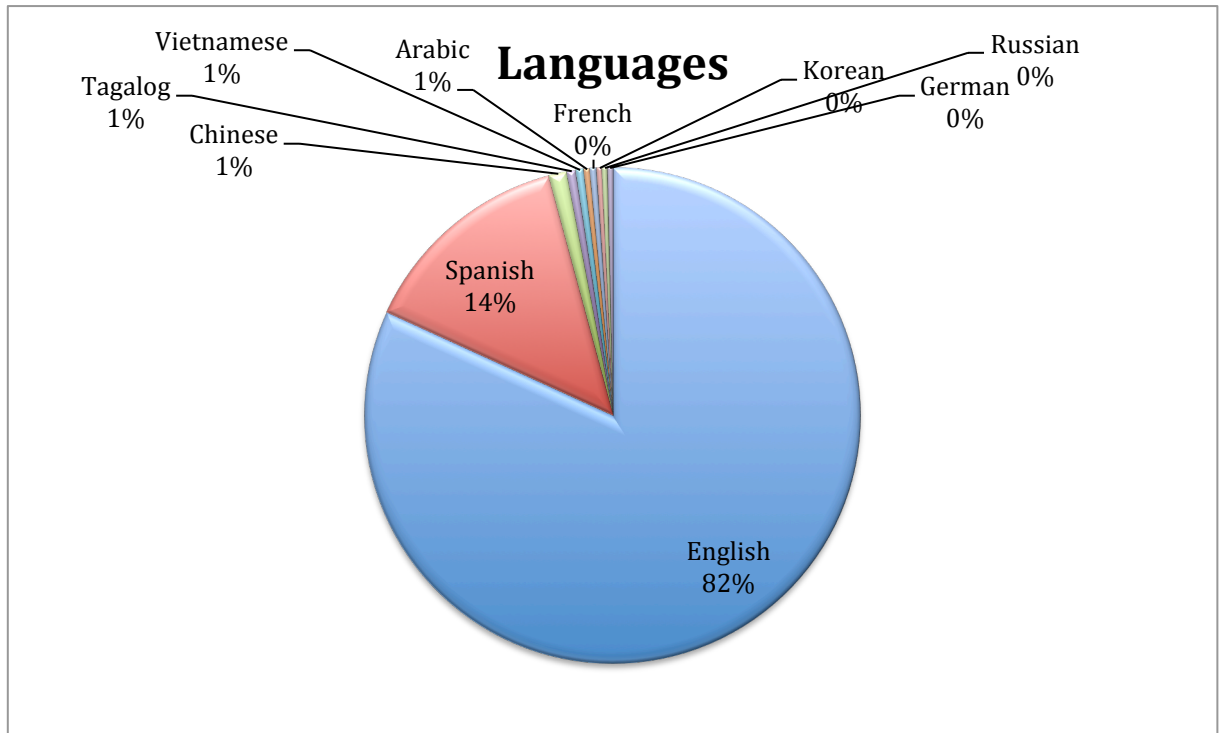
Pie-Chart 1.4: The Ten Most Spoken Languages in the USA

Source: https://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html

Based on annual data from the American Community Survey, theU.S.Census Bureau published information about the most commonly spoken languages at home. It reported on the English proficiency of people who speak languages other than English at home. In 2017, the U.S. Census Bureau provided information on the number of speakers in more than 350 languages surveyed by ACS between 2009 and 2013, the following languages are the most commonly spoken at home by people over the age of

five.hecan notice that English is dominant in theU.S.with 82% of the total population and is followed by Spanish with 14% and only 4 % of the remaining population speaks other languages.

Spoken Languages in the USA

	English	Spanish	Chinese	Tagalog	Vietnamese	Arabic	French	Korean	Russian	German
■ Languages	239	41	3,5	1,7	1,5	1,2	1,2	1,1	0,94	0,92
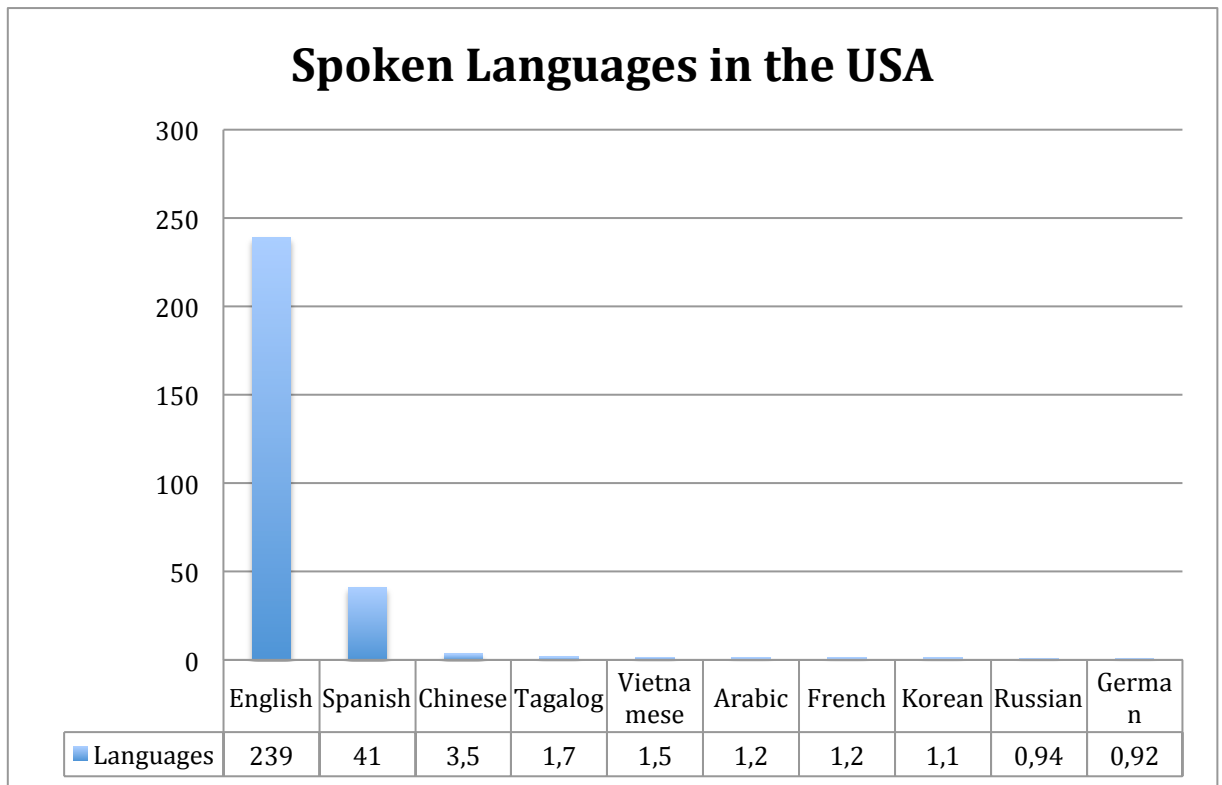
Bar-Graph 1.1: The Ten Most Spoken Languages in the USA

Source:https://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html

The data were collected from the American Community Survey, and theU.S.Census bureau and converted into the Bar-Graph above to illustrate the ten most spoken languages in the USA**.**

1.5   Martin Luther King

Against this historical and cultural background renowned Martin Luther King was born on January 15, 1929. He began his long family tenure as a pastor of the Evenizer Baptist Church in Atlanta, serving from 1914 to 1931. From 1960 until his

death Martin Luther King worked as a co-priest. He attended a segregated public school in Georgia and graduated from high school at the age of 15. In 1948, he earned his B. A. Degree[7] in 1948 from Morehouse College, a distinguished Negro[8] institution of Atlanta where both his father and grandfather graduated. After three years of studying theology at the Closer Theological Seminary in Pennsylvania, he was elected predominantly white senior president and earned a bachelor's degree. 1951 He received a scholarship at Crozer Theological Seminary in Pennsylvania he was awarded the B.D[9], enrolled in graduate school at Boston University, received a Ph.D. in 1953, and received a degree in 1955. In Boston, he met and married Colletta Scott, a young woman with extraordinary intellectual and artistic abilities. Two sons and two daughters were born into this family in 1954, Martin Luther King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. Always a fervent defender of the civil rights of Afro-Americans, he was a member of the executive committee of the National Association for the Advancement of Colored People, the first organization of its kind in the USA. In early December 1955, he was ready to take over the leadership of the first major nonviolent Negro demonstration in the United States. He started to fight for their right to common transportation in buses and not for a bus separation according to their colors. The boycott lasted 382 days, Blacks and whites boarded the bus in the same way after the U.S. Supreme Court ruled that the Bus Separation Act was unconstitutional on December 21, 1956. At the time of the

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[7] BA degree: is a bachelor's degree it is usually an academic degree earned for a graduate course of study

[8] Negro: the term used then to refer to a Black, the word today is considered inappropriate, it is used to keeping it as a historical document.

[9] BD Award: In Western universities, a Bachelor of Divinity / Baccalaureate in Divinity (BD or BDiv) is usually apostgraduate academic awarded for a course taken in the study of divinity or related disciplines, such as theology or, rarely, religious study

boycott, King was arrested, his home was bombed, and personally abused, but at the same time, he emerged as the leader of the frontline Negro movement.

In 1957 he was elected president of the Southern Christian Leadership Conference, an enterprise designed to offer new management for the civil rights movement. The beliefs for this enterprise he took from Christianity have been its operational strategies and they were inspired by Mohandas Karamchand Gandhi (1869-1948). Between 1957 and 1968, King traveled over six million miles and spoke over twenty-five hundred times, performing where there were injustice, protest, and action; meanwhile, he wrote five books and several articles. In those years, he led an important protest in Birmingham, Alabama, that surprised the whole world, presenting what he referred to as a coalition of conscience. And galvanizing his "Letter from a Birmingham Jail", a manifesto of the Negro revolution; he acted in Alabama for Negroes' right to vote; he directed the non-violent march on Washington, D.C. of 250,000 human beings to whom he added his address: "l Have a Dream"; he conferred with President John F. Kennedy and campaigned for President Lyndon B. Johnson; he was arrested upward of twenty times and assaulted at least 4 instances; he became provided five honorary degrees; named Man of the Year by Time magazine. in 1963, and became not only the symbolic leader of American Blacks but also a world figure.

At the age of thirty-five, Martin Luther King, Jr. was the youngest man to have received the Nobel Peace Prize. When notified of his selection, he announced that he would donate the prize money of $54,123 to the civil rights movement. On the night of April 4, 1968, he was assassinated while standing on the balcony of a motel room in

Memphis, Tennessee. There he sympathized with the city's garbage workers on strike and commanded a protest march.

1.6   The American Dream

The American Dream is a national philosophy of the United States, a set of ideals in which freedom includes the possibility of prosperity and success, and the possibility of upward social mobility achieved through hard work. In James Truslow Adams' 1931 definition of the American Dream, " *life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement.*" regardless of social class or birth background. (Library of Congress. American Memory). "What is the American Dream?"

The idea of the American Dream originates from the United States Declaration of Independence which states that "*all men are created equal*" and that they are " *endowed by their Creator with certain inalienable Rights* " including "*life, liberty, and the right to pursue happiness*". (Kamp, D. 2009).[10]

Almost all the American successes are bound to the American Dream in one way or another. It may vary from simple household owners to billionaires and philanthropists. Whether one succeeds in his studies or gets a large annual salary. The first million or billion gained, the first house earned the first car or the first high school graduation, a role in a movie a role on Broadway, or a musical concert. Each one has his/her own American Dream. Buthedo not have to confuse it with the Martin Luther

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[10]Kamp, David. "*Rethinking the American Dream*" April 2009

King's famous iconic "I have a dream" which had a connotation with the Black American people that were suffering from segregation of all kinds and racism.

1.7   Barack Hussein Obama

Barack Hussein Obama is the 44th President of the United States. His story is about the heartland's values, fostering a strong family middle class, diligence and education as a means of advancing, and the belief that such a blessed life should live to serve others. President Obama was born on August 4, 1961, in Hawaii to a Kenyan father and a Kansas mother. He grew up with the help of his grandfather who served in Patton's army[11] and his grandmother who was promoted from his secretary's pool to middle management in the bank. After graduating from college with a scholarship and student loan, President Obama moved to Chicago and worked with a group of churches to help rebuild a community devastated by the closure of local steel plants.

President Obama later attended law school, where he became the first African-American president of the *Harvard Law Review*. After graduating, he returned to Chicago to help run a voter registration campaign, taught Constitutional Law at the University of Chicago, and was active in his community. President Obama's years in office were built on his unwavering belief in his ability to unite people around a purposeful policy. In the Illinois state Senate, he passed the first major ethics reform in 25 years, cutting taxes for working families and expanding health care for children and their parents. As aU.S.senator, he went down the aisle to push for groundbreaking lobbying reform, lock down the world's deadliest weapons, and bring transparency to

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[11] Patton was a general in the United States Army who commanded the Seventh United States Army in the Mediterranean theater of World War II, and the Third United States Army in France and Germany after the Allied invasion of Normandy in June 1944.

the government by putting federal spending online. He was elected as the 44th President of the United States on November 4, 2008, and was sworn in on January 20, 2009. He and his wife, Michelle, are the proud parents of two daughters, nowadays Malia is 24 years old and Sasha, 21 years old.

1.8 Identity

The widespread interest of sociologists and scholars in explanations and understanding of general identities, especially national identities is evolving. Discussion in a wide range of fields and mainstreams, mainly in psychology, history, politics, identity, and ethnic identity, in particular, issues related to American national identity had been tackled. Research on American identity stems primarily from controversial politics immigration and the growth of ethnic and racial landscapes in the United States. Social and political understanding of American identity raises all sorts of questions. What is an American national identity? What are its specific components? In this regard, scholars have long investigated this field. Components come from challenging, accepting, and integrating valuable efforts with time. A deeper understanding of America's national identity led to wider involvement of all identity variables, hence religion, language, culture, and customs along with other components. The meaning of preserving national identity, especially the differences between people's commitment to a group in their country, the boundaries they set for that group, and the norms that guide them to particular behavior and attitude. In the U.S, we can find National Fellows that support the group and remain loyal to it. They decide who is in the group and who is excluded from it. This is the case in the United States of America where nativism is interpreted in negative reactions and hostility

against ethnic minorities, particularly towards immigrants, as an expression of worries concerning the survival of the American national identity.

1.8.1 Concept of Identity

The concept of identity is unclear and difficult to understand but remains essential to define identity measurement components. In recent years, scholars have worked in a surprisingly diverse range of social and humanitarian fields and have created widespread interest in identity issues, but some interests remain an enigma. In this regard, the sociologist Hall Stuart said:

> *"Identities are never unified and, in the late modern times, increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic discourses… and are constantly in the process of change and transformation"*[12]

The concept of identity includes politics, culture, and social issues; it has a relatively recent origin and does not go back any further than the 1950s. it can be attributed to Eric Ericsson[13], a psychoanalyst who introduced this term and applied it to a wide range of social groups. It was established in politics and is the center of lively debate in all important areas. American political scientists have dedicated themselves to many new studies on sexuality, gender, and race-related identities. In comparison, the concepts of politics and identity are at the heart of research on nationalism and ethnic conflict (Anthony Smith 1991). The idea of national identity plays a central role in international affairs, Realist Constructivist Criticism and

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[12]Samuel P. Huntington, Who Are We? The Challenges to America's National Identity, op.cit. p.21

[13]20 Ross Poole, Nation and Identity (London: Routledge, 1999), p.44.

Analysis of National Sovereignty (Alexander Wendt) 1999). Focusing on political theory, interest in identity characterizes various debates, Liberal culture, nationality, ethnicity, gender, and sexuality (Will Kymlicka) 1995). Inspired by late discussions on postmodernism and multiculturalism in the 1980s and 1990s, historians, anthropologists, and most humanities relied on it. As they explored the cultural politics of race, class, and ethnicity, they increasingly focused on identity, citizenship, and other social categories. The concept of Identity can also be defined as followed:

1) Identity is "people's concepts of who they are, of what sort of people they are, and how they relate to others." [14]

2) "Identity is…the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture."[15]

3) "National identity describes that condition in which a mass of people have made the same identification with national symbols-have internalized the symbol of the nation..."[16]

4) "Social identities are sets of meanings that an actor attributes to itself while taking the perspective of others, that is, as a social object….[Social identities are] at once cognitive schemas that enable an actor to determine "who I am /we

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[14]Hogg Michael, and Dominic Abrams, Social Identifications: A Social Psychology of Intergroup Relations and Group Processes (London: Routledge, 1988), p. 2.

[15]Deng M. Francis, War of Vision: Conflict of Identities in Sudan (Washington, DC: Brookings, 1995), p.1

[16]Bloom William, Personal Identity, National Identity, and International Relations (Cambridge: Cambridge University Press, 1990), p.52

are" in a situation and positions in a social role structure of shared understandings and expectations."[17]

5) "My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose."[18]

The difference, complexity, and ambiguity of these definitions are remarkable. It is also interesting that the definitions seem to refer to a common underlying concept. Almost everyone evokes a sense of recognition, thus none seems wrong, despite diversity. However, the need to clarify the cited definitions leads the researcher to start with the one of the Oxford English Dictionary (OED); the term identity had been defined as followed "*it is the sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality*."[19]. Note that this explanation does not easily clarify the distinction between "ethnic identity" and "national identity". For example: Does national identity mean the sameness of a nation through time and space, regardless of external factors that a nation may endure or live? Those factors can be determined as followed

- Mass-Immigration to it and from it (i.e. to America in the early 1900s)

- Wars and all that can be brought from refugees to and from it

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[17]Wendt Alexander, "Collective Identity Formation and the International State." American Political Science Review 88:384-96, 1994, p.395.

[18]Taylor Charles, The Sources of the Self: The Making of the Modern Identity (Cambridge: Harvard University Press, 1989), p.27.

[19]Oxford English Dictionary (OED), 2 nd Edition (Oxford University Press, 1989).

- Genocides where the ethnicity has totally changed or simply disappeared, like the Nazis against the ethnic Poles after the German occupation of Europe with a loss of 3,000,000 people. The Cambodian genocide and the Democratic Kampuchea extermination of over 99% of the Cambodian Viets with nearly 3,000,000 victims.

- Famine like The Holodomor[20] one in the former Soviet Union territory of present-day Ukraine where over 7,811,000 died from famine

- Immigration policies like the one of Canada that is still receiving people from all over the world, or the one of the USA with the Diversity Visa Program[21]. In such policies, the ethnic landscape would probably change through time since some immigrants would hardly merge with the local population which lead to the birth of communitarian groups where they can live and express their ethnic identity. This can be illustrated in districts like New York where it is possible to live in China towns, Irish districts, the Italian, the Latino district, and many others where it is possible to live in a micro-climate. The researcher as he is of an Algerian origin noticed that it was quite easy to live his *Algerianity* in metropolitan New York. It was possible to pray in mosques and eat Algerian food with all its varieties. It was also possible to meet Algerian compatriots who were gathered in districts like Brooklyn, East Village, and Astoria. If it was possible for him to live such an experience and knowing that the Algerian

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[20] Holodom, 'to kill by starvation also known as the Terror-Famine or the Great Famine, was a famine in Soviet Ukraine from 1932 to 1933 that killed millions of Ukrainians.

[21] The Diversity Visa Program or Lottery is congressionally-mandated and allows up to 55,000 persons from nations that are historically underrepresented in terms of migration to the United States of America to qualify each year for immigrant visas which are also known as Green Cards.

immigrants are under-represented in the USA in general and in New York in particular; consequently this scenario can be found with other ethnic groups who sometimes are much more important than the so-called white population. These populations are from Latin America and China.

- Illegal immigration like the one from Morocco to Spain, from Mexico to the USA, from Syria to European countries, and from Africa to Europe passing through Lampedusa island, Italy, or through Turkey and the Balkan countries.

The concept of national identity entails an idea of temporal and spatial continuity of a nation, but as a matter of fact, this is not the case when talking about national identity.

1.8.2 Samuel P. Huntington's The Clash of Civilizations

Samuel P. Huntington's *The Clash of Civilizations* is one of the most controversial and hotly debated articles ever published by the U.S. journal *Foreign Affairs* (1993). Director of the John M. Olin Institute for Strategic Studies at Harvard University, Huntington perceives international conflict after the Cold War as characterized not by traditional rivalries between nations or by arguments over ideology or economics, but by cultural and civilizational differences. He has been greatly influenced by the Realism School of International Relations, which considers Thomas Hobbes' concept of a *war of all against all*, i.e. each nation state does what is within its power to maximize its protection and towards self-preservation. For him politics is just the pursuit of tribal instincts to assume group survival. It nullifies the hard struggle of human beings to overcome the barriers of race, religion caste/class, language. Ideologically, such a pessimistic philosophy rejects the concept of universal

human rights and the spirit of international solidarity that particularly The United Nations embodied when it was set up in 1945 (Scott @2001 in Bedjaoui 2005)

1.8.3 American Identity

The researcher has to define his location in the USA concerning national identity and cultural identity, that is to say, on cultural identities of the USA and the identity of the USA itself. The difference between identities 'in' and 'of' USA would become ambiguous because of the heterogeneity of the American population. He began by an initial classifying debate about identity into three categories: sub-national identities, for which one may take multiculturalism as the main exemplar; social movement identities, which America shares with all other advanced capitalist societies, which have a problematic relationship to any national polity; and 'national' identity.

But, such a categorization is not adequate in the sense that the sub-national identities and social movement identities could not be placed within the USA since it is not an organized policy, but a fragment. It could not function as a container in the way that nation-states are assumed to function as a container for that which occurs 'inside' their borders. Then, it became apparent that the fact that the identity of the USA is very rarely posed as a question was itself the main issue. Moreover, when it is posed as an issue, quite often the supposedly 'sub-national' identities come to stand for it: USA is often defined by its diversity, multiculturalism, etc. that are claimed to occur 'within' it.

This last statement might help to explain the observation that the current situation of "contemporary debates in the USA concerning national identity and cultural identity", consists of a proliferation of identities stemming from these three sources whose relations are unfixed and therefore combine in new forms. They are unfixed because there is no hegemonic force, no longer 'USA' capable of linking them under a single umbrella. Identities proliferate and enter into new relations in a moment of crisis when they are not fixed by a hegemonic force. Heated political and intellectual debates concerning cultural identity have become a sign of our times. Treatment of such issues requires, not only that one defines identity and maps the issues which it covers, but also a reflexive inquiry into the problematic of such a definition and mapping, not only for the usual reasons of theoretical clarity. Others see this diversity, as not an issue but as an advantage and power. USA's lack of national identity will prove to be its strength in the next century as the world moves toward a humanity-wide consciousness. By having no history of cultural or political hegemony-almost any history at all to hinder them, they are welcomed over all other nations. They are more open to, curious about, and perceptive of other cultures.

Having given a general overview of the USA, including its historical, linguistic, educational, and multiethnic background, the researcher will try to examine the educational and identity issues faced by both politicians and citizens. Bearing in mind the lack of mastery and expertise of the researcher who is not an expert in sociology, he will examine the selected New York and the USA facts and interpret, to

some extent, the trends and facts , as well as relate the findings to the theme of this Doctoral thesis.

1.8.4 American Ethnicity and Race

In the USA and like in many other countries in the world, specialized organisms are used to collect data of all kinds to use in managing the county's affairs. The American Census Bureau is the one in charge of collecting such information. This bureau helped the researcher to a great extent in the sense that it was possible to interpret charts and data concerning specific domains and fields.

- What is race? The American Census Bureau defines race as a person's self-identification with one or more social groups. An individual can report as White, Black or African American, Asian, American Indian and Alaska Native, Native Hawaiian and Other Pacific Islander, or some other race (See figure 1.10). The racial categories generally reflect a social definition of race recognized in the USA and it is not an attempt to define race biologically, anthropologically, or genetically. In addition, it is recognized that the categories of the race item include racial and national origin or sociocultural groups. People may choose to report more than one race to indicate their racial mixture, such as "American Indian" and "White." People who identify their origin as Hispanic, Latino, or Spanish may be of any race.

- What is ethnicity? Ethnicity determines whether a person is of distinct origin or not. For this reason, ethnicity is broken out into categories that

may report as any race. Policymakers need race and ethnicity statistics to make financial decisions that influence educational opportunities, evaluate equitable employment practices, and guarantee that everyone has equal access to health care.

The U.S. administration can use this information about race and ethnicity for

- Developing business plans

- Understanding disparities in housing

- Employment

- Income and poverty

- Completing grants

White	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or other Pacific Islander
Europe	Africa	North America	Far East	Hawaii
Middle East		South America	Southeast Asia	Guam
North Africa		Central America	Indian	Samoa
				Pacific Islands

Table 1.1: Table of regions of origin for each race category

Source: https://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html

1.8.5 Ethnic Identity

In recent years, the experiences, meanings, and politics surrounding ethnic identity have received a lot of attention, both academically and popularly, similar to the idea of identity. Ethnic identity, particularly themes related to culture, has piqued the attention of social psychological processes. The rise of ethnic identity studies is undoubtedly due in part to the growing ethnic and racial landscape in western nations, all of which have been through considerable transformations. An ethnic group is a subset of a broader community with shared ancestry, memories of a common history, and a cultural concentration on one or more symbolic aspects that define the group's identity, such as religion, language, and shared territory.

In general, no single definition conveys the precise meaning of ethnicity since researchers have used the words ethnicity, ethnic identity, and ethnic cohesiveness, and connected interchangeably to demonstrate a group's conviction in its shared origin as well as its members' perceptions and self-awareness. Cultural behaviors, conventions, values, food, festivals, and beliefs are all thought to play a role in ethnic identification. It is worth noting that members of the group have varying degrees of cultural and social attachment to their minority group. As a result, ethnic identification might be seen as a tool for understanding disparities between them and their group members. Differences between them and other ethnic minorities are also discussed. Ethnic groups have had a part in shaping American history since the country's establishment. Despite intense incentives to force immigrants to adopt an exclusive American national identity, many people maintain deep links to ethnic relatives, rituals, and memories. The forecast that ethnic groups will mix into a melting pot of

any other group inside a nation, losing their identity, has not come true. Although many white Americans of European origin have experienced legendary assimilation, many of them desire to claim a European background, such as Norwegian or Italian, which gives them a sense of uniqueness and distinction from *regular* Americans[22]. Consequently, ethnic identity is essential for both ethnic and national identity.

1.9   American Population
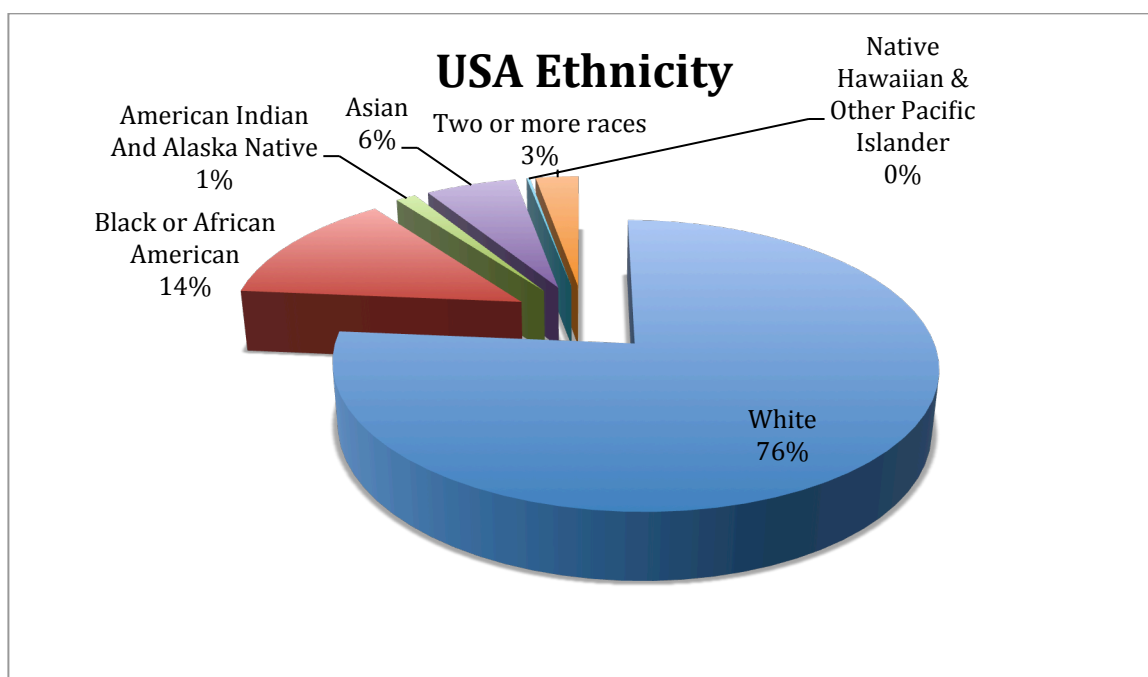
Pie-Chart 1.5: Ethnicity in the USA

Source:https://www.census.gov/data/tables/2019/demo/2009-2019-Ethinicity-USA.tables.html

The American population is made of a white majority, mainly 76,3% of the total inhabitant while the second biggest ethnicity is the Black or African American

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[22]Miri Song, Choosing an Ethnic Identity (Blackwell Publishing Ltd, 2003), p.9

with a 13,4%[23] percentage. As far the third most important population the Asian one came with a ratio of 5,9%. In addition to those defined ethnicities, we can find a category where it consists of more than a single race and it represents 2,8% of the USA population. Finally, minorities are also represented by (American Indian and Alaska native) and (native Hawaiian and other Pacific islanders) with respectively 1,3 and 0,2.

New York Population

The New York population is representative of the American inhabitants
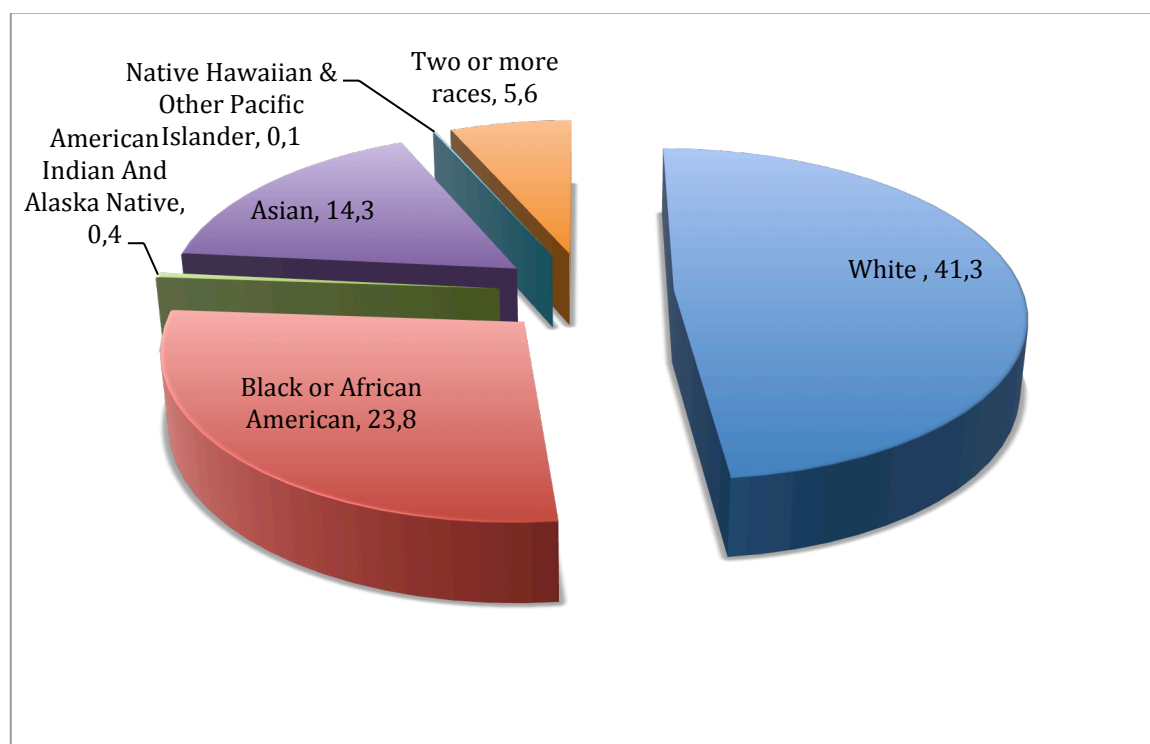
Pie-Chart 1.6: Ethnicity in New York City

Source: https://www.census.gov/data/tables/2019/demo/2009-2019-Ethinicity-NY.tables.html

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[23] Numbers in Pie-Charts are roud off, and they are detailed in the explanatory text, just to avoid the confusion beteen both data.

As shown in the Pie-chart above, the New York population profile is different from the one of the USA in terms of ethnicity. The majority is white with approximately 41,3%, whereas the second represented is the Black or African American with 23,8% of the total inhabitant of the city. Then it is followed by the Asian with 14,3%, in addition to those defined ethnicities, we can find a category where it is made up of more than a single race and it represents 5,6% of the New York population. Finally, minorities are also represented by (American Indian and Alaska native) and (native Hawaiian and other Pacific islanders) with respectively 0,4 and 0,1. By pointing out the New York population ethnicity, the researcher aimed at showing his point of interest. Identity issues are wide and varied and cannot be tackled as a single fact or with all the variables that is why he would focus on the Black American ethnicity and identity.

1.10 Conclusion

After giving a panorama of the country and its people, it is fascinating for the researcher to look at identity issues, which focus on competition between whites and Blacks in this part of the thesis. There is shared spending and strong support for public education, health, and other welfare programs between the state and the federal government. Although multicultural federal policy aimed to make the United States a just society, the implementation of this policy in English-speakingU.S.education has never been satisfactory, and there are significant differences in education programs between states. The federal intercultural education policy has made several attempts to integrate immigrants, but the focus remains on the language program. Americans must respond to the dramatic changes driven by internationalization and the globalized

economy. Therefore, the central theme of this study, the urgent need to redefine the meaning of multiculturalism context is of great interest. The next chapter provides theoretical and conceptual approaches that divide the research on ethnic identity and related issues of languages and cultures for a better understanding of a national American identity framework.

CHAPTER TWO
Concepts and Theories

2.1   Introduction

In this chapter, the researcher will first examine some theoretical approaches that divide the research on ethnic identity, including models of ethnic or racial identity development. Next, the literature review will look at the differences in models of ethnic identity development among particular groups. Then he will discuss the importance of ethnicity and ethnic identity in personal development and their implications for building a new one. The sample is from the cosmopolitan and metropolitan New York City since conducting such an investigation in the United States of America is technically difficult to achieve. He will also identify key concepts related to the study of language planning practices. Then, he will give some definitions of language, identity, culture, bilingualism, multilingualism, education, and language contact for a better understanding of the theories and notions connected to the theme of this thesis.

2.2   Identity Concepts

Much of the current work on identity does not emphasize political identities or the relationship between the individual and the polity. It is however particularly valuable in helping us to understand how educational subjectivities are constructed. Recent empirical and theoretical work in this area argues for an understanding of identity as fluid, not fixed; multiple, not single; and transforming, not static. As Stuart Hall observes:

> *Cultural identities come from somewhere and have histories. But ... far from being eternally fixed in some essentialist past, they are subject to the continual play of history, culture, and power...identities are the names we give to the different ways we are positioned by and position ourselves within, the narratives of the past.* (Hall 1993:394, cited in Rassool 1997)

In this sense it is premature to claim that identity is fixed and pre-established, it is rather changing according to varied circumstances. Identity is in perpetual evolution and it is dictated by external factors and variables. The latter is also considered as time belonging acting as fluid fluctuations where the definite standards have to be changed to cope with these new demands.

The studies of Labov (1966) and Trudgill (1974) were founded on a correlational approach to language and identity. As Mendoza Denton (2002) states, in this sense, sociolinguistic researchers in the early days of the discipline, assigned identity by social category membership. Identity was perceived as researcher-designated broad, fixed social categories such as social class, age, sex, and ethnicity. This kind of research was important; however, because it not only revealed the range of variation in a community, it also highlighted which types of people used specific variants.

Among others, Johnstone and Bean (1997, p.222) have pointed out that correlational studies are descriptive rather than explanatory, and that while "*social*

facts bear heavily on linguistic ones, social facts are not determinants of linguistic facts". (Mendoza Denton. 2002, p. 475) similarly states that early variationist[24]the research did not explain at all, being "a statistically motivated observation speculative description". Yet, such essentialization defined identity at that time. Social psychologists, such as Tajfel (1974), follow this view, describing social identity as:

> *"That part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership." (Tajfel, 1974, p. 69)*

Individuals were therefore viewed "*as occupying particular social identities throughout their lives under their position in the social structure*" (Bucholtz, 1999, p. 209). In other words, a speaker's identity viewed through language was seen as fixed and as a product of particular social factors. Speakers were therefore also considered largely agents but less considered as the products of a specific social structure, which they, in turn, would reproduce through their language.

2.2.1 Identity as a Contact Phenomenon

After an early large-scale study of language variation, some researchers working within this paradigm sought a more sophisticated explanation of variation beyond the understanding of identity defined by social categories. The methods of

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[24]Variationist: Variationist Sociolinguistics began in 1963, with Labov; it differs from Interactional Sociolinguistics as it focuses on social variation in dialects and examines how this variation is highly structured. This structured variation tells us that this is part of human language capacity, a built-in system of language in a brain.

collecting, analyzing, and interpreting data also reflect attempts to capture in more detail how variability may be more localized. Researchers have embedded ethnographic methods in their communities so that their analytical principles and interpretations reflect the speaker's perspective of their respective communities.

The prior approach was the study of languages through Belfast's social networks (Milroy and Milroy 1978 and Milroy 1980). Social and geographic mobility in terms of whom the speaker mixes and identifies, as well as macro-social factors, are important in understanding change. Individual speaker variations can also be explained in terms of speaker network connectivity. Millroys' research also recognized that contact with others was essential in terms of its impact on the speaker's linguistic identity. Network theory was used to recognize the importance of contact in language change and to explain the behavior of different individuals that "cannot be considered in terms of a group membership.

2.2.2 Speech Accommodation Theory

Giles's (1977) Speech Accommodation Theory (SAT) in social psychology and the work of Le Page and Tabouret-Keller (1985) on acts of identity were influential in shaping later conceptions of identity within sociolinguistics. Giles's SAT was founded on the idea that speakers could change their speech while in interactions to align or distance themselves from their interlocutors. The work of Le Page and Tabouret-Keller (1985) on Creole languages has been particularly important in laying foundational theories for the sociolinguistic study of identity because it recognizes that a speaker is not merely a passive voice piece of his or her social position in society. But, he rather makes sometimes conscious choices as to

how to speak. In this model, speakers are described as actively exploiting linguistic resources available to them to project differing identities for different contexts. Such a choice itself represents an act of identity:

> *"An individual creates for himself the patterns of his linguistic behavior so as to resemble those of the group or groups with which from time to time he wishes to be identified." (Le Page and Tabouret-Keller, 1985, p.181)*

This Le Page's and Tabouret-Keller's research emphasizes both the agency of speakers in their ability to handle linguistic resources available to them and the ability to actively project different identities through language with various interlocutors. This model acknowledges that speakers, by actively exploiting the linguistic resources in their repertoires, are not simply products of a social structure reproducing that same social structure, but rather can create the identity they wish to project in any interaction. Identity is thus viewed not as a fixed but as a dynamic phenomenon.

Reconceptualizations of identity employed in other academic disciplines, specifically in sociology, were also gradually adopted in later sociolinguistic work (see Bucholtz 1999 and Norton 2000). Sociolinguists have begun to envision the speaker as more than just a product of his or her social context, but, more as an agent with the ability to select linguistic resources available in the community repertoire. This post-structuralist conception of identity places more emphasis on the individual and less on the community, and depicts identity as complex, contradictory, multifaceted, and dynamic across time and place.

2.2.3 Identity as a Sign of Membership

Field specialists and scholars from the late 1980s to the present day were deeply influenced by the theoretical research of Giles and Le Page and Tabouret-Keller, perhaps particularly in the prominent role that has been given to identity. The study of variation is concerned with how groups of speakers come together and develop distinct ways of speaking around their fellow members. Many studies have been conducted investigating communities of practice (CofP).

Bucholtz's (1999) CofP study of the language of a group of high-school students that self-identified as "nerds" examined the speech of these students at phonological, syntactic, lexical, and discoursal levels. Bucholtz identified linguistic features that members of this CofP exploited to construct their group identity. Bucholtz argues that a CofP model enables researchers to shape identities that are rooted in actions or practice, and can reveal that a speaker may have multiple identities, and can take part in multiple identity practices, being one-minute nerd, another minute daughter… This approach to identity is different from the earlier ones mentioned before, in the belief that distinct styles of speech are sometimes consciously dealt with, by individuals to signal group membership.

2.2.4 Language and Identity

The analysis of identity has come a long way from the statistical correlation of linguistic and social variables, with researchers employing many different and varied frameworks of investigations and interpretation informed both by their discipline, and others such as social psychology, sociology, and anthropology. In contrast to the earliest sociolinguistic studies that focused much more on language

contact than other aspects (i.e. Code-switching, Code-mixing, borrowing, etc.…). Sociolinguistic research now considers identity as a primary focus of the investigation. Work on both social and stylistic variation in terms of speaker identity is developing. Another important growing body of research within linguistic anthropology is concerned with how identities are constructed interactionally in conversation. (See Mendoza Denton 2002, Bucholtz and Hall 2004 and 2005, for related overviews of this research that is mostly analyzed through discourse.)

The perception of identity that sociolinguists have now is more complex than it used to be; it is more explanatory of variations. Besides, there is an acknowledgment that identity is realized through language in sometimes oppositional ways, as it is mentioned in the following quotation:

> *"Any given construction of identity may be in part deliberate and intentional, in part habitual and hence often less than fully conscious, in part an outcome of others' perceptions and representations, and in part an effect of larger ideological processes and material structures that may become relevant to interaction." (Bucholtz and Hall, 2004, p. 376).*

In the same area, biased viewpoints toward Americans have been made: *"What do you call a person who speaks two languages?" "Bilingual." "And one who knows only one[25]?" "American."* (Portes and Rumbaut, 1996: 195). For a long time, attitudes towards languages faceted national identities, which is in total

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[25]CAROL L. SCHMID *The Politics of Language: Conflict, Identity, and Cultural Pluralism in Comparative Perspective (*Attitudes toward language, national identity, and cultural pluralism(2001, P75)

opposition with multilingual countries [i.e. India (23 official languages), Zimbabwe (16 official languages), South Africa (11 official languages), Serbia (7 official languages)].

2.2.5 Identity Dilemma

Identity dilemma is one emerging question for researchers to deal with issues of nationality and identity while immersed in their own cultures and languages. It is another issue entirely for them to live in a foreign environment and speak a foreign language. During their older lives, the immigrants have issues with identity development while living in a foreign country. As a result of their migration, their feelings towards their homeland grew stronger. The idea of "identity" is one of the most important issues that has piqued the interest of philosophers, humanists, and post-colonialists alike. Famous philosophers and researchers have attempted to explain what makes someone unique and the various aspects that go into building one's identity shortly and accurately. Despite their efforts and the increased broad-ranging research about identity, the concept itself remains something of an enigma.

Identity seems obvious and yet remains impossible to define because it is so involved in ideology. Perhaps one would prefer the concept of belonging that can be exemplified as follows: I am an Algerian, a teacher of English language, a post-graduate student, etc." While this example might seem somewhat unlikely a mix of identities, it does suggest that people can assert different identities or impressions of themselves in different social situations. Identity may also change over time. For example, as people grow older they may begin to see themselves as different from

when they were younger, and may well be viewed differently by others, particularly as their status changes as they move into retirement, and are detached from the identities arising from their job in paid employment.

We may define various, unstable, and changing identities throughout life from this perspective, assigning equal value to each. If the first method of defining identity at the intersection of institutional categories, in the manner of a descriptive research paper, is relevant to sociologists and anthropologists, the second method, about the multiplicity of belonging, is comparable to the journalist's point of view, their techniques rely purely on descriptions rather than analyzing facts. Turning to academic definitions of identity, let us consider the one in the online version of the Oxford English Learner Dictionary (OELD, 2015): "*the state or feeling of being very similar to and able to understand somebody/something*". The linguistic interpretations of identity are straightforward. The behavioral or personal characteristics that distinguish an individual as a member of a group are readily apparent on the surface of all individuals with whom we interact in our daily lives, but research suggests that identity is far more complicated than the simple definition in the Oxford English Learner Dictionary. We would study the existence of a specific definition for this objective by considering various formulations of identity across other human and social sciences. The answers range from simple and clear to intricate and enigmatic. Here are some of the definitions of identity found in many fields.

1. "*Identity is used in this book to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture*" (Deng, 1995: 1).

2. "*National identity describes that condition in which a mass of people have made the same identification with national symbols have internalized the symbols of the nation* [...]" (Bloom, 1990: 52).

3. Identities are "*relatively stable, role-specific understandings and expectations about self*" (Wendt, 1992: 397).

4. "Identities are [...] prescriptive representations of political actors themselves and of their relationships to each other" (Kowert and Legro, 1996: 453).

We notice that in social sciences and humanities, "identification" is a contentious issue. We should also mention that the OELD definition does not reflect contemporary use in other fields. As a result, dictionaries have yet to catch up with the term's contemporary usage. Furthermore, the level of sophistication seen in the above-mentioned formulas is remarkable. Identity appears to be either an unclear phrase or one that is too broad to be defined. Conventional definitions do not cover all the aspects of identity since the latter cannot be defined from various perspectives. If one looks at it from a psychological side, it would refer to personal behavior (i.e. introverted, extroverted, anxious etc…) and if it is regarded from the political side, then it would point out that concern. Ewing explains:

"I argue that in all cultures people can be observed to project multiple, inconsistent self-representations that are context-dependent and may shift rapidly. At any particular moment a person usually experiences his or her articulated self as a symbolic, timeless whole, but this self may quickly be displaced by another, quite different "self," which is based on a different definition of the situation. The person will often be unaware of these shifts and inconsistencies and may experience wholeness and continuity despite their presence". (Ewing. 1990: 251)

She explains that anthropologists have started looking at these inconsistencies (rather than consistencies) and contradictions in their work and more specifically at situational contexts involving "experiencing actors" (1990: 262). This is a potential agenda for research on intercultural communication. Inconsistencies are related to our next concept: representation. Simply put "representation means using language to say something meaningful about or to represent the world meaningfully, to other people" (Hall, 1997:15).

People try to understand the world through representations and interpretations; hence they are essential to human life. Because the human mind must organize and categorize events, thoughts, and other things, complexity must be reduced on an ongoing basis. Howarth reminds us that "*Identities are always constructed through and against representations*" (2002: 20). She also argues that when dealing with identity, if one does not incorporate representations, he does not work on a complex understanding of it. Two theories currently prevail in the literature on identity formation: Identity Theory (Erik Erikson), and Social Identity

Theory (Tajfel 1981, Tajfel and Turner 1979, 1986). Each theory links the individual to the social world through a conception of the self-composed of various social identities, in other words, identities cannot be seen or studied as an isolated component but rather bound to others in a particular environment.

2.2.6 Erik Erikson and the Theory of Psychosocial Development

Our current notion of "identity," as Gleason (1983) demonstrates, has evolved since the 1950s, and it is largely based on the work of psychoanalyst Erik Erikson. Erikson is recognized as the architect of identity because of his work on identity development. For him, the essential subject of life is the search for identity. More notably, Erikson invented the phrase "Identity Crisis," which presented the idea that individual identity is rooted in the social, cultural, and historical context. Acknowledging the complex nature of the concept of identity, Erikson writes:

> *"We deal with a process "located" in the core of the individual and yet also in the core of his communal culture.... In psychological terms, identity formation employs a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning, by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a typology significant to them." (1968:22)*

Building one's identity is a continuous process of reflection and observation that requires cognitive capacities induced by puberty-related hormonal changes. As a result, Erikson's theory gives rise to the notion that identity is an individual trait that allows a person to be identified. He did, however, pave the way for different

approaches to identity creation, which is the social view. It is clear from the above quote that "Identity" is also defined by our interactions and relations with others in a specific community which provides us a position to stand in the realm of the present vast communities. Therefore, it is in society that one can understand the full meaning of identity and Erikson acknowledges this aspect of identity formation. The individuals' self-conception of who they are, and how they relate to others, is best understood inside the interpersonal and intergroup context, which is constitutive of their identity. It seems that identity, as it incarnates itself, has a double sense or two aspects. One is about one's personality (i.e. ego, introversion, intelligence...). The question to this type of identity is: who am I? The answers can vary as personalities do per intelligence, motivation, and level of self-confidence. The other one refers to a certain group orientation or identification. Are questions related to this type range : To what group of people do I belong to? Does the group accept my membership? Does group membership affect how society values me? So, this type of identity is about ethnic, racial group, language, gender, nationality, socio-economic status, etc. Generally, one's identity is the combination of both approaches at once. Cultural, national, ethnic, and religious identities are examples of distinct sorts of identity. A person's membership in a certain group or category does not imply that they must engage with every other member of that category. It does mean that we share certain characteristics with that group and that events that are important to the group have resonance for each member. A lawyer, for example, is aware of the new loaning regulations.

2.2.7 Social Identity Theory

Henri Tajfel and his colleagues established the Social Identity Theory in social psychology in the early 1970s. It is based on the idea that the social context is what explains human behavior. A social identity, according to Social Identity Theory (SIT), is a person's awareness of belonging to a social category or group (Hogg & Abrams, 1988). A social group is an of people who have a shared social identity or regard themselves as belonging to the same social category. This awareness of one's belonging to a certain group is more than just a question of self-perception; it has its value and emotional significance. It is important to note that some identities become strengthened in reaction to the feeling of emptiness or loneliness but also to the threat and uncertainty that globalization can trigger (Bauman 2004: 20).

However, this social identity evaluative psychological connection is fundamentally comparative. What we are not is partially defined by who we are. Two classifications emerge from the process of social comparison. Those who are similar to themselves are classified as the in-group, while those who are not are classified as the out-group. Identity is formed through self-categorization and social comparison processes. Self-categorization has the effect of highlighting perceived similarities between the self and other members of the group, as well as highlighting contrasts between the self and out-group members. The enhancing effect that follows from one's identification with a specific outstanding group promotes self-esteem and causes the in-group to be regarded highly while the other group is assessed adversely as a result of the social comparison process. In What is

Identity? (As We Now Use the Word), James Fearon (1999) points out that social categories have two distinct characteristics. First, they are defined by implicit or explicit membership norms, which determine whether individuals are assigned to the category or not. Second, social categories are defined by sets of qualities (content), such as ideas, aspirations, moral commitments, or physical traits, that are regarded to be typical of members of the category, or actions that are expected or required of members in specific situations. Hogg and Abrams (1988) highlight that we are born into a society that is already constructed. As a result, the organizations to which we belong define our identity to a large extent. We also internalize the values, norms, attitudes, and actions, especially standards that are relevant to the roles we play. This is how our social identities are constructed. It is worth mentioning that, because our identities are socially organized, our social categories are as well. These social groups change throughout time and are the result of human thought, conversation, and action. As a result, our identities are fluid and historically conditioned. We can see that several social categories, such as Blacksmith and clerk[26], are no longer in use. Instead Electronic engineers, Web designers, or YouTubers are one of the new socioeconomic groups that have emerged. In a sense, this is how our identity is influenced by our social situation, or how identities as social categories explain behaviors.

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[26]The Company comprises the Court of Assistants, Liverymen, Freemen and Apprentices and craft of Blacksmithing. They represent an eclectic mix of Liverymen from all walks of life and several generations, thus ensuring a lively forum for debate on every aspect of the Blacksmith's Craft.

2.2.8 Nationalism and Diasporas' Identity

National identities, like most others, are fluid and subjectively determined. Second-generation immigrants, for example, are frequently encouraged to choose between keeping their identity in their home country and forging a new identity in their new home. For friendship networks, social and cultural activities, and even marriage and family, these two bases of identity might have quite distinct implications. At the same time, it is becoming increasingly apparent that people do not have to choose between two mutually incompatible identities, but can instead preserve a dual identity or use the two sources of identity as the foundation for a newly emerging type of social identification, such as being biracial.

2.2.9 Cultural Identity

There are two ways to define "Cultural Identity," as Stuart Hall explains in his article "Cultural Identity and Diaspora." The first is to define it in terms of one common culture, which includes the imposed self by globalization initiatives. As a result, it promotes the cultural group's affinities or "oneness." Besides, it has little understanding of colonialism's trauma. The second standpoint, on the other hand, sees identity as a blend of a cultural group's characteristics and distinctions. Hall always claimed that cultural identities were not fixed or standardized but rather transitional:

> *"Everywhere, cultural identities are emerging which are not fixed, but poised, in transition, between different positions; which draw on different cultural traditions at the same time; and which are the product of those complicated cross-overs and cultural mixes which are increasingly common in a globalized world. [...] People belonging to such cultures of hybridity have had to renounce the dream of ambition of rediscovering any kind of 'lost' cultural purity, or ethnic absolutism."*
> *(Hall, 1992: 310)*

It emphasizes the historical and social contingency of identity. By using this definition in research, we are better able to scrutinize issues of culture, identity, and representation. Taking the experience of immigration into consideration, much of the cross-cultural research deals with acculturation as a phenomenon related to immigrants' identity. Acculturation was first identified by anthropologists (Redfield et al. 1936). In general, it investigates what happens to people who have grown up in one cultural context and try to re-establish themselves in another: (entry and exit), that is, the process of cultural and psychological change (psychological acculturation) (Graves, 1967:2) that occurs at the individual and group level when different cultures interact and share a common geographical space as a result of migration, tourism, political conquest, or forced racial integration. The long-term psychological effects of this acculturation process are widely diverse, depending on social and personal characteristics in the original

culture, the community of settlement, and events that occur both before and during the acculturation process.

The notion of enculturation is closely connected to that of acculturation. Herskovits was the first to define it (1948). It refers to the process of assimilating and maintaining one's indigenous culture's standards, including key ideas, beliefs, and values. When John Berry and his colleagues developed a bilinear model of acculturation, one linearity represented "contact and participation (to what extent should they become involved in other cultural groups, or should they remain primarily among themselves)" and the other linearity represented "cultural maintenance (to what extent are cultural identity and characteristics considered to be important, and their maintenance)" (1980: 304-5). This bilinear model provides a solution to the dilemma of how to acculturate. The notion of enculturation is closely connected to that of acculturation.

2.3 Culture

It is quite difficult to define culture. This is due in part to its complex historical history in several European languages, such as German or French, but it is also because it is currently employed for broadened meanings in a variety of intellectual areas. It is important to distinguish between cultures referring to diverse cultures from various nations and times, as well as cultures of a single individual, distinct groups, or countries throughout the world. During the Romantic Movement (late 18th to early 19th Century), the meaning of the term culture was expanded to include the phrase "civilization." It was originally intended to highlight national and traditional traditions. Later on, it was utilized to differentiate between 'human'

and 'material' growth. Politically, it is a societal revolution that includes both "material" and "spiritual" advancement. On the other hand, from the 1840s in Germany, *Kultur* was granted the sense in which *civilization* had been used in 18th Century universal histories. The influential innovation was G. F. Klemm's *Allgemeine Kultur geschichte der Menschheit* 'General Cultural History of Mankind' (1843, p.52) which identifies human development from savagery through domestication to freedom.

The modern development and usage of the concept of culture can be valued. But, we have to recognize three distinct ways of usage:

1. The independent and abstract noun describes a general process of intellectual, spiritual, and aesthetic development, from the 18th Century.

2. The independent noun, whether used generally or specifically, indicates a particular way of life, whether of a people, a period, a group, or humanity in general.

3. The independent and abstract noun describes the works and practices of intellectual and especially artistic activity. This seems often now the most widespread use: culture is music, literature, painting and sculpture, theatre and film. Culture refers to these specific activities, sometimes with the addition of philosophy, scholarship, and history.

Faced with this complex evolution of the word culture, it is not easy to select one 'proper' or 'scientific' sense and dismiss other senses. The complexity of meanings indicates a complex argument about the relations between general human development and a particular way of life, and the works and practices of art and

intelligence. It is especially interesting that in archaeology and *cultural anthropology* the reference to culture is primarily to *material* production, while in history and *cultural studies* the reference is to signify symbolic systems.

The complexity of the term culture lies in its variations of use. It is necessary to look also at some associated and derived words. Cultivation and cultivated went through the same metaphorical extension from a physical to a social or educational meaning in the the17th century and were especially significant words in the 18th Century. Coleridge, making a classical distinction between civilization and culture, wrote: *"the permanent distinction, and occasional contrast, between cultivation and civilization."* (Coleridge, 1830, p. 67 cited in Raymond Williams, 1983, p. 125) The noun in this sense has effectively disappeared but the adjective is still common, especially concerning manners and tastes. The important adjective cultural appears to date from the 1870s and became current by the 1890s.

2.3.1 Multiculturalism

The following quotation shows, to some extent, the inter-relationship and interdependence of language and culture.

> *"The existence of many languages in the world implies the existence of many cultures. Beyond lists and typologies. The interrelationships among languages and their speakers create interest and tension. So it is with cultures." (John Edwards, 1994, p.176)*

How do they interact, connect, and compete with one another? In fact, given the previously described proximity between language and culture, it is easy to see

how talking about language and cultural interaction is frequently close to speaking about the same thing. A frequent example may be seen in at least certain aspects of the American language, where language serves as a simple and visible anchor onto which greater societal problems can be placed. Official or *de facto* laws that recognize many languages are occasionally motivated by political necessity and do not necessarily reflect philosophical ideas about multilingualism's benefits. Multicultural adaptations might also be the result of circumstances rather than a real desire to promote variety. On the other hand, there are views in favor of cultural and linguistic diversity, which are occasionally encouraged by current notions that some global mono-culture presents a risk. De Saussure's concept of 'parochialism' comes to mind here. With the declaration of minority rights in the United States, for example, the American government approved programs for regional and minority languages that explicitly emphasized diversity. They valued togetherness despite their variety. Large concerns, such as legislation regarding cultural diversity vs. emigration policy, are still contentious. Furthermore, while there is a greater foundation now for the conservation and preservation of cultures, particularly those considered at risk of assimilation, there are still lingering worries, which are perceived not always by locals but from racist origins of class or racial distinctions.

Many of these issues are obvious in the United States since it is an immigrant-receiving country, especially from various foreign states with multiethnic and multicultural origins. Tensions that are already present can be intensified, especially in American environments. However, the researcher would

go on to say that in the debates over cultural plurality and assimilation in the New World, we see issues arise for very clear reasons, such as the persistence of cultural distinctions[27].

2.3.2   Inseparability of Culture and Language

It is commonly accepted that language is indeed a part of the culture and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects the culture and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approaches to life and their ways of living and thinking. Brown describes the two as follows:

> *"A language is a part of a culture and a culture is a part of a language;*
>
> *the two are intricately interwoven so that one cannot separate the two*
>
> *without losing the significance of either language or culture." (Brown,*
>
> *1994, p. 165)*

That quote shares the idea that culture and language are inseparable. Many linguists explore the relationship between language and culture. The great majority agree upon the fact that they cannot be fixed and they are rather changing through time and space. They claim that cultures can act as standpoints for identities that may emerge from their transmissions.

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[27]Multiculturalism by John EdwardsFirst published 1994:Routledge,London, And New York

"Language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language." (Nida, 1998, p. 29)

Nida holds the view that people of different cultures can refer to different items while using the same language forms. For example, when one says lunch, an American may be referring to hamburgers or pizza, but an Algerian man will most probably be referring to a steamed homemade meal.[28] Or in another register when an *Inuit* living in the north pole and a *Tuareg* living in Algerian Sahara would refer to their respective environment as 'Desert'; this phenomenon is called sociolinguistics language variation.

2.3.3 Multiculturalism in Education

The impulse behind multicultural education is very largely a positive one as it refers to a diversity of cultures. In a postmodern and political environment, it has been given a motherhood quality. The problems arise from definition and interpretation, on the one hand, and from implementation, on the other hand, as the researcher has already discussed some theoretical issues linked to multiculturalism and its educational relationship. What should a multicultural program look like at

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[28]The Relationship between Culture and Language by Wenying Jiang.

school? There are many possibilities but at least, local ethnic realities should, to some extent, be reflected in such programs.

However, there are two broad approaches. One, now almost entirely rejected at an intellectual level but still much in evidence is a sort of ethnic show and tell in which cultural manifestations are shown self-consciously, as varieties of the exotic. Children and teachers may look forward to these experiences, but largely as light relief from the real work of the school.

The second approach involves a broader but less superficial stand on multiculturalism. Programs are charged with objectives and curricula. One recent researcher discusses a multicultural curriculum focusing upon the subjective content of the teachers and students' consciousness. He continues:

> *"As an action system, the classroom of teacher and students would examine the historical process which creates each individual. The shared solidarity, when related to common experience, would plant the seeds of collective change."*[29] *(Crystal, 1987, p. 296)*

Two essential aspects emerge from these interpretations. The first is the idea that schools have the ability to influence societal change. Schools that operate in isolation from other social currents, as well as the installation of intercultural consciousness and its repercussions, are frequently viewed as educational problems with little power. All people who want schools to be agents of change must

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[29]Cited by Crystal, 1987, p. 296 and Bodmer, 1943, p. 180. Further information about 'Oriental Jones' can be found in R.Robins, '*The life and work of Sir William Jones*' (*Transactions of the Philological Society,* 1987, p.1-23).

understand this. As a result, recent demands for schools to empower minority pupils are likely to be misguided. Schools can validate cultural types and markers, including language, in the view of their possessors by their example and practice, but educational legitimization is not empowerment. It may cause it or contribute to it, but it is not the cause when schools are asked to shoulder the needs of a multiethnic society.

The ambiguity of the quotation may indicate the disembodied character of the multicultural program under examination, according to another point to be taken from the text. The multicultural emphasis must be strongly rooted in a setting that is acceptable, appreciated, and systematic. This framework remains in subject-based curricula, despite several challenges; for example, removing artificial barriers between topics for the sake of convenience would improve the effectiveness of any multicultural program. Within a strong multicultural strand, social studies, history, and geography should be tightly interwoven. A properly integrated multicultural approach would help to alleviate the fears of minority-group members. Maureen Stone, a West Indian writer, urges schools to emphasize basic knowledge rather than what she sees as the emotive purposes of most current multicultural education. As a result, we can understand that in the classroom, the basic tendencies connected with coping with variety in unity take on a more specific shape. Parents may want to emphasize a few key points: the relationship between cultural respects should be a central feature and product of multicultural education and value judgment, whereas a fanatical relativist might assert that all cultures and value systems are valid, which is often difficult to maintain in practice.

2.3.4 Acculturation Strategies

Acculturation does not occur in the same way for all communities and individuals; there are significant differences in how people handle the process. Acculturation techniques are the names given to these variants (Berry, 1980). These techniques are made up of two (generally linked) components: attitudes (a person's preferred way of acculturation) and behaviors (a person's actual activities) displayed in day-to-day intercultural interactions. The techniques vary depending on whether keeping one's identity (ethnic roots and individuality) or one's society is important (contact with other ethnic groups). This value is usually expressed as a positive or negative value. Depending on whether a group (dominant or non-dominant) is being studied, the techniques have various names. Assimilation is a strategy used by non-dominant groups when individuals, such as immigrants, do not wish to keep their cultural identity and instead prefer to engage and identify with other cultures. Separation is the strategy used when people keep their culture while avoiding interaction with other civilizations. Integration is a possibility when people keep their native culture and show a desire in interacting with other groups. We may claim that there is some cultural integrity present here, i.e. keeping one's culture while actively participating in the relationship with the host culture. Finally, marginalization occurs when the degree of retaining one's own culture is low and engagement in interactions with other groups is unimportant. BSK Kim (2007) has suggested that the "cultural maintenance" process outlined above should be better defined using the wider word enculturation. Cultural maintenance can be illustrated in the experiences of African immigrants who have already been socialized into

their traditional cultural norms before arriving in Great Britain, but it may not be accurate for individuals who were born in Great Britain; they may never have been fully enculturated into their African ethnic group's cultural norms and thus are not engaged in the process of cultural maintenance. As a result, the phrase "cultural maintenance" may not be relevant for these individuals. Enculturation, on the other hand, is a more thorough definition of being socialized into and maintaining one's indigenous cultural standards. When it comes to enculturation and acculturation, the methods used to quantify them are critical. There are four dimensions, according to BSK Kim and Abreu (2001). Behavior, values, knowledge, and identity. Behavior refers to any choice made at the level of friendship, television programs, books, food, and music. The value dimension refers to attitudes and beliefs about social relations, cultural customs, and cultural traditions, in addition to gender roles and attitudes and ideas about health and illness. The culturally particular information component refers to names of historical figures in both the culture of origin and the dominant culture, as well as the significance of culturally distinctive activities. The cultural identity dimension relates to how people feel about their cultural identity. BSK Kim and Abreu (2001) also reported that these four dimensions are interrelated. As such, we are interested in studying individuals who experience a new culture due to short-term resettlement or relocation. i.e. guest or foreign workers/students/tourists/immigrants, etc.

2.3.5 Acculturative Stress

The four techniques that make up the acculturative process can lead to both problematic and non-problematic results. Individuals and groups differ in their

views and behaviors toward these acculturative techniques, hence some people have an easier time acculturating than others. Some behavioral changes have been seen to emerge readily and without issues at the individual level. Cultural shedding, culture learning, and cultural conflict are three sub-processes defined by Berry as results of the acculturation process at this stage. (1992:76) Both cultural shedding and culture learning are selected behaviors that help individuals fit into their new environment. Both of these processes are commonly referred to as adjustments since they try to adapt. To be more specific, these modifications are usually accomplished without difficulty and are not regarded as problematic when there is a multicultural orientation (high multicultural ideology) in the dominant culture; however, acculturation measures are applied simultaneously to avoid some degree of cultural incompatibility. When there is a higher level of cultural tension and acculturative experiences which produce challenges for the acculturating individuals, we observe what they may experience as "culture shock" (Oberg, 1960) or "acculturative stress" (Berry, Kim, Minde, & Mok, 1987). Culture shock is an earlier manifestation of acculturative stress, and its use has declined in recent decades due to its relatively limited scope of adversely evaluating immigrants' experiences, and the assumption that the basis of all these difficulties is cultural rather than intercultural. Acculturative stress is due to the acculturation process between two cultures. In other words, psycho-cultural stress is caused by cultural differences between two cultures, resulting in a decline in the physical and mental health of individuals or groups experiencing acculturation. The similarities or disparities between the host culture and the new entrants' culture influence the

range and degree of this stress. Personal qualities, level of education and personal abilities, sex, age, language, race, religion, psychological and spiritual strengths, as well as the host culture's political and social views, particularly toward immigrants, are all factors to consider. (Cox, D.1987: 17-24). Acculturative stress is more likely to occur when the host culture is more radical and different from the immigrants' original ones.

2.4   Education

Education can be defined as the transmission of knowledge, skills, and information from teachers to students. Providing a proper definition of education is quite difficult as there is not one conCensus about what is important about being and becoming educated. For many people the importance of education lies in future job perspectives, for others, it is the quality of citizenship, while others just want to acquire literacy, critical thinking, and/ or creativity.

"[…] *an educated person is someone who perceives accurately, think clearly and acts effectively on self-selected goals* […]*"* (Donald A. Berger, 2005. p, 36). Following this idea, education is fundamental to push people to reason about education productively. In this context, this will lead to more effective school reform programs and improve the everyday lives of students and teachers. On the other hand, education is thought of as having to perform intellectual, cultural, and economic functions.

The purpose of the researcher for pointing out education is that he considers it as one of the leading factors that might help influence people's beliefs, habits,

thinking, language, and many other aspects of identity. Education has consistently remained an ideal place to vehicle ideas. However, if the latter is not used properly it can shape wrong and extremist ideologies. It is exactly what happens in countries where they sustain totalitarian regimes. They utilize it to indoctrinate people to fulfill their incommensurable hunger for power and supremacy. Because of the nature of this research paper, which is purely scientific and academic, the researcher will not highlight examples of such scenarios nor give names of those countries.

The ability to transition to positive states of mind, regardless of the situations in which they find themselves, is a crucial trait of educated individuals, who are also the most productive and give the highest quality of life. The most basic lesson in primary school is the regulation of conduct, which is especially important when we are young because we foster delusions. Mastering the process of disillusionment, as well as regulating and managing one's actions, is the challenge of becoming an adult. As a result, education promotes comprehension. If one of the participants is responsible for aiding the learning of another, it follows that the learners' objectives, means for achieving them, and relationship to the learning scenario are all critical to success, for both the learner and the teacher.

2.5   Language

Edward Sapir once stated that language is a series of symbols, producing meaning and reflecting human perceptions following specific rules of communication and codification.

"Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (Sapir, 1921, p. 7, quoted in Language and Identity by John Edwards, 2009, P.53).

Morris (1946), defined language as a collection of arbitrary symbols having a shared meaning within a group. Furthermore, these symbols can be employed and understood in settings beyond their immediate surroundings, yet they are linked in predictable ways. To begin with, language is a system, which implies order and consistency. Second, it is arbitrary since the meaning of its parts or pieces is based only on the agreement and convention of its users. Third, the speech or language community is a group of individuals who use language for communicative purposes. As a result, a language may be thought of as a communication system made up of random pieces with a shared meaning within society. These components are linked according to a set of rules. The existence of rules, or grammar, is required not only for understanding but also for the virtually creativity or production of a system built on a variety of linguistic productions. This is the belief that languages differ in how they assign meaning to sounds and symbols. Morris noted that there are various language groups in the world, communities whose patterns of communication are not mutually intelligible, even though many are related to language 'families': the Indo-European, Semitic, Finno-Ugric, and many others, in response to questions about the origins of language and the evolution of different language communities. The previous explanation is incomplete in terms of demonstrating the basis of the linguistic identity correlation.

One method to approach the other high-quality languages is to explore the practical advantages that might result if the world's languages were less diverse. While there are many 'small' languages on the edge of extinction, thousands of other varieties continue to exist. Some perceive language variation as evidence of a widespread human drive to lay specific linguistic claims to the world, to develop unique perspectives on reality, and conserve group distinctiveness: in other words, to preserve a vital vehicle of culture and tradition. It is with a view to this desire that Steiner (1992, p.243) speaks of separate languages enabling groups to keep to themselves the "*inherited, singular springs of their identity*". The vehicle of continuity can also be a vehicle for concealment, confidentiality, and fiction. This idea is not Steiner's alone as Popper suggested that what is most characteristic of human language is the possibility of storytelling while Wittgenstein referred to language disguising thought (see Edwards, 1979b). Earlier, Jespersen (1946) referred to Talleyrand's famous observation that language exists to hide one's thoughts and Kierkegaard's suggestion that language is frequently employed to hide a complete lack of thought. The concept of language as concealment may appear to be at odds with its more evident communicative purpose, but it is important to recall that communication is a process that occurs within a group, whereas concealment is a linguistic endeavor to keep a certain view of the world intact. Foreigners may learn any language, or they can obtain access to what it includes through translation, thus the presumption that individuals who know their language are also part of their community is often incorrect.

2.5.1 Language Status

Fasold explained the position of languages, distinguishing between official and national languages, as well as practicality and authenticity. "An official language is a language that has been designated by a government to be the language of the governed nation," he says, but "a national language is a language spoken by the majority of people inside a nation." He clarified several points to distinguish between what is a national language and what is an official language:

> *"Official languages are in place primarily for nationalist reasons, those concerned with the day-to-day practical tasks of governing. The nationalist function is concerned with nationalist motivations, the unifying and separatist functions, the link with the glorious past, and authenticity." (Fasold, 1987, p. 73)*

He went on to propose that a nationalist function requires six sociolinguistic attributes:

1. The language is a symbol of national unity for many people.

2. It is widely used for some everyday, unofficial purposes, but not necessarily a home language.

3. A considerable proportion of the population speaks the language fluently.

4. There is no major alternative nationalist language, even though other languages may fulfill the group function on the regional level.

5. The language must be seen as authentic, as "good enough."

6. The language must be seen as a link with the glorious past.

However, as Fasold explains, if one of the six criteria is not met, the language would most likely fail in its nationalist role. The goal of defining language status is for nations' identities to begin with language status. We may utilize language to foster unity among residents, but the American model is unique in its language policy; although English and Spanish are the most widely used languages, they have no official status.

2.5.2 Bilingualism

*"Everyone is bilingual" (*Edwards, John, 1994) in saying this, Edwards assumes that everyone knows at least a few words in languages other than their mother language. Competence in many languages can be approached on an individual or societal level. While it is true that a country with a large number of multilingual individuals is itself multilingual, it may only recognize one or two kinds, making it less than multilingual. In contrast, a country may be officially bilingual or multilingual, yet the majority of its population may only speak a single language. For a very diversified and multilingual population, many African republics as Chad, for example, have two official languages, generally a strong indigenous variation and a significant European one. On the other hand, a nation like Switzerland, which recognizes four languages, or the United States, which officially recognizes two, has little similarity to Africa's linguistically foreign cultures. It will be necessary to consider both individual and social manifestations of bilingualism, but it is also important to note that the emphases are quite different; a comprehensive discussion of individual bilingualism, for example, includes linguistic and psycholinguistic dimensions, which are less prominent at the

social level, where other dimensions, such as historical, educational, and political come into play.

It seems adequate to find definitions of bilingualism for a better understanding. In 1933, for example, Leonard Bloomfield observed, in his seminal *Language,* that bilingualism resulted from the addition of a perfectly learned foreign language to one's own, undiminished native tongue. He did rather confuse the issue, however, by admitting that the definition of perfection was a relative one. Uriel Weinreich, a central figure in Sociolinguistics, simply defined bilingualism (in 1953) as the alternate use of two languages. At about the same time, Einar Haugen, in his study of Norwegian in America, suggested that bilingualism began with the ability to produce complete and meaningful utterances in the second language. In general, previous definitions tended to limit bilingualism to equal mastery of two languages, but later ones allowed for far larger levels of proficiency. However, this relaxation proves to be as unsatisfactory in practice as an argument for perfection, at least to define bilingualism in any broadly applicable context, as most modern treatments acknowledge that any meaningful discussion must take place within a specific context and for specific purposes.

The researcher illustrated bilingualism with another well-known documented effort by Werner Leopold, who published four volumes between 1939 and 1949 describing his daughter's acquisition of English and German. At home, Leopold spoke German to his wife and daughter, but his wife only spoke English. In general, no negative impacts on linguistic and mental development were discovered in this child, and language choice became increasingly reliant on situational and

personal context. There are several other studies of this type that show both a lack of retardation due to multilingual parenting and growing dominance of one variety due to extra-domestic limitations. Several books have lately been published that address similar concerns and offer advice to parents i.e. information about simultaneous bilingualism. A typology of bilingual-acquisition possibilities has recently been provided by Suzanne Romaine, as follows[30]:

2.5.3 Language Planning Fostering Identity

The field of language planning and policy provides a rich array of research opportunities for applied linguists and social scientists. Yet, as a multidisciplinary field that seeks to understand specifically why some languages are used while others are marginalized. Language planning is widely considered an area of overlap between applied and sociolinguistics. It is an area of study in which the researcher wants to identify any aspect or trend that would exert influence over the prevalence of a language. Horn Berger (1994) presents a framework including nearly three decades of language planning research influenced by Ferguson, Kloss, Stewart (1968), Neustupny (1974), Haugen (1983), Nahir (1984), and Cooper (1989). The framework examines two language planning approaches, policy planning (on a form) and cultivation planning (on function), and three types; status, acquisition, and corpus planning. *"The term language planning refers to the organized pursuit*

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[30]These are models described by Suzanne Romaine in her *bilingual Language Development*, Pages 288-289, to describe the different situations of bilingualism. And what is worth noting is that the study had been conducted on American Pupils. It was also used by John Edwards to illustrate the attempts to revive and preserve foreign languages, the emergence of pidgin, the struggle between French and English in The USA, and the campaign to stem the rise of Spanish in the U.S.

of solutions to language problems, typically at the national level" (Jernudd and Das Gupta, 1971, p.56). Language planning is a voluntary effort to regulate the function, structure, or acquisition of a language or language variety within a speech community, or change the way language is used. At a governmental level, language planning takes the form of language policy. Language planning and language policy involve making planning decisions and sometimes changes for the benefit of communication at a national and international level for group benefits or great projects related to globalization ends.

> *"We live in an age where human rights are eagerly promoted and have taken center stage in many international discourses and where language rights should also be seen as fundamental." (Skutnabb-Kangas, 1994, p. 624)*

One of the most difficult and contentious issues facing most countries in the modern world, and one that is potentially quite destabilizing, therefore, is that of language because it is so often a language that helps or hinders group and national identity. On such a matter, UNESCO (1996) has recognized the importance of promoting language rights.

After World-War Two, colonized countries faced problems with the linguistic right level. The different ethnic varieties claimed the right to speak and to educate their children in their mother tongues, in addition, to using it in official matters. This complex situation raised more globalization issues and political needs with the emergence of new countries from colonial divisions. It is a real

controversial situation led by two major elements: plurilingualism and globalization which require many groups to deal in monolingual mode using the dominant language which is the English language. The controversy about globalization is linked to the understanding of modernity. For some, globalization can be understood simply as the global diffusion of Western modernity to the detriment of national cultures and identities. Indigenous and aboriginal languages are threatened, around the world, and subjected to, social, political, and economic pressures. There is also accumulating evidence that language policy and language education can serve as vehicles for promoting the vitality, adaptability, and stability of these languages and by consequence their identities. However, language policy and language planning remain also the main way to acclimatize those countries to the new technologies of the globalized world. This situation was not considered conflicting but as a negotiation for a transitional phase where English dominates the high rate of communication between governments and societies. English became essential to the globalization processes that characterized the contemporary post-cold-war period.

Education at the micro-level remains the medium of both, diffusing globalization and maintaining endangered languages. "*The language in education policy ensures that the language of school and government displaces the language of home and neighborhood.*" (Tickoo, 1996, p. 444)

The researcher also noted, however, the gradual emergence of standard forms of language, a process that is clearly narrow but which is also generally considered an essential form of regulation. In some cases, such standardization is

not seen as the only sort of regulatory action that might be required. In some societies and countries, choices among different languages may be necessary for example, to select forms that will receive some official permission to print school books for education and administration. Orthographies may have to be developed, lexicons may need to be modernized, and so on. Given that these matters require consideration, it seems reasonable that linguists despite their traditional reluctance to prescribe, besides their sense that language change is a regular and natural process, and that the wide usage is the crucial reason for rightness, they might bring their skills to contribute, anticipate other but less disinterested action.

This does not mean that pure linguists are not of great help but, as shown above, we would expect that appropriate proficiency would be solicited. But language planning is a kind of social engineering and, as such, is specially made and implemented by rulers. Of course, to be successful, language planning does not only depend upon the consent of the influential officials; it also requires acceptance from those whose linguistic habits are to be affected. Even the most autocratic rules, if they are oppressive and/or unpopular enough, can result in societal conflicts, and many tensions in the globe today can be regarded as expressions, often violent, of concern with language policy and practice (among other things, of course). On the other side, more humane policies may suffer from a misunderstanding of the social perspective.

2.5.4 Contemporary Language Planning

Among famous sociolinguists, Kaplan provided a definition that takes into account and consideration the realities of time as a parameter to be included within it.

> *"A good deal of language planning after the Second World War was undertaken by emerging nations that arose out of the end of colonial empires. These nations faced decisions as to what languages to designate as an official for use in the political and social arena. Such language planning was often closely aligned with the desire of new nations to symbolize their newfound identity[31] by giving official status to the indigenous languages."(Kaplan, 1990, p. 4)*

Nevertheless, nowadays, language planning has a somehow new purpose. A global economy, growing poverty in some nations of the world, and wars with their resulting refugee population have resulted in great linguistic diversity in many countries.

> *"Thus, language planning issues today often revolve around attempts to balance the language diversity that exists within a nation's borders caused by immigration rather than by colonization." (Sandra Lee McKay, 1993, p.54)*

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[31]The purpose of studying the sociolinguistic aspect of language planning is that it is a part of nations' motivation to fashion new identities in most newly independent countries.

The types of language planning are acquisition planning (teaching and learning), corpus planning (the structure of language), and status planning (the functional allocation of languages or language varieties). Language planning activities can usually be classified and distinguished from each other under these headings, and useful distinctions in terminology have followed from clarification of the activities.

1. Acquisition Planning can apply to the teaching and learning of first languages (LI), sometimes referred to as native languages, mother tongues or maternal languages, or as vernacular languages; to second languages (SL or L2), which are those used as vehicular languages to enable the learner to participate in his or her society; and foreign languages (FL), those learned later for a variety of reasons involving communication with other societies, but which are not in everyday use within the learner's society.

Acquisition planning generally has had clear social purposes in influencing the behavior of those who will be society's future members. Thus, the adoption of a new foreign language in the schools responds to the new political commitments. Swedish and Finnish started to be taught throughout Europe as Sweden and Finland become members of the European Union; Armenian is accepted at the baccalaureate level because Armenian is the language of a large immigrant group in France which society should recognize; French must be the language of education in all French schools because it is the language of the State, and only through the knowledge of French can social integration be assured. The USA is not an exception in implementing English in schools, however the American states are

interdependent and each one has the freedom to intervene or reform his educational system.

2. Corpus Planning is understood by sociolinguists as Thomas among others, as an action to improve the ability of a language to respond to change; it is often, though not always, concerned with modernizing. George Thomas discussed corpus planning as:

   "Social behavior, examining the attitudes different types of purism revealed. Archaizing purism thus demonstrates reverence for the past; ethnographic purism, seeking purer language in folk dialects and in popular and rural forms is one manifestation of the rejection of 'advanced' urban society; elitist purism 'embodies a negative, prescriptive attitude to substandard and regional usage." (Thomas, 1991a, p. 76-81)

   Thomas aimed at promoting the language, values, and social ideology of the elite, and requires the planner to modernize, reform, regenerate, renew or resuscitate a language to support a new sense of social belonging. Xenophobic attitudes are intended to influence the language, since such attitudes lead to promoting a language to the detriment of another one, having as an excuse the supremacy of one of them: "*there are instances where purism is an end in itself, little more than a literary or aesthetic game*". (Thomas, 1991b, p.83)

3. Status Planning involves attempts to change the relative prestige in which a particular political or ethnic community holds a language or language

variety. It is usually carried out to raise prestige, by ensuring that the language is used in some prestigious domains such as those of public life, rather than in non-prestigious ones like the home, neighborhood, or the local cafe. Generally speaking, the greater the number of domains of use, and the more significant they are to the public and official life of the community, the higher the status; the higher the status, the greater the prestige that will then be accorded to the language. (Mekacha, 1994)

Cooper adds two more: mass media and work. It is useful to keep clear to some extent, the distinctions between status, corpus, and acquisition policy to clarify the types of behavior it is intended to influence, although much language policy is not in practice restricted to one or other of these main types. Choosing one language rather than another to be learned in the foreign language classroom often affects its relative status within society at large, and writing a new dictionary, standardizing the language as an act of corpus policy makes acquiring the language easier, or in some cases possible.

2.5.5 Language at School

A school is traditionally a fundamental perpetuation of culture, and central to its aims has always been the main emphasis on language. On the one hand, the school has attempted to refine and develop communicative skills with the language or languages of its constituency; on the other hand, it has been the center for foreign language acquisition. In both but especially in the first case, there has often

existed a strong prescriptivist[32] tendency, which, given that schools reflect the larger society, is understandable.

The researcher presented some evidence of the linguistic validity of all languages and dialects. While we may retain the non-pejorative term, and nonstandard language, we must entirely reject substandard. Further, we know that the distinction between standard and non-standard varieties rests upon social pillars alone. We are aware, however, that the continuing power of social stereotypes, preferences, and prejudices translates different languages into deficient languages. Given the relationship between school and the society in which it prevails, it seems that this translation is made in the classroom as well as in the street. Thus, certain groups of children whose language is not of the standard variety typically taught have been seen as linguistically disadvantaged and in need of remedial or compensatory attention. The aim thus has often been to replace their maternal variety with a standard form, although there is perhaps an increasing tendency to opt for a policy of repertoire expansion that is, to add standard fluency to the mother tongue. This is, from a linguistic point of view, a more enlightened approach, but putting it into effect requires delicacy, even when teachers are informed and sympathetic.

Replacement is still the policy in many parts of the world, however, and even where more progressive views are obtained. It regularly reappears whenever

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[32]Prescriptivist, from Prescriptivism: Prescribes how people should use language, and makes value judgments: good vs. bad, correct vs. incorrect or arbitrary: based on opinion desire, and hope.

declining standards are an issue[33]. The problems of so-called "linguistically disadvantaged" children were seen to derive from innate or genetic deficiency. A slightly more enlightened view was that deficits emerged from poor or inadequate social environments; particularly within the family while a third perspective is that different environments produce different attitudes and behavior.

It would seem that this third perspective, which is the correct one based on the best available evidence, has not percolated down to the educational community to the extent one would wish. A recent study of teachers in Nova Scotia remains a good example[34]. Among a group of about one hundred primary and secondary teachers, whose pupils included Black and Acadian children, virtually no endorsement of the inherent-deficiency argument was found. Rather, teachers stressed the home-background aspects of linguistic disadvantage. Unfortunately, a language-deficit perspective was common, rather than one which accepted, simply, that families and speech communities in which non-standard language is the norm will naturally produce children whose speech reflects this fact. Here are some typical teacher comments:

- Disadvantaged children have a lack of experience, poor language development, and are usually disorganized.

- Children often cannot articulate their thoughts and feelings in such a way that they satisfy both themselves and their audience.

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[33]Crystal, 1987; J. Payne, '*Language Universals and Language Types*' (Cited in Collinge, 1990).
[34]Ralph Fasold, *The Sociolinguistics of Society* (Oxford: Blackwell, 1984).

Both receptive and expressive skills seem to have low levels of value and priority when it comes to developing accuracy and fluency. Black people have a slang language of their own. They will not use proper English when the opportunity arises. In general, about half of this group of teachers felt that certain groups of children had more speech and language problems than did others singled out in this illustration: Black and Acadian youngsters. The problems mentioned included poor vocabulary and grammar, lack of articulation of ideas, mispronunciation, regional dialects and accents, slang, and unclean language. Other studies suggest that the views of these American teachers are not unique to them: minority-group children whose language is non-standard are generally seen to be suffering from deprived social environments which constrain their linguistic and cognitive capabilities. In the context of this Doctoral thesis, this can be seen as a rejection of normally-occurring multilingual, or multidialectal, competence. In a well-meaning but ill-informed way, teachers continue to categorize children unfairly, exacerbating sociolinguistic difficulties which, unfortunately, may affect these children throughout their lives.

2.6 Concluding Remarks

In this chapter, we have contextualized the critical frame within which we are going to peruse the literary works. The theories of identity, culture, and education serve as tools to show how these scholars used their scientific views to remedy misrepresentations of identity de/construction and start providing authentic and detailed descriptions of how people and practices counteract or "resist" the stereotypes, inaccuracies, and generalizations which the native white born

Americans circulated in educational, legal, political, and social texts and settings. Moreover, the adoption of the new identities by newcomers and remolding of the cultural environment prove to occur with dynamism to face monopolized and pre-established modal of identity. As such, these de/constructed identities become linguistically, religiously, and culturally hybrid. In doing this, the authors develop a political consciousness that enables the novice identity though the term is not appropriate to enjoy being himself and in total concordance with his beliefs and in respect with his rooted one. The challenges of identity and belonging evolve and become essential to one's concerns as the process of identity creation in the diaspora context. To encourage local investment and successful programs as an appeal toward progress in all disciplines, it is fundamental to understand the negative causes of acculturation and assimilation to establish strategies that aid in their total elimination.

2.7   Conclusion

The case of the USA is culturally and linguistically of great interest in our research; as far as Sociology, Anthropology, and Sociolinguistics are concerned, New York City is granted more interest because of its diversity and multicultural population. We can find people from different parts of the world with their respective cultural and linguistic differences at various levels; including religion, age, sex, origin, or ethnic and social classes. The latter is called the variables that any researcher or linguist needs to conduct research on language and identity issues. The USA is a country where multiculturalism and emigration are of national interest and laws and regulations are in constant elaboration to facilitate the social

integration of all American citizens: born there or of immigrant origins. These reasons induce the researcher to try and undertake an investigation in this American region and to acquire a better understanding of identity in such a multilingual and multicultural environment. Such a commitment pushed the researcher to scrutinize the related literature on culture and identity in addition to relevant components that may affect it. Thus, explaining these fundamental interrelated concepts of language and language choice, cultural identity construction, school practices, and social diversity, will help understand what an American identity within its contested perplexity stands for. The next chapter illustrates and analyses the different perceptions voiced by American citizens in New York City.

CHAPTER THREE
Data Analysis

3.1   Introduction

The third chapter is concerned with the data collection, analysis, and interpretation of investigation results on the American cultural identity issues. It highlights the deconstruction of the American identity along with language conflict and stresses the fact that while mother tongues are fundamentally important for identity, learned languages contribute to state-building and modernization. Before embarking on issues relevant to identity, it is useful to consider and study what is done at the first level of education in order to foster the blossoming of new identities in multicultural classes where the notion of an American citizen is imprecise. The sample is a group of people chosen deliberately according to their varied ethnic origins. Then ethnographic research will be done in the city of New York. Finally, he will try to scrutinize the sample and make an attempt to give a logical explanation of the results.

3.2   Research Tools

As a methodological tool, the researcher opted for Ethnographic Research among others. The reasons behind such a choice are purely scientific and academic. As in any research we have to identify the research questions and determine what problem we are seeking to better understand it. A problem statement has to be developed that raises questions we seek to investigate. The problem or question may be about nearly any topic that addresses people in a designated environment. And since the subject study is on the American identity the least one can do is to better understand things like culture, relationships, interactions, processes, or

anything else that affect how the Americans think and/or behave in their natural environment.

As a second step, the researcher determined the location which was in this case the city of New York for evident reasons mentioned in the first chapter and the general introduction. The reasons behind such a choice were driven by the researcher's personal experience in this city. He noticed that it gathered various ethnic cultures and groups. It was quite shocking to see all those people from varied countries all gathered in the same environment. They were from different cultures and ethnic groups, they had a particular accent when speaking. Their way of clothing was mixed between indigenous and city styles or fashioned. He could see Afghan people wearing Traditional Afghan outfits comprised of a long-sleeved dress with a full skirt, known as a *kamiz* or *firaq*, and loose trousers called *partug*. Though Asians were generally gathered in Chinatowns, they were wearing specific clothes called Hanfu[35] The Most Traditional Chinese Clothing, *Qipao*[36] (Cheongsam) the Most Famous Traditional Chinese Dress, *Tang* Suit, and the *Zhongshan* suit a traditional formal attire for Men. In addition to muslim *Hijab, Khimar Abaya, Chador, Jilbab, Niqab and Burqa.* It is almost impossible to cite all the kinds of clothes he has seen so far in a single city. He could see people dressed from the ancient to the latest fashion style and from the extravagant to the sober and classical one. He observed these vivacities from a sociologist and anthropologist

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[35] The *Hanfu* ('*Han* clothing', the majority of Chinese are of Han ethnicity) is the oldest of China's traditional clothes. Legend traces it back to over 4,000 years ago when *Huangdi's* consort, *Leizu*, made cloth with silk. It was constantly improved throughout several dynasties.

[36] The cheongsam (*qipao*) evolved from the Manchu women's changpao ('long gown') of the *Qing* Dynasty (1644/1912). The Manchu ethnic people were also called the *Qi* people by the *Han* people; hence their long gown was named *qipao* ('*Qi gown'*).

sight. Because the researcher had a sociolinguistic background his assessment was much more focused on their languages.

The researcher identified the best place to conduct the participatory research. One may choose more than one location if the research questions/problems warrant it. But to select a location will provide the best opportunity to observe, participate, take field notes, and understand how the people in that environment act, communicate and think. He formulated a presentation method and he considered the most effective ways to obtain objective information. The researcher aimed at adopting a role of a person in the community he was observing. He will be discrete so that others will not know he was conducting research. For successful and meaningful results the research needs to be neutral and anonymous. As with all the investigations and observation processes the observer should be invisible and discrete. Trying not to be recognized because if others know you are a researcher, they may act and respond differently. If they do not know, on the other hand, consider the most ethical way to observe and collect data.

Because ethnographic research can be intrusive, it is usually necessary to obtain permission for access to the location we plan to research. For this reason, the investigation was undertaken in public places, i.e. Central Park, Fifth Avenue, from the 42nd to the 49th Streets, Brooklyn, Astoria, Times Scare, World Trade Center, Wall Street, Chinatown, Little Italy, and Soho and many other places. He could try to obtain permission in writing, but decision-makers may be reluctant when they do not know what your observational methods will be, how you plan to participate,

how the information you collect will be used, and so forth. Being ethical and considerate is critically important.

As Ethnography requires more than just observing it is recommended to actively participate in the research. To do so, he wanted to determine the types of things he was looking for in regards to his research questions and determine the most effective ways to collect notes. Be as objective as possible when observing and participating. He wrote running descriptions, issues he remembered, impressions and feelings, ideas that come to mind, and so forth.

To increase his understanding of behaviors and actions, observations were necessary. He noted information immediately after witnessing something, at the end of the designated observation period, at the end of the day, or even at the end of the entire research period. He determined who was best to investigate in and what questions are critical to helping him understand his research questions.

Several communities and cultures have other artifacts and information that we can use to assist in his data collection. Review items like papers, Museums, Street Art, marketing, Billboards, and other information sources to enhance his understanding of the environment. But the most efficient one was the statistical data and facts he found in the American Census. It was almost an Eldorado for any linguist, Anthropologist, Sociologist, and/ or even a Sociolinguist. It is extremely covert in all the aspects of life, from religion, languages, ethnicity, minority language users, immigration, housing, job occupation, gender, wealth, political streams, art, culture, population, and so many others.

The researcher encoded his data in a way that makes the most sense for his observations. He considered the following methods for analyzing and summarizing data, he encoded and labeled facts he saw and heard; sorted for patterns; identify outliers; compare with theories; took notes of reflective remarks. Then he has chosen the relevant data from theU.S.Census and transformed them into figures, Pie-Charts, and Bar-Graphs so that he can draw deductions and interpretations from logical or arbitrary interpretations.

3.3   Research Design

This project seeks to explore the prominent place that the idea of culture has, in the construction of identity and the implications of this process for social membership in contemporary societies. In particular, it will assess the context of American people in their natural environment: For example, language problems as well as the impact of the multicultural USA on tensions, conflicts, and the sense of rootedness and belonging. Such a context is looking to encourage innovative trans-culturally dialogues, which struggle to understand what it perceived for people and their parents, to forge identities in rapidly changing national, social and cultural contexts. The question that persists is: what is meant by an American Citizen and what is an American identity and what about mother tongues in the bilateral conflict of languages within education. Language education should promote American values among immigrant people beside their respective cultures. So, related questions emerged: shall they cut the bridge in order to shape a new kind of identity or shall they merge between the rooted one and the new or conferred one?

3.4   Triangulation

Because this study is based on mixed methodologies, triangulation is utilized to validate research findings by using many tools to collect data. The term triangulation has a navigation connotation, but it also refers to the capacity to combine many approaches when conducting research. This word, according to Heale and Fobes (2013), refers to the employment of numerous methodologies in doing research. It is frequently addressed in conjunction with study design and methodology. Triangulation was first used in qualitative research to eliminate the possibility of bias, which might alter the results. It may, however, be used to check suggested conclusions and ensure that the data acquired are complete. It is also used when the research depends on mixed methods. The word "triangulation," which was utilized in our study, refers to the process of looking at parts of a study from two or more perspectives (Thurmond, 2001). The validity of the research conclusions will ultimately enhance if the study or sections of the study are handled from a number of viewpoints and perspectives (Morse, 1994). As a result,heemployed two study tools to obtain valid and generalizable results. The ethnographic research that stands on observation and a statistical analysis. It is a discipline of science that encompasses data collection, interpretation, and validation, and statistical data analysis is the method of executing numerous statistical operations, i.e. comprehensive quantitative study that aims to quantify data and applies statistical analysis. Descriptive data, such as survey data and observational data, are frequently included with quantitative data. It is a critical approach for ethnography that needs to work with enormous data volumes in the context of eventual applications. In the quantitative research, for example, statistical data analysis may

be used to detect patterns in unstructured and semi-structured population data that can be utilized to make more powerful judgments for improving sociological experience and development.

3.5   Variables

The researcher had taken into account many variables to conduct his research for objective reasons, notably to reflect reality. The variables used in this thesis cannot be sufficient enough to fulfill the entire scope of the research but they would help the researcher cover some aspects of identity issues. Gender, Age, Language, Religion, Clothing, Income, Housing, Education, studies, voting rights, Political representation, and ethnicities. To be efficient one can elaborate an algorithm that includes not only those variables but also much more. This could be possible if the research was undertaken by a mixed group of field specialists, mainly sociologists, Anthropologists, Sociolinguists, mathematicians, and computer science experts.

3.5.1   Gender
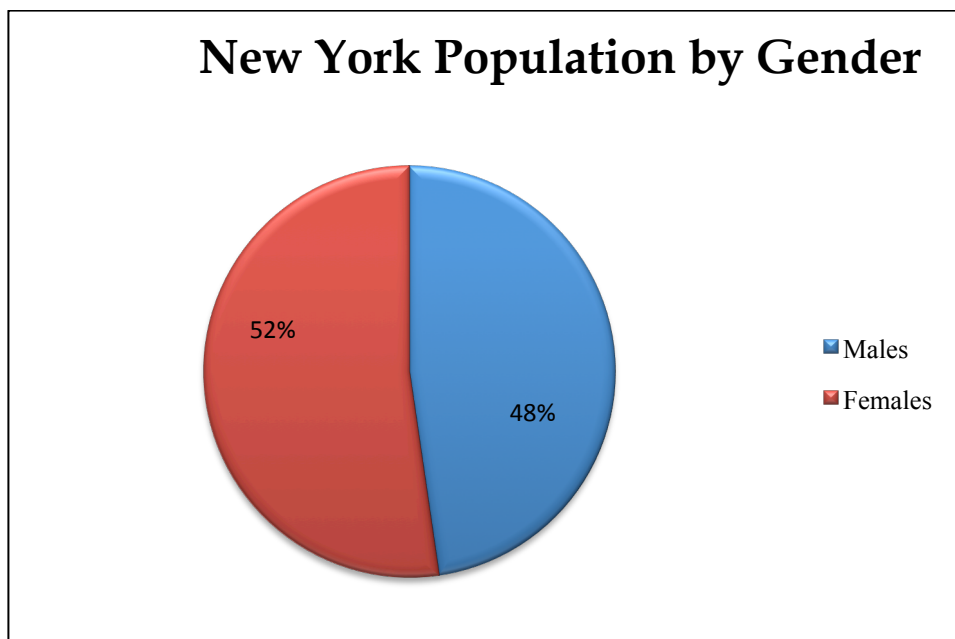
Pie-Chart 3.1: The New York Gender Population

Source:https://www.census.gov/hhes/www/socdemo/gender/publications/historical.

The sample population of New York is relatively balanced between Males and Females. The latest data concerning its gender is 52,3%[37] of females and 47,7% of males as shown in Pie-Chart 3.1.

As far as the interest of the gender is concerned it is because the sample needs to be balanced between males and females. Science often named features that occur more in one gender than in another one, genders are characterized by their specificities in many aspects. The biological differences are the most relevant in gender aspects, but these are tangible and visible, besides what is remarkable was investigated by sociologist psychologist and sociolinguists among others. As mentioned before the researcher focused on linguistic criteria. It was quite possible to study the speech of men as 'male' variants and features that occur more in the speech of women as 'female' variants, but they are less likely to describe them in such a way. In the current research, the researcher referred to them as he said as Males and Females. There are several reasons for this change. One is a greater sensitivity to the fact that any feature that is more likely to be used by women than by men must, by definition, also be used by men, but simply less often. Thus, ifhewere to say that such-and-such a feature is 'male' this over generalizes enormously, and it violates one of the basic rules of quantitative research. The reason for the change is that the researcher has become more interested in trying to

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[37] The numbers are rounded off in intext explanations for statistical relevance. That is the reason why we can find a slight difference between the charts and the intexts descriptions.

understand what social categories like 'male' and 'female' mean within any given community. Rather than taking the categories to be objectively and pre-culturally determined, they are understood to be culture-specific. Consequently, sociology is concerned with how humankind behaves in real situations and what are the variables that may affect his behavior. To do so, the sample needs to be balanced in order to be relevant to both genders; it is only an attempt to gather those parameters for the consistency of the results. In this context, the sample is balanced not because of the researcher's choice but rather because it is a matter of fact.

For one reason they are seen as being constitutive of different group identities rather than reflecting them.hecan remember that Labov[38] defined a speech community as a group of speakers unified by adherence to shared norms and attitudes towards those norms. Early variationist studies, as focused on trying to document the shared norms (that is, the statistically significant patterns stratifying the community). This encouraged researcher to make generalizations that implied that a social category is directly reflected in speakers' ways of interaction. However,heunderstand variation to be not just a mirror that reflects a person's social category memberships, but also a tool by which a person defines identities. Thenhewould want to call the relationship between language and social categories, like gender, constitutive as well. One advantage in doing this is that his research focuses on all the important aspects that define the American identity in New York. He not only documents how speech differences reflect social differences, but he

[38]Labov quoted in *Introducing Sociolinguistics* Miriam Meyerhoff 2006 Simultaneously published in the USA and The USA by Routledge

also gets closer to speakers' attitudes towards normative differences, a point he developed more by pointing to the 'gender' constitutive The view that a correlation between linguistic behavior and a non-linguistic factor actually helps to bring about and define the meaning of a social category. For these specific reasons, the researcher pointed out the sample gender.

3.5.2 Age

The researcher observed people of different ages. The interest in the age as a variable bound to identity is a fact since the age would predefine numerous aspects and characteristics of identity. One of those specificities is that language utterance is an age-graded phenomenon and factor that is to say that people do not talk in the same way at different ages. If, as a rule, all speakers of a community use more tokens[39] of one variant at a certain age and more tokens of another variant at another age, the evolution is made clear. What the researcher tried to demonstrate is, that if the changing is the same for all the people regarding their age differences and their cultural background, an understanding of child development is essential, allowing us to fully appreciate the cognitive, emotional, physical, social, and educational growth that children go through from birth and into early adulthood. As mentioned in the literature review children are better at learning languages than adults, along with a whole host of other abilities like playing a musical instrument. The researcher supported this assumption regarding the critical period of human maturation, among others. Essentially, the argument states that there is a particular

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[39] An individual occurrence of a symbol or string, in particular. In linguistics an individual occurrence of a linguistic unit in speech or writing, as contrasted with the type or class of linguistic unit of which it is an instance.

period that is prime for learning skills such as language acquisition, and any time before or after that is less than prime. In addition to the latter flexibility and elasticity of the child's brain, it is worth noting that for elder people it is almost the opposite and they are undergoing the fossilization phenomenon. The latter concerns people of an advanced age whose aptitudes to adapt to new situations are deeply compromised because of a neuronal process of the brain to manage new facts. Neurosciences have greatly investigated this intriguing field, and because the researcher does not want to dig and go further into it. What is relevant is that age is of paramount importance in any scientific research. That is all about the real motivation for such a choice for the age in order to conduct such research and use such a variant. The table below would give an insight into the USA and New York population age.

Age	New York	USA
Persons under 5 years, percent	6.4%	6.0%
Persons under 18 years, percent	20.7%	22.3%
Between 18 years and 65 years, percent	58%	55.2%
Persons 65 years and over, percent	14.9%	16.5%

Table 3.1: Age Categories of the USA and New York

Source: QuickFacts, New York City; United States American Census, April 26, 2021

The first relevant remark thathecan see in the table above is that the age categories of the USA and New York are very closer. The New Yorkers between the age of 18 years and 65 years are more important than the national rate, this can be explained by the fact that the city was and is still considered an attractive pole for the young generation. The latter is interested in entertainment, leisure, work, art, sports, new technologies, education, studies, and varied domain opportunities and it is exactly what it can be offered in the Big Apple (Alias New York)[40]. Though the city does not have the exclusivity of the named opportunities, one can find them in other metropolitan areas mainly in California (San Francisco, Silicon Valley), Washington (Seatle), Florida (Miami and Tempa), and others, but because the researcher main focus, he relied only on one city.

As far as the first category of the children under five years old is concerned the researcher consider that it would give officials data to adopt policies and regulations for this category. It also gives sight to New Yorkers' way of life, it can be reflected in the Baby Boom phenomenon or the exodus from the city to the suburbs for housing issues and many other factors bound to this age, knowing, that adults or precisely parents adapt their habits to fulfill the needs of their progenitor. The Bar-Graph below is an illustration of the age categories of the USA and New York, it has the same data as Table 3.1, but it is easier to comment on and scrutinizes graphs than it is for reports and tables.

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[40] "The Big Apple" is a ubiquitously used nickname for New York City. It was first popularized in the 1920s by John J. Fitz Gerald, a sportswriter for the New York Morning Telegraph. Its popularity since the 1970s is due in part to a promotional campaign by the New York tourist authorities.

The USA and NY Age categories

	Under 5 years	Under 18 years	between 18 and 65 years	65 years and over
USA	6	22,3	55,2	16,5
New York	6,4	20,7	58	14,9
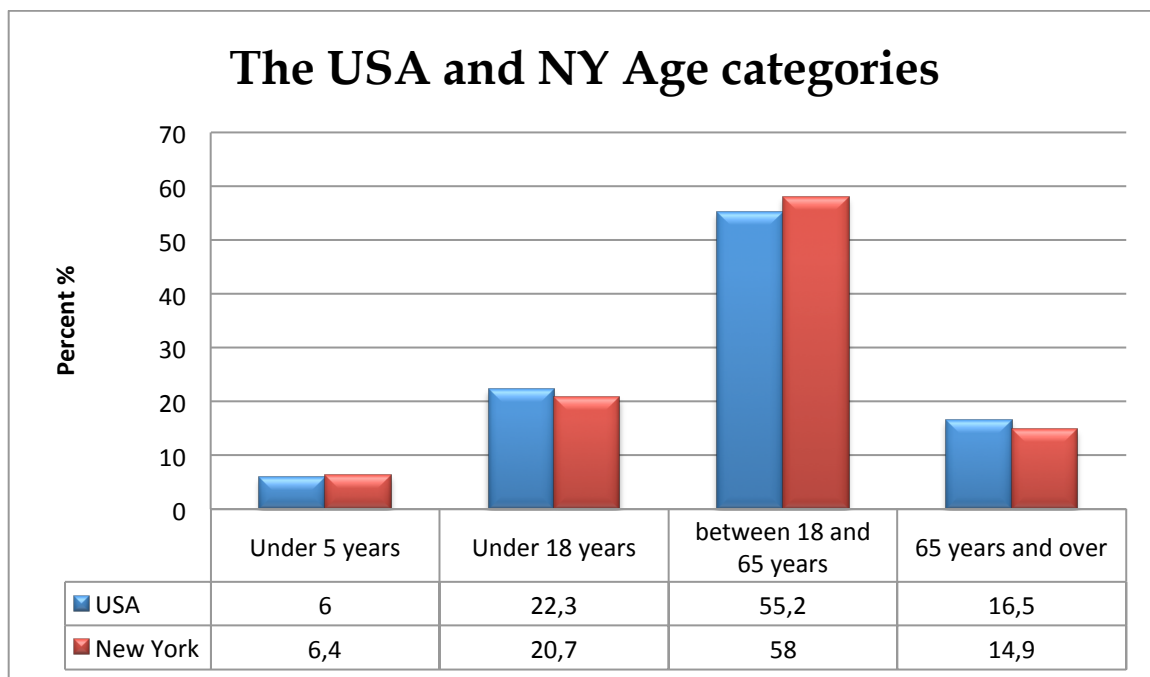
Bar-Graph 3.1: The Age of New York and the USA population

Source: QuickFacts, New York City, New York; United States American Census, 2021

Ashecan see in the Bar-Graph 3.1 the age categories are varied within the two populations but are similar in terms of the ratio between them. The New York age percentages are not too far from the one of the USA. Relatively the fact that the Bar-Graphs representing the USA and New York categories can predict that the city is relatively representative of the country. In the Bar-Graph abovehecan see changes in the age of the population, what demographers call the "dependency ratio[41]," This ratio compares the number of residents who are either under 18 or over 65 who are presumably dependent on the working-age population support.

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[41] The dependency ratio is a measure of the number of dependents aged zero to 18 and over the age of 65, compared with the total population aged 18 to 65. This demographic indicator gives insight into the number of people of non-working age, compared with the number of those of working age. (Dependency Ratio By ADAM HAYES Updated January 26, 2021, Reviewed by ROBERT C. KELLY

As far as the last category is concerned, the citizens over 65 years old, the rate between the city and the country is reversed since the number of young people increase in such a way that it is higher than the national average and consequently the elder category rate is inferior in comparison to the national one. As a sociology fact, both categories do not co-exist equally, each respective one lives in its adequate environment, and the alder one like to live in suburbs and silent areas where they can enjoy a prosperous life.

3.5.3 Population Change

The population of the USA has greatly changed since 1960 not only in theU.S.but also in the world. Conflicts, Baby-booms[42], wars, natural disasters, starvations, and pandemics, all help fashion the demography of countries. In this sense, the researcher tried to explore the latter to draw a plosive explanation that might link it to shape or influence new identities. The first thing that comes to mind is that minorities became majorities and in this logic, they consequently became a power and they will no longer be neglected or denied. This population change has been illustrated in a table where the researcher gathered, both New York and the USA facts in a single chart so that he can easily see the similarities and differences of both changes. The data that are relevant to the research subject is to see the fluctuations and to see if one is higher than the other. If it is the case this means that in the future the trends would be changed and the term minorities would have another sense. The latter is illustrated in table 3.2 below.

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[42] Demographic explosion or a high rate of birth. The middle of the 20th century was marked by a significant and persistent increase in fertility rates in many countries of the world. The term baby boom is often used to refer to this particular boom.

	2020	2010	2000	1990	1980	1970	1960
Resident Popilation USA	331,449,281	308,745,538	281,421,906	248,709,873	226,545,805	203,211,926	179,323,175
Percent Change	7.4%	9.7%	13.2%	9.8%	11.5%	13.3%	18.5%
Resident Population New York	20,201,249	19,378,102	18,976,457	17,990,455	17,558,072	18,236,967	16,782,304
Percent Change	4.2%	2.1%	5.5%	2.5%	**-3.7%**	8.7%	**13.2%**

Table 3.2: Historical Population Change Data from 1960 to 2020

Source: QuickFacts, New York City, New York; United States American Census, April 26, 2021

In table 3.2 the 1980 percent change of (-3,7) attracted the researcher, to identify the main reasons leading to such a decline. New York City's population shifted dramatically during this decade. The Table provides a profile of a declining population. The researcher has investigated the facts leading to such a decrease. It was due to what was called the largest exodus of New Yorkers in the city's history.

Despite the population decline, Martin Oling[43], said that "there are a lot of areas coming up…. There was differentiation within the city, with areas going up while others were going down". The population decline is that more people moved out of the city than moved into it. Despite the total decline in population, the following decade witnessed a steady increase in population. "From all indications, New York is still the *Mecca* for young people they are attracted to Arts, Cinema, Theater, and entertainment.

"The New York City of the 1980s is remarkably different from what it has been in the past," says an analysis prepared by the Division of Population Research of the City Planning Department. *"It is somewhat smaller, infinitely more varied in its racial and ethnic groupings and increasingly characterized by young, working, age, people and by small nonfamily households*."[44] Studying trends in the city's population is more than just an academic or historical investigation. It helps define and explain identity profile and provides Data for the city responsible and officials to manage their efforts to fulfill the ethnic expansion needs of the city.

"Minorities" were previously characterized as Blacks, Hispanics, and Asians. While the overall population decreased, the number of Black people grew, the number of Hispanics climbed, and the number of Asians increased as well. Black people today make up roughly 25% of the population, while Hispanics make up a little under 20%. Most arguments that the census undercounted New Yorkers center on these groups, prompting some experts to infer that minority groups have already

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[43] Martin Oling is the principal statistician for the Division of Population Research in New York
[44] See the article in Times Magazines in its original context from September 20, 1982, Section A, Page 1

surpassed the population of the city. If one asks about the interest to see the population after Barack Hussein Obama's presidency, the researcher aimed at showing briefly and positioning the trends of actual time and maybe in the future this investigation would be carried out to nowadays areas.

Population Change

	1960	1970	1980	1990	2000	2010	2020
New York	16782304	18236967	17558072	17990455	18976457	19378102	20201249
USA	179323175	203211926	226545805	248709873	281421906	308745538	331449281
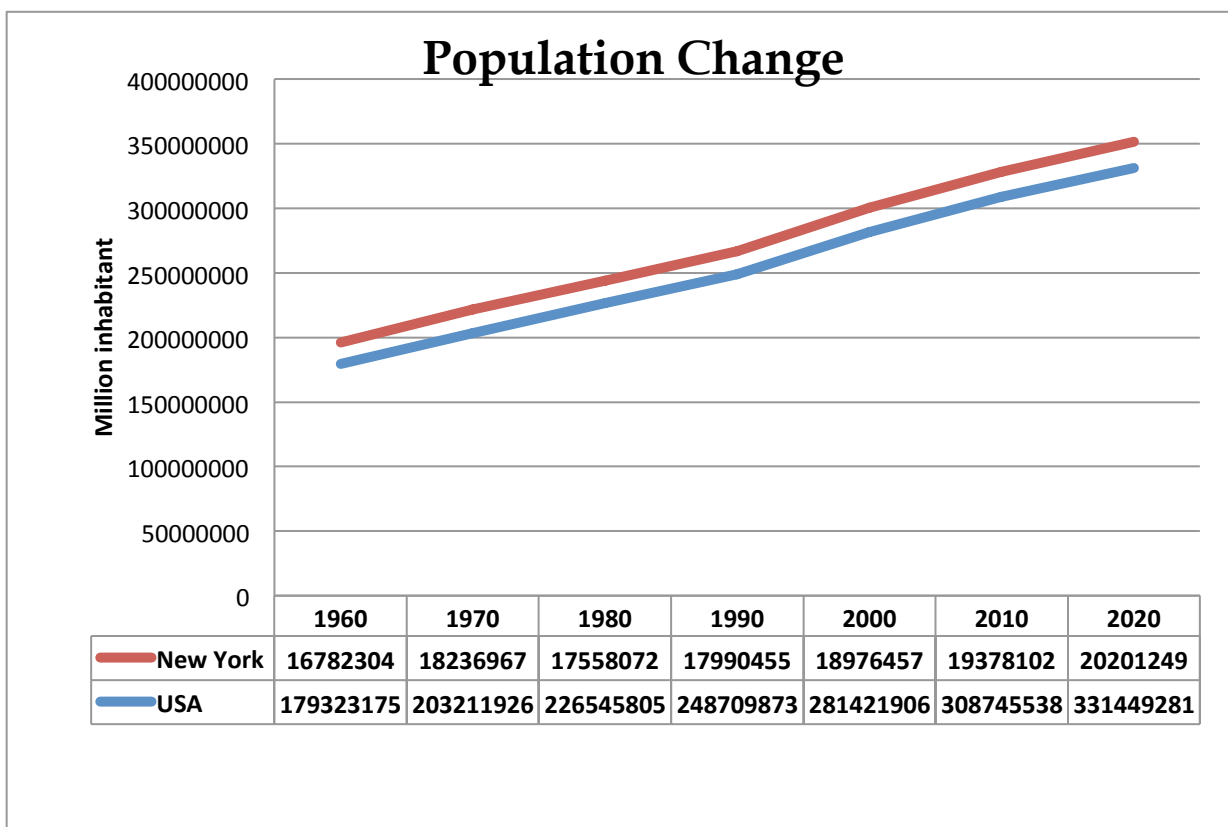
Line-Graph 3.1: The Population Change of the USA and New York

Source: QuickFacts, New York City, New York; United States American Census, April 26, 2021

Population change is the rate of change in population between the decennial census years. While every census region grew considerably during the twentieth century, New York had witnessed consequent change. Trying to know the reasons for such change the researcher had two options, the first one is to analyze the facts

and Data of the Census and the second one was to investigate the reasons behind it. The line graph gives only facts, which are not enough to satisfy the researcher's curiosity, which pushed him to investigate deeply in this population change. The first ascertainment is that in line-graph 3.1 the two lines are parallels and ascendant in the same way, which means that both populations are increasing at relatively the same rate though it is not the same number,heare talking about the ratio and percentages. These similarities relied on the fact that New York City is sharing the USA's events in many facets, Hippie Movements of the 1960s that dropped both populations, the Vietnam War, economic crisis, and financial depressions. All those events helped fashion the population change. As a matter of concern the researcher wanted to go beyond mass numbers of this change, he was interested in details and the ethnicities of this changing population. The interest went to minorities, especially the Black that suffered a lot from the early slave waves to the Martin Luther King period and even after.

3.5.4 Ethnicity

In fact, the researcher's interest was not only in the entire population but rather in the ethnicity of the latter. It is an undeniable variable to be taken into account since the subject matter was on the American identity deconstruction. And the researcher wanted to show the ethnic and race landscape of the USA and New York during a given period as mentioned in the title. After showing the parallel and ascendant lines of the American and New York populations it was time to see the ethnicities of this change. While the overall population decreased, certain places grew. Staten Island, lower Manhattan, parts of the East and West Sides, Coney

Island and Far Rockaway in Brooklyn, and Corona and Elmhurst in central Queens were among the areas affected. Manhattan's Black population had doubled since 1970. Queens had the largest increase in Blacks over the decade[45].

Ethnicity	New York	USA
White alone, percent	41.3%	76.3%
Black or African American alone, percent(a)	23.8%	13.4%
American Indian and Alaska Native alone, percent	0.4%	1.3%
Asian alone, percent	14.3%	5.9%
Native Hawaiian and Other Pacific Islanders alone, percent	0.1%	0.2%
Two or More Races, percent	5.6%	2.8%
Hispanic or Latino, percent	28.9%	18.5%
White alone, not Hispanic or Latino, percent	31.9%	60.1%

Table 3.3: The ethnicity of New York and the USA

Source: QuickFacts, New York City, New York; United States American Census, 2021

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[45] The district distribution of population is not mentioned in table 3.3 nor the line-graph. It was taken from a report of Times Magazines issued on September 20, 1982, P1

	White alone, percent	Black or African American alone, percent(a)	American Indian and Alaska Native alone, percent	Asian alone, percent	Native Hawaiian and Other Pacific Islander alone, percent	Two or More Races, percent	Hispanic or Latino, percent	White alone, not Hispanic or Latino, percent
NY	41,3	23,8	0,4	14,3	0,1	5,6	28,9	31,9
USA	76,3	13,4	1,3	5,9	0,2	2,8	18,5	60,1
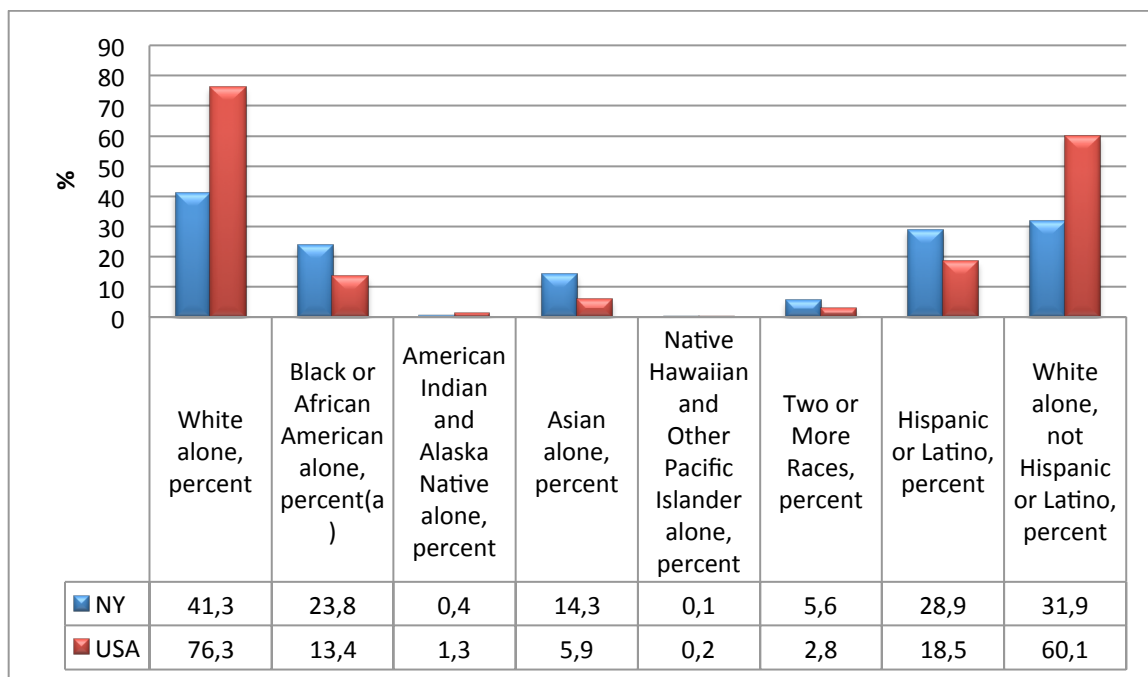
Bar-Graph 3.2: The USA and New York Population Ethnicity

Source: QuickFacts, New York City, New York; United States American Census, 2021

The Bar-Graph above shows the ethnicity of the American and New York population. The White population is still the majority, it represents respectively 76% and 41,3% of the country and the city inhabitants while the second represented one is the Hispanic or Latino with no less than 18,5% and 28,9%. This ratio is very significant and it is higher in the southern states because of the geographical frontiers and Mexican borders. Black African American represents a non-neglectable rate of 13,4% and 23,8%. The rate is inverted when it comes to the Black population of the city which means that they are well represented and concentrated in it. The ratio of Black African Americans is Lower in states like Texas, Florida, and California, but the researcher's main interest was in New York. The fourth represented one is the Asian race with 5,9% and 14,3%, which means.

The remaining ethnicities are also represented but because of priority constraints the researcher aimed at focusing on the main relevant and important ones. As shown in the Bar-Graph when it comes to the non-white population the rate is always inverted between those latter in the USA and New York which means that New York is a cosmopolitan, multicultural, and multiethnic city.
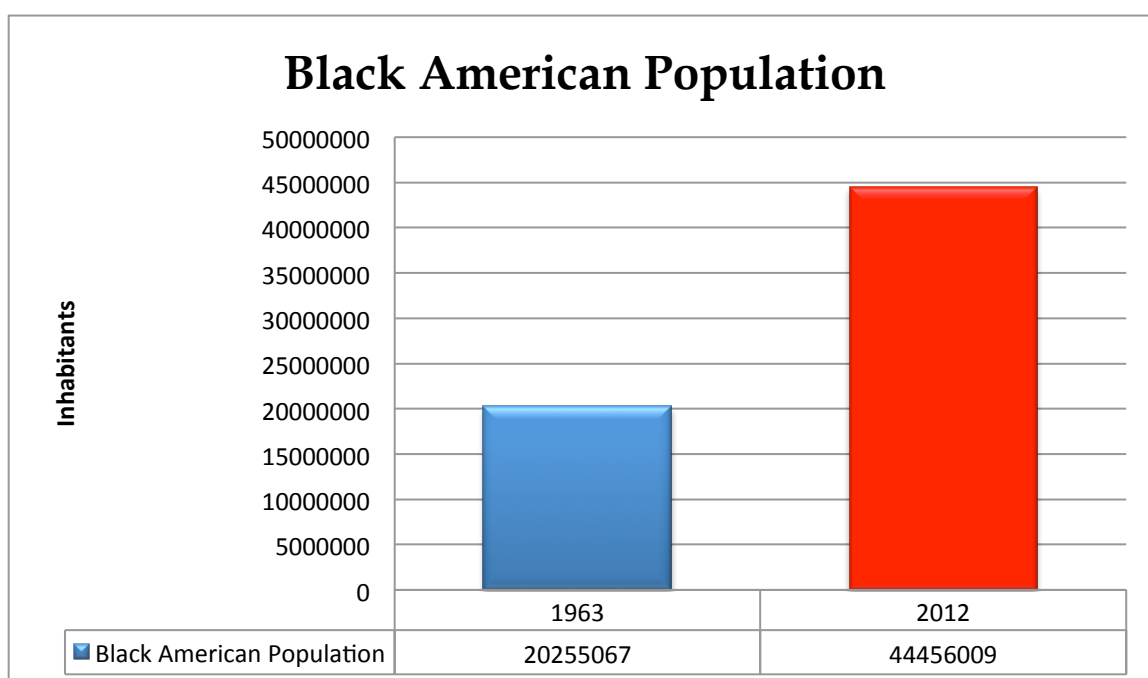
Bar-Graph 3.3: The Black American Population in the United States.

Source:https://www.census.gov/popest/data/national/asrh/pre-1980/tables/PE-11-1963.xls

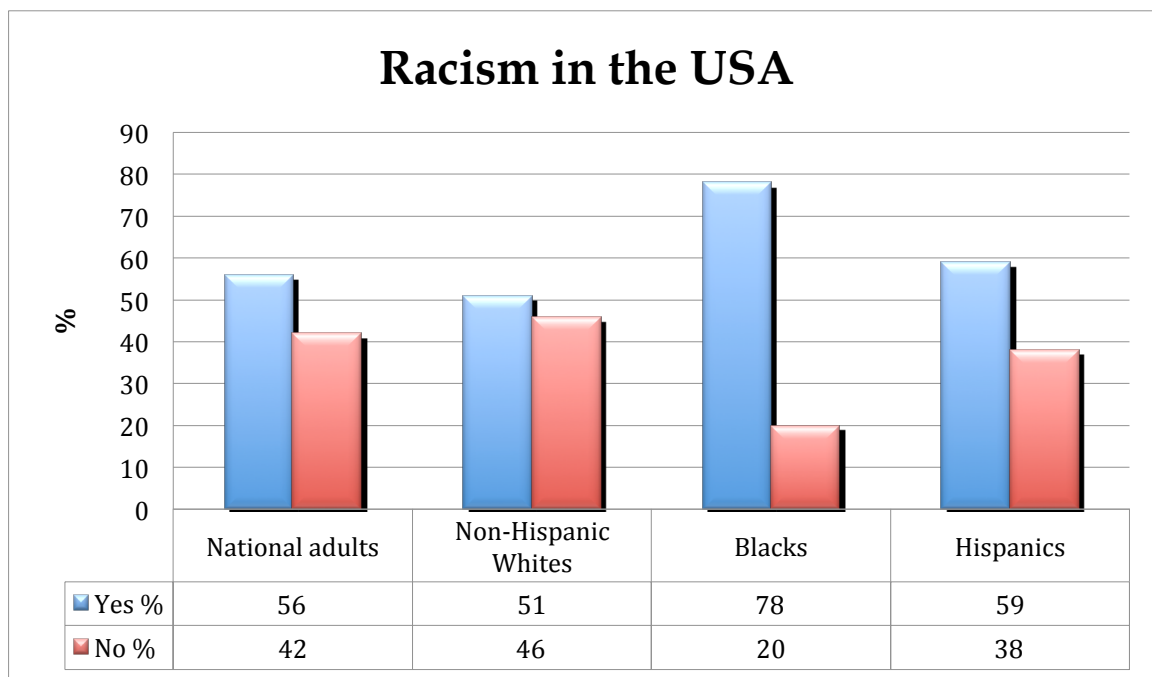In 1963, 20,255,067 was the total estimated Black population in the United States. And in 2012 it dropped to 44,456,009 which means 10.7% and the estimated percentage of the U.S. population that was Black14 was .2% in respectively 1963 and 2012. By the early 17th century, enslaved Africans accounted for an increasing proportion of the colonial population. By 1770, more than 2 million people lived

and worked in 13 British colonies of North America. The population then was multiplied tenfold, in literally and figuratively senses, which would probably give them strength and empower them to face racial discrimination. These forces are well illustrated as voting power.

3.5.5 Racism and Discrimination

Racism is a system that structures opportunities and assigns worth to people based on physical characteristics like skin color and hair texture. This "system" unfairly disadvantages some people and groups, harming their physical and emotional well-being. Its implications span from race-based possibilities for a decent education, housing, and job to daily interpersonal interactions impacted by race. It manifests itself in health, wealth, income, justice, and voting inequities, to name a few. Individuals who belong to socially and politically prominent racial groupings are also unfairly favored. Starting from this standpoint the researcher aimed at proving that the Blacks, in particular, are subjects of racism and discrimination, though the time of Luther king is far, statistics, unfortunately, are not in favor of total social equity. Racism is institutionalized, structuralized, inter-personalized, and internalized. The Bar-Graph below illustrates how Blacks consider widespread racism in the USA.

Racism in the USA

	National adults	Non-Hispanic Whites	Blacks	Hispanics
☐ Yes %	56	51	78	59
☐ No %	42	46	20	38

Bar-Graph 3.4 : Widespread Racism in America

Source: USA Today/Gallup poll, June 5th, 2008

After asking the people whether racism against Blacks is not widespread in the U.S, he found most Americans saying racism is widespread against Blacks in the United States[46]. This includes a slim majority of whites (51%), a slightly higher 59% of Hispanics, and the vast majority of Blacks (78%). These results were based on a national sample of 1,935 U.S. adults, including large samples of more than 600 Blacks and 500 Hispanics, weighted to represent their correct proportions in the U.S. population.

The majority of Americans feel that racism against Blacks is common in the United States, particularly in light of the fact that Blacks are proportionally more likely to be incarcerated in the United States. Despite the fact that less than half of

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[46]Based on a survey done in Princeton, NJ A, USA Today/Gallup poll in 2008

Americans feel racism against whites is very extensive, almost four out of ten believe it is. As with other racial concerns in the United States, Blacks are far more likely than whites to regard racism as a problem. Other questions in the survey, however, revealed that Americans believe race relations will improve if Americans can have an open national debate about race, which was confirmed with the election of Barack Obama as the first Black president. Then they were asked if racial discrimination against Blacks is a major factor, a minor factor, or not a factor. On all four issues, Blacks are more likely than whites and Hispanics to see racial discrimination as a major factor. In fact, a majority of Blacks say racial discrimination is the major of the problems they had. In the Bar-Graph below the problems were categorized as follows:

Racial Discrimination against Blacks

|	Blacks' education levels	Blacks' incomes levels	Blacks' life expectancy	Blacks' prison rates
Major factor %	39	42	31	51
Minor factor %	33	36	35	28
Not a factor %	26	19	28	18
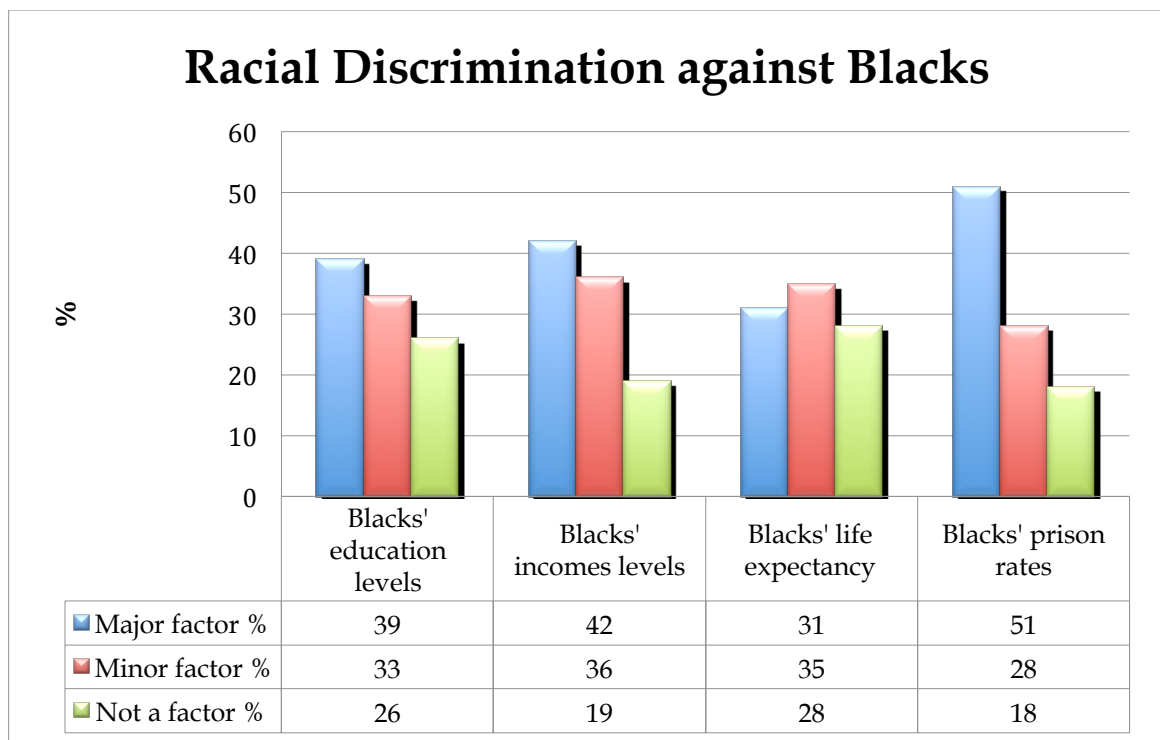
Bar-Graph 3.5 : Racial Discrimination against Blacks

Source: USA Today/Gallup poll, June 5th, 2008

Racial prejudice is also perceived as a major or minor impact in four specific issues confronting the black population, according to Americans. Blacks in the United States have lower average education levels, lower average income levels, shorter average life expectancies, and a larger percentage of Blacks executing sentences in U.S. jails. Racism is commonly regarded to be a major factor in the greater number of Blacks in prisons in the United States, but it is least likely to be recognized as a primary cause of Blacks' shorter average life expectancies.

3.5.6 Life Expectancy

Life expectancy is an estimate of how many more years a person of a certain age may expect to live. It is a hypothetical statistic and it is assumed that the age-specific death rates for the year in question will apply to those born in that year for the rest of their lives. In fact, the estimate extrapolates age-specific mortality (death) rates at a certain period over the full lifetime of the population born (or living) at that time. Gender, age, race, and geographic area all have a significant impact on the result. As a consequence, life expectancy is frequently stated for certain groups rather than for the entire population. In many cases, it reflects the social welfare and well-being and it is tightly bound to the quality of life, that is why the researcher tried to point out that Blacks' social inequalities may affect their life expectancies.

Life Expectancy at the Age of 65

	Black Men	White Men	Black Women	White Woman
■ Age 65	81,4	83	84,6	85,5
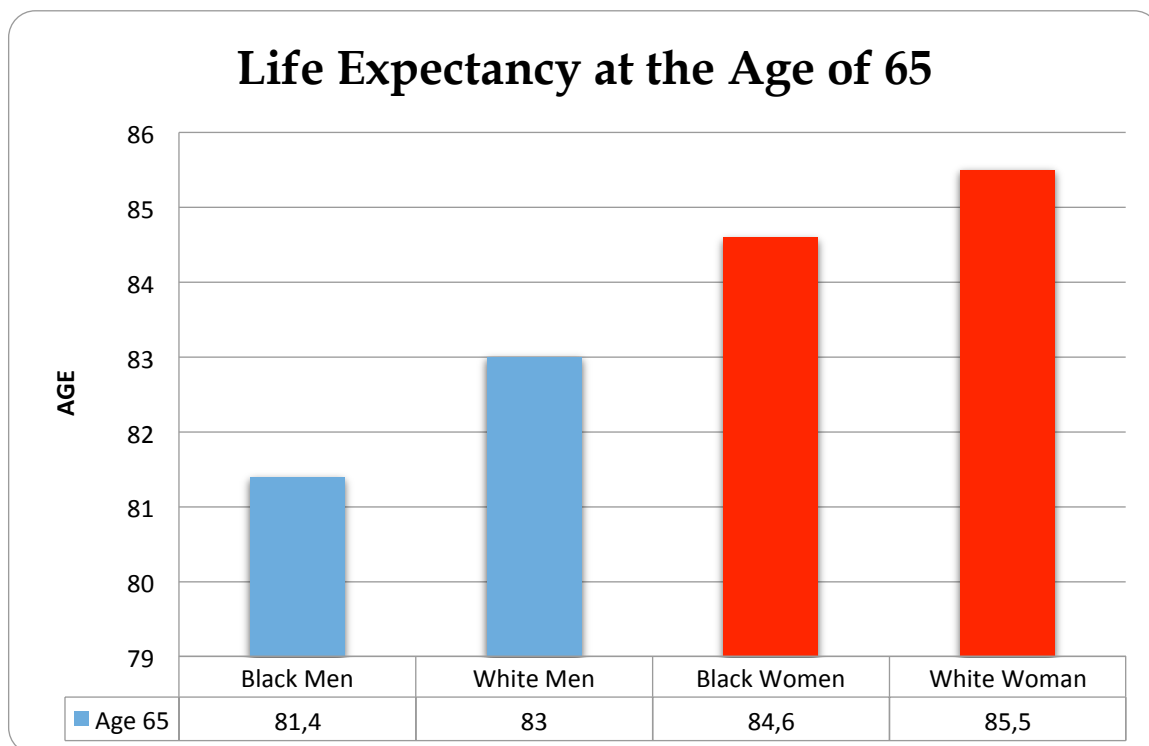
Bar-Graph 3.6: Life Expectancy of Americans

Source: Researchers' analysis of CDC National Center for Health Statistics Life Expectancy (2015)

As shown in the above graph, on average, women live longer than men, but there are significant racial disparities as well. According to the Centers for Disease Control and Prevention (CDC), a National Center for Health Statistics, Black males (between both Black and White individuals) had the shortest life expectancy at 65 years. However, for Black males, the difference is almost 9 years, suggesting that Black men are more likely to die young whereas White men live longer than Black men.

3.5.7 Voting Rights

The increase of people that are more than 18 years old is an important fact for the researcher. It represents the voter category and voting is considered a right in the U.S. constitution since 1870 for Black African American men and since 1920 for Black African American women. Though they had the right to vote, they were banned in many southern states from enjoying their rights to vote. Martin Luther King fought for such beliefs. The fact that the numbers of minority populations in general and Black African Americans rose the political balance also shifted in favor of minorities. In 1964, 58.5% was the percentage of the total Black population of 18 years and older who voted in the presidential election, and in 2012, the period of Barack Hossein Obama, it dropped to 62% which is a consequent number of voters. As far as the national percentages they were 69.3% of the total U.S population of 18years and older that voted in the presidential election in 1963. Then it decreased to 56.5% of the total U.S. population of 18 years and older that voted in the presidential election in 2012. With this turnaround situation, the political data has completely changed and no one would deny the Black African American forces to coexist with the so-called white supremacy. (See Bar-Graph 3.7)

American and Black Voters

	18 Years & over Voters (Black American)	18 Years & over Voters (American)
■ 1964	58,5	69,3
■ 2012	62	56,5
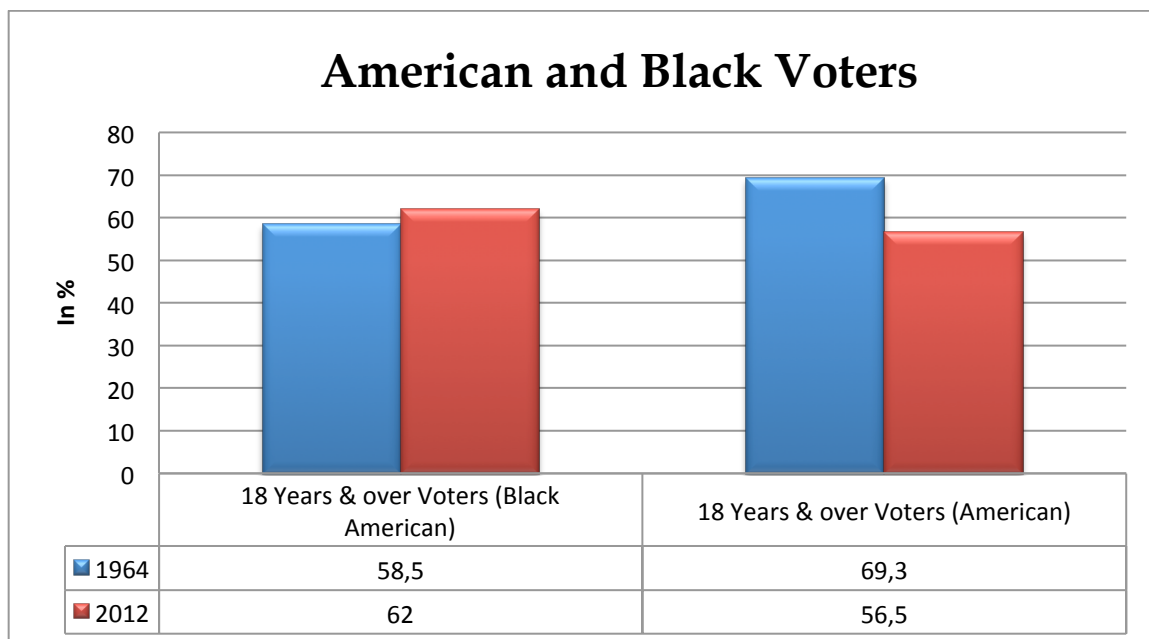
Bar-Graph 3.7: Blacks and Americans Voters over 18 years

Source:https://www.census.gov/hhes/www/socdemo/voting/publications/historical/A1.xls

In the Bar-Graph above the researcher tried to show two distinct graphs in two distinct colors, blue for the year 1964 and Red for the year 2012. As it is illustrated the number of Black African American voters increased during this period. As far as the Whites, the number of voters decreased from 69,3% in 1964 to a 56,5% in the year 2012, These are only descriptions of facts and graphs and the explanations and reasons behind them are numerous, the researcher for objectivity purposes will not speculate after these reversions in voting trends. But what is prominent is that the voting population has a real force in the political sphere. Officials would undeniably manage their forces to fulfill this portion of the population. If efforts are made in this sense the social welfare would follow increasingly and that will affect the minorities in general and the BlackAfrican Americans in particular. The identities are also fashioned consequently. Social

welfare is directly linked to success in various fields, mainly graduations in education, the increase in housing standards, and an increase in incomes.

3.5.8 Elected Officials

In this section it is not a question of voters but Black elected officials, it shows their involvement in political life, Black African Americans were under-represented in official settings and this would affect greatly and negatively their life.

	Elected Officials
Black Elected Officials	
■ 1970	1469
■ 2011	10500
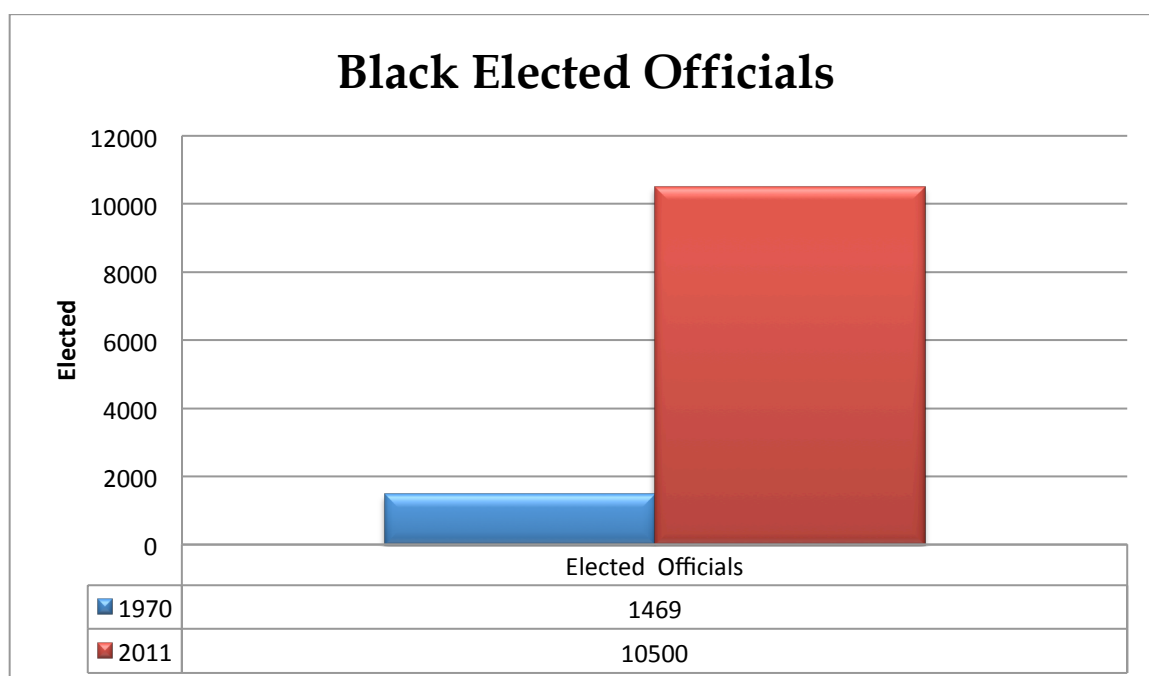
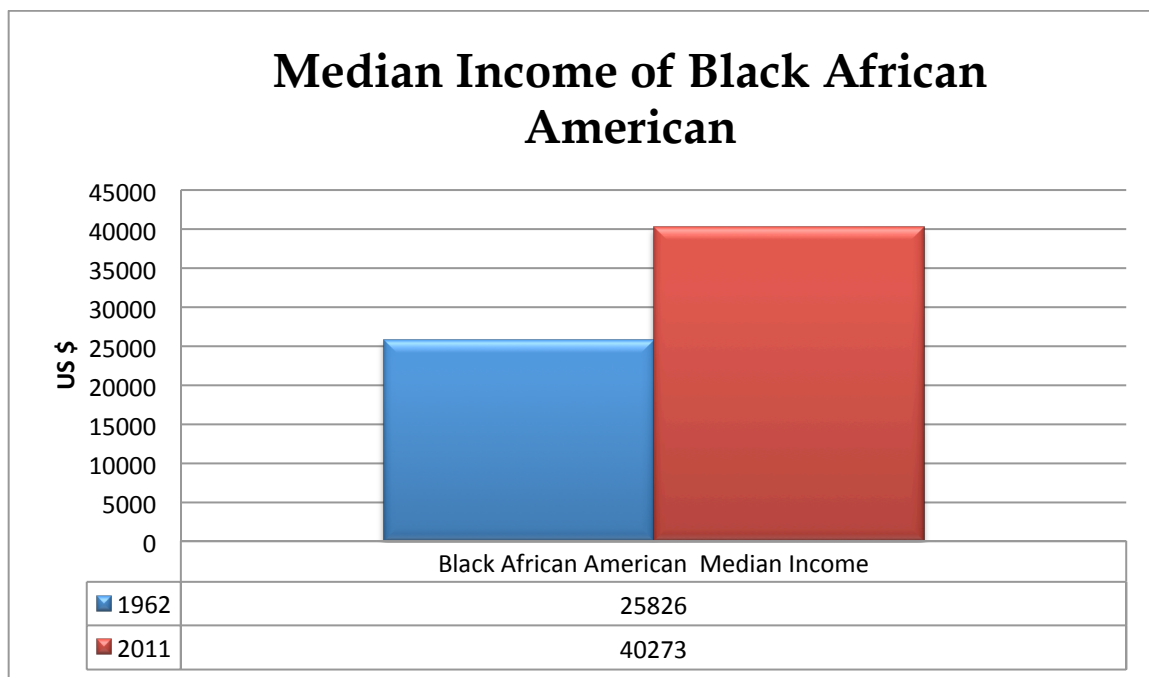**Bar-Graph 3.8: Black African American Elected Officials**

Source: http://www.jointcenter.org/sites/default/files/upload/research/files/National Roster of Black Elected Officials Fact Sheet.pdf

As shown in the Bar-Graph above the estimated number of Black African American elected officials in 1970 was about 1,469 and this number dropped to 10,500 elected in 2011. The ascertainment is clear, their number jumped in 30

years, the Bar-Graph 3.6 illustrate explicitly this change. Still, this representation is important ifhecompare it to the sixties but it is not enough if one compares it to the white representative elected officials. Buthecan consider it a success knowing that the long path from Luther King to Barack Hussein Obama was strewn with pitfalls. The more they are represented the more their needs will be fulfilled and their living conditions improved. They would be active in the political sphere which was white race exclusiveness. Having a Black president was seen as one of the watershed events in American history since the presidency is the highest political rank people can aspire to.

3.5.9 Population Income

The family and personal incomes are important factors to be taken into consideration since they help improve the people's welfare and consequent their entire life. The researcher wanted to include the income as a variable of the subject study to be undertaken because of the apparent link with the improvement of the quality of life of minorities and Black African Americans in particular. The identities were built on facts, but unfortunately, sometimes they were driven by biases dictated by the white race supremacy and nourished by a racial hatred towards those minorities.

Median Income of Black African American

	Black African American Median Income
US $	

	Black African American Median Income
1962	25826
2011	40273

Bar-Graph 3.9: Black African American Income in 1963 and 2011

Sources:https://www.census.gov/hhes/www/income/data/historical/families/2011/F

05_2011.xls

The Bar-Graph above illustrates the median family income for Blacks in

1963 and 2011. In 1963 the median family income for Blacks was $22,266 (in 2011

dollars per year) which represented 55 percent of the median income for all

American families. And In 2011 it increased to $40,495 a year, which represented

66 percent of the median income for all American families. As far as Black men and

Black women who worked full time, year-round, their Median income was $25,826

a year and $14,651 a day (in 2011 dollars). In 2011 the Median income of Black

men and Black women who worked full-time, year-round was $40,273 a year and

$35,146 a day. The table below illustrates the data concerning the Black and Black

American incomes in two distinct columns, 1963 and 2011.

1963	2011
$22,266 (in 2011 dollars) **The median family income for Blacks was 55 percent of the median income for all American families.**	$40,495 The median family income for the Black-alone population was 66 percent of the median income for all American families.
$25,826 and $14,651 (in 2011 dollars) **The median income of Black men and Black women who worked full time, year-round.**	$40,273 and $35,146 The median income of single-race Black men and Black women who worked full time, year-round.

Table 3.4: Black African American Income from 1963 to 2011

Source:https://www.census.gov/hhes/www/income/data/historical/families/2011/F05_2011.xls

Ashecan see in table 3.4 the incomes increased but not consequently ifhecompare them with the white people's one. If the income was seen as a variable the poverty would also represent a center of interest for the researcher to see the economic and financial evolution of minority people in the USA and New York.

3.5.10 Population Poverty

The socioeconomic norms claim that if the incomes increase the poverty rate would go on the opposite side. But sometimes these trends are disrupted for one reason or another. They can go aside or on two opposite sides, regardless of the country's richness. Norms vary according to social and political factors,hecan have

rich countries with poor people who cannot enjoy such wealth or you can have rich countries where the citizens are enjoying their life with blissful feelings. Poverty has for long been associated with identity. However, the latter draws connectionss with more than a single factor. If one wants to investigate this phenomenon he has better be intrusive in people's life. Table 3.5 below would show the poverty rate of Black Americans between 1966 and 2011.

41.8% in 1966	27.6% In 2011
The poverty rate for Blacks, 1966 is the closest year these statistics are available to the historic speech. Nationally, the poverty rate for all races was 14.7 percent.	The poverty rate for single-race Blacks 47. Nationally, the poverty rate for all races was 15 percent

Table.3.5: Black American Poverty Rate

Source:https://www.census.gov/hhes/www/poverty/data/historical/hstpov2.x

As illustrated in the table above in 1966 the poverty rate for Blacks was 41.8%, 1966 is the closest year these statistics are available to the Martin Luther King historic speech. Nationally, the poverty rate for all races was 14.7 percent. However, this rate decreased drastically in 2011. The poverty rate for single-race Blacks was 27,6%, nationally, the poverty rate for all races was 15 percent.

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[47] The 2011 information in this section refers to the single-race Black population

3.5.11 Housing Issues

Where you live might determine who you are, to which social class you belong, and whether your life is a success or a failure. Starting from this perspective the researcher was interested in the housing of Americans in general and minorities or Black Americans in particular. The quality of housing, rent or homeownership, the district you live in, the number of bathrooms you have, mega-mansions, domains, houses, apartments, flats, or seaside houses; are all a reflection of who you are. As the research topic is on identity it is the least point the researcher had to investigate in Table 3.6 which, illustrates the housing of American and Black Americans from 1970 to 2011.

1970	2011[48]
41.6% The homeownership rate for Blacks, 1970 is the earliest this information is available for the race.	**43.4%** The homeownership rate for Blacks.
15.3% Percentage of U.S. renters occupied housing units that were Black households.	**19.3%** Percentage of U.S. renters occupied housing units that were Black households.

Table 3.6: Housing of Blacks and Americans from 1970 to 2011

Sources:http://www2.census.gov/prod2/decennial/documents/13276827v1p1.zip (1970: Ch. 1, table 3)

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[48] The estimates in this section for 2011 pertain to the single-race Black population.

The subject study of the research is about the American identity from the late Martin Luther King, Jr delivered his iconic 'I Have a Dream speech at the March on Washington on August 28, 1963, to his death on April 4, 1968, and from Obama's presidential election on January 20, 2009, to January 20, 2017. However, because of the scarcity of data the researcher was obliged to gather them, if not in the right period the nearest one was recommended and adopted, and still, he was in the right decade, the 1960s or 2010s. 1970 was the earliest date information concerning homeownership rate for Blacks were available for race, and they were 41,6. Nearly 15.3% Percentage ofU.S.renters occupied housing units that were Black households. In 2012, the rate for Black homeownership was 43,4 and the rate of 19.3% Percentage of U.S renters occupied housing units that were Black households

	Black American Homeownership	Black American Rent
1970	41,6	15,3
2012	43,4	19,3
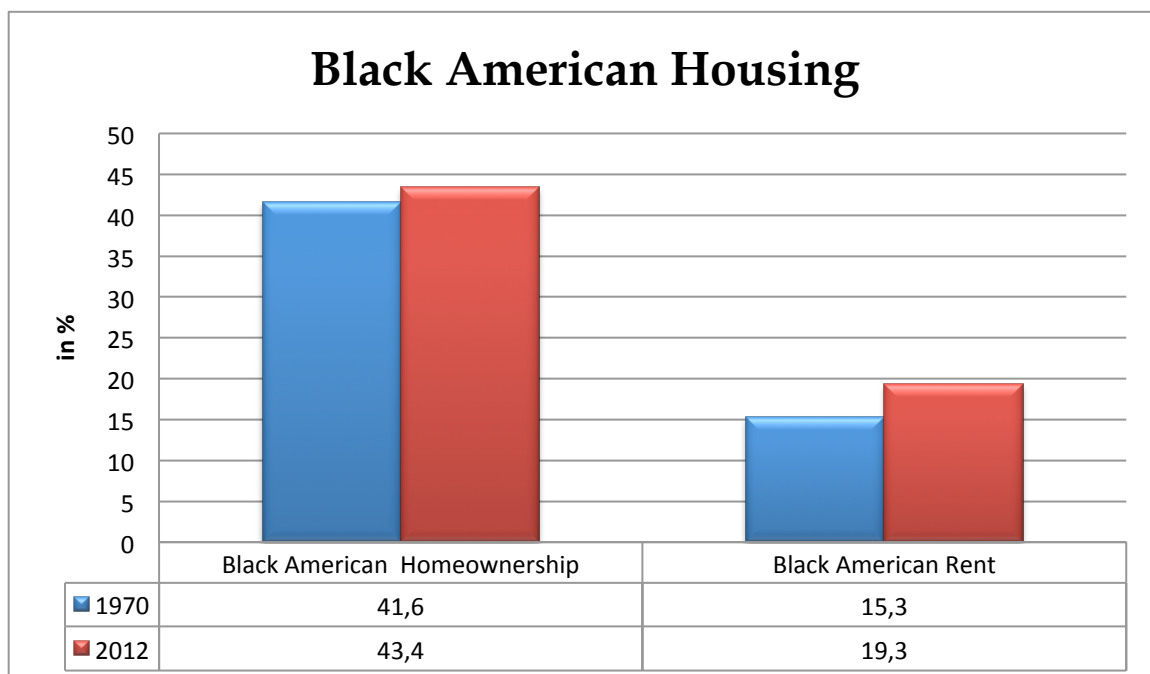
Bar-Graph 3.10: The Black American Housing

Source: http://www.census.gov/prod/decennial/document(1970)

Bar-Graph 3.10 is an illustration of Table 3.6 the researcher aimed from such a representation to show the improvement of Black Americans' housing. The rates dropped increasingly from 1970 to 2012, the number of Black American household owners was 41,6% in 1970 then 43,4% in 2012. This improvement of 1,8% is not significant ifheconsider that thirty-two years have passed,hecan claim that it is a stagnation of the housing standard. Meanwhile, the Black American housing renters increased significantly from 15,3 to 19,3 which means a 4% from 1970 to 2012. Housing is only one of the manifestations of success among others, education and graduation are other ones to be investigated.

3.5.12 High School Graduates

Education starts from gardening or primary school to university or college graduation but, the researcher focused only on High School graduates for the reason that it is only with the latter thathecan assess the education failure or success. The rate of failure in previous stages of education is rare and the majority would probably succeed but when it comes to higher education the success is not evident. Higher education in most cases and not only in the USA reflects the quality of a long run and process of studies starting from the age of five or six to the age of eighteen. In addition to the fact that education can act as a barometer for society's inquiry of improvement since the first reforms in any given country and the sake of development, improvement, social, cultural, and economic needs would probably start with education. Having in mind that identity is tightly bound to education and in most cases, the gate for success would inevitably pass through it.

1964	2012
25.7% Percentage of Blacks age 25 and over who completed at least four years of high school.	**85.0%** Percentage of Blacks age 25 and over who completed at least four years of high school.
2.4 million The number of Blacks 25 and over with at least four years of high school.	**20.3million** The number of Blacks is 25 and over with at least a high school diploma.

Table 3.7: Black and American High school Graduation 1964 & 2012

Source: https://www.census.gov/hhes/socdemo/education/data/cps/1964/tab-01.pdf

Table 3.7 illustrates briefly the rates percentage of Blacks age 25 and over who completed at least four years of high school and they were 25.7%, nearly 2.4 million. And In 2012 this rate jumped drastically to 85.0% Percentage of Blacks age 25 and over who completed at least four years of high school which represents 20.3 million graduated Black students. This number in comparison to 1964 of 2,4 million is tenfold, which means that the Black Americans succeeded in integrating the educational system. This 59.3% drop in high school graduation rate helped fashion the new face of American and Black identity. The Blacks were no longer illiterate they were eager to compete with the whites in varied domains and fields. They were regarded as a part of American society along with the other Hispanic minorities. The researcher aimed at being brief and straight to the point and he managed to

draw the new language landscape of the USA and New York City. Languages spoken are of paramount importance in shaping identities.

3.6 Debating Analyses Findings

The data analyses reflect the subject of ethnic variety and national identity in an immigrant nation, such as the United States, which is a frequent matter of dispute, as people of various ethnic groups are implicitly conferred or denied American status based on their mother tongues. European Americans are consistently thought of as more American than African, Asian, Latino, and even Native Americans. When people or groups are perceived through the lenses of unique ethnic identities, the denial of the American identity to members of ethnic minorities is very obvious. Implicit ethnic-national connections change depending on the ethnic identity and political attitude of perceivers, as well as contextual or situational elements. The degree of national identity among European Americans, as well as behavioral reactions such as hiring recommendations and voting intentions, is explained by the inclination to associate "being American with being White". Unfortunately, denying ethnic minority groups the American identity reflects an exclusionary national identity. In truth, many countries struggle to strike a balance between national identification and ethnic group affiliation. This topic has long been a source of contention in pluralistic or multiethnic societies, and it will continue to do so as ethnic variety grows in our globalized world. Sociologists have created analytical models to account for the dynamics of national and ethnic identities. (Mummendey & Wenzel: 1999). Despite this, the United States is an immigrant nation based on shared ideals rather than ethnic identity. However, its

population is made up of distinct ethnic groups that differ in terms of numerical or social standing, power, wealth, time spent immersed in mainstream culture and immigration circumstances. What does it mean to be an American in this setting, and who is seen as representing the national identity? To what extent are people of various ethnic groups psychologically granted or denied the American identity? Is national identity as readily assigned to African, Asian, European, Latino, and Native Americans as it is to African, Asian, European, Latino, and Native Americans?

According to the theory of social dominance (Sidanius & Pratto: 2012), the dominant ethnic group in a multiethnic society tends to be regarded as having ownership of the nation, its resources, and its symbols. Consequently, ethnic minority status entails exclusion from the national identity. Consistent with this theoretical perspective, the American equals White effect contributes to an ideological system that sustains group dominance. Similarly, the notion of ideological asymmetry (Sidanius & Pratto: 2012), the psychological and ideological forces underlying the effect work to the advantage of European Americans and the disadvantage of ethnic minorities. The impact can be displayed across ethnic lines, but it is likely to have positive implications for the dominant White majority and negative consequences for subordinate ethnic minorities. In the first case, the propensity to assimilate being American with being White strengthens the status of one's ethnic group, and attachments to national and ethnic identities largely overlap. In the second case, the relative exclusion of one's ethnic group goes hand in hand

with a clear distinction, if not a conflict, between national and ethnic attachments (Zarate & Smith: 1990).

Determining what it means to be an American naturally entails defining the national identity's borders. Various lay conceptions of American identity coexist at the explicit level, and ideas of inclusiveness and equality are strongly supported. Responses that are not under conscious control, on the other hand, diverge far from these rules. When compared to European Americans, ethnic minorities in the modern United States are frequently tacitly excluded from national identity. Even as the population of the United States becomes more diverse and powerful symbols become more prominent, (e.g. an African American family living in the White House) in spite of signs of racial progress, many Americans continue to exhibit an ethnocultural view of American identity that is connected with white Americans' dominance. As a result, the long-standing link between White racial identity and American identity functions as one of the mechanisms by which uneven interactions between ethnic groups are maintained within the context of a larger ideological system. As a result, significant segments of theU.S.people are excluded from being part of the nation-state.

At the same time, American identity is not a monolithic concept. The difficulty in associating American identity with distinct ethnic groups is a result of the qualities of the perceivers. The relative inclusion or exclusion of ethnic groups from national identity is also influenced by the larger socio-cultural background and current features of the situation. These differences may put doubt on the idea of a diverse and multicultural country in some situations. At first sight, the fact that

emphasizing ethnic identities irritates the concept of the American equals the White and, conversely, that downplaying ethnic identities makes it easier to grant the American identity to non-White Americans could be seen as evidence for the virtue of color-blind or assimilationist perspectives.

To sum up, hastily reaching such a conclusion might not be warranted (Devos & Mohamed: 2012). Recognizing ethnic diversity may not be incompatible with an inclusive national identity, at least in some circumstances. The automatic and widespread unconscious preconceptions about what it means to be an American indicate that ethnic minorities have a harder time gaining national identity than European-born Americans. Inequality of access to a national American identity is a symptom of a larger socio-structural and political reality.

3.7 Limitations

As with any doctoral research, this study has inherent limitations, which were beyond the control or will of the researcher. Though the researcher is an EFL teacher interested in cultural studies and not a politician or sociologist or an anthropologist, he tries to investigate a topic that is at the crossroads of socio-political science and civilization or cultural studies. The course of the thesis writing would have ended too much earlier. Yet, extra non-participatory attitudes have impeded realizing the objective in addition to professional and family commitment, particularly during Covid 19 pandemic.

Besides, various constraints prevailed as it is explained in the following. The researcher does not intend to generalize the results obtained as they remain restricted to the limited corpus given. But, they illustrate a specific case study,

which opens a better understanding of the variables that can affect a given situation and can be used in exploratory research.

Undoubtedly, this research does not aim at assessing whether the selected population's views are 'wrong' or 'right' but seeks to set out what many Black and non-white Americans are concerned with, when it comes to seeing identity, belonging, and integration or discrimination. In this sense Frantz Fanon's *Peau noire, masques blancs* (1952) on the evils of racism continue to be relavant today.

Given the rather analysis of data from the USA Census, the representations and illustrations do not claim to be 'representative' of all Americans. Yet, their feedback constitutes a worthy and insightful resource of facts on the one hand, and on the other hand, an optimist vision of the researcher who believes that innovation and change are part of the inevitable dynamism of American life.

The debate regarding Black American identity is still an outstanding issue of topicality and has long dominated academic research, in sociology and psychology, education and politics. These questions and queries captivated academic attention, especially for their attempts to de/stabilize social order through fusing defiant challenges and pressures at different levels, notably private and public.

The researcher has little authority to influence social, historical, or political decisions. Nonetheless, he attempted to demonstrate that identity problems and associated linguistic and religious issues are not the core causes of conflicts in America, but rather serve as a pretext for blind individuals and cunning politicians seeking the simplest eternal belongings. As with most studies, problems remain

unsolved and debates continue until the responsibility of politicians, fair educators, and active sociologists, as well as all Black and non-Black Americans, is prioritized in the fight against multifaceted racial injustice. The different short stays in America to gather data were both pleasant and stressful because sometimes there was no feedback on certain issues when it referred to formulating personal opinions, as Black identity is a broad term and sensitive issue. A greater number of respondents would have enriched data and provided answers from various angles. Thus, in the future, the researcher plans to collect more data from greater questionnaires and interviews through larger size samples and different towns in the USA, including wider issues associated with other ethnic identities or gender roles and expectations.

3.8   Conclusion

In this chapter, the researcher tried to investigate the multifaceted American identity involving the main features that might help fashion the newly made American identity. The variables are crucial in the construction of a so-called American identity but because of time constraints, the researcher took only what he thought relevant to his interest in the subject matter, notably gender, age, the population categories, voters aside from officials elected people, housing, high school graduation, and others. They were cited in the descriptive side of this Doctoral research mainly religion, language, and ethnicity of the USA and New York City. The people undergo dilemma, as they were lost between their ambivalent attachment toward their identity and the fundamental need of fitting to the host country's standard. The people could not denigrate their identity for a new

one nor could they underestimate the conferred one. They inflict fluctuation of languages traditions and culture within a pluralistic and multiethnic society. They were compelled to fit the needs of the society and everyday life. Minority languages at school, mother tongues at home and with relatives, and other habits with friends and also with relatives if the parents were of different origins. The concrete observation was that through time the external environment, outdoor, work, and schools excelled over the internal one, which was home.

CHAPTER FOUR
The Eternal Debateful American Identity

4.1   Introduction

The USA is supposed to be a country fighting against all kinds of discrimination in all walks of life, i.e. the questions pertinent to identity politics, notably racism and discrimination on grounds of ethnicity, religion, gender, or sexual orientation. The American Dream and creed[49] are catchwords to be goals worth believing and reaching on the one hand, and on the other hand, they are shaped and regulated by law and social context at different times. Thus, to whom these policies are fair or unfair or to what extent do they adjust educational strengths against cultural adversity and ethnic racism or gender discrimination are the fundamental questions which reside in the fact that more is required: as all American identities, i.e. Black and colored beside white, have to be fully recognized by the others and educated along these lines to behave correspondingly. Therefore, the researcher formulated some suggestions to the question of identity from the governmental and individual levels. He worded a set of recommendations to alleviate conflicts based on identity, languages, religion, and immigrants/diaspora presence in New York City, being the case study as explained in the general introduction. As to education, much has to be done to improve race relations and literacy acquisition as a whole. In this vein, this chapter attempts to

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[49] The American Creed was written in 1917 by William Tyler Page, an employee in the House. In 1919 he was elected Clerk of the U.S. House of Representatives. Thirteen years later, he became Minority Clerk until 1942. The creed was officially accepted by the House as the American Creed on April 3, 1918. (Mount@2003)

find out some pertinent answers or interpretations to deal with much awareness and recognition of the constant conflictual situations of Black and non-whites.

4.2 Defining American Identity Politics

Defining American identity politics is a rather ambitious and controversial undertaking as this is an umbrella phrase that is closely associated with not only identity but refers also gender issues, racial minorities, and ethnicities, sexual orientations, to name some of them on the one hand. On the other hand, the critical concept of white identity is perceived by some radical conservatives as being the mainstream American norm. Therefore, white identity and its linked questions are tightly secured against American citizens called, notably Afro Americans or Blacks, Latin (of Hispanic, Latino, and Spanish origin) Muslims, to keep a *status quo* that belonged rather to a remote past of slavery and was harshly defended by White Christians. So, what about the famous American creed which cherishes equality before the law which is in complete opposition with, as says Heather McGhee (quoted in Lopez 2017):

> *the class has always been racially determined in this country…in a*
> *country where you can have a credo of equality and social mobility and*
> *the ability of any man to rise as far as his talents and drive can take him,*
> *that has always had to be put in relative terms*

Such a racialist attitude is openly criticized in such works as Strangers in Their Land. Anger & Mourning on the American Right by well-known sociologist and author Arlie Russell Hochschild (ibid) who explains it. There is up to now a

sense of urgency to discuss and promote on a fair basis pertinent questions of American identity as they affect economic, social, political work, and educational frames. Most middle-class Americans feel oppressed and want to enjoy fully their citizenship rights, notably, free college education, free health care, and paid parental leave. *It is crucial to develop a message that focuses on whatheshare…not on our identities at all, but on whatheshare about certain principles in this country* (ibid). This ultimate requirement is considered as pertaining to economically populist demands and from people of color as well as other marginalized ones.

4.2.1   Racial Labeling Connotation

The Black personality is the foremost commonly utilized political and social character to distinguish individuals of African plunge. The 1960s were a watershed minute in American history, relating together pre-1960s deprecatory discernments of Blackness as a descriptive word and post-1960s use of Black to indicate peoplehood, pride, and control. During the 1960s and 1970s, Black activists re-imagined and reproduced what it implied to be "Black" within the United States. Their endeavors requested that individuals of African descent be treated with dignity and regard. Being Black implied having the correct behavior and being a workout person within a collective space. This can be steady with how Black is right now utilized in organizations, such as Black Lives Matter and the Black Youth Extend.

Being Black is more than fair a descriptor indicated by the lowercase "b." The Black character could be a self-conscious and collective exertion for individuals of African descent to be self-naming and self-defining to extend human

regard and respect for African people and their relatives. The racialized identifier advanced from logical bigotry within the 18th and 19th centuries, but the ever-changing socio-historical and political setting of the 1960s re-imagined and reproduced what it implied to be "Black" in America. At last, when alluding to individuals of African plummet as a collective racialized social gather, capitalize the "B" to appear them regard and respect.

Therefore, Black identity and the strength of self-calling was an issue that was emotional and racial or political too. Indeed, even though "Negro" was the radicalized political identifier used by individuals of African plunge within the nineteenth and the primary half of the twentieth centuries, by the starting of the Black Expressions, Black Control, and Black Understudies Developments, "Negro" had come to cruel "sell-outs" and "Uncle Toms" to numerous Black youth activists. These deprecatory and diminished terms were connected to individuals of African descent who were thought to be contriving with or adjusted with the white American society and foundation. Even though the terms "African American" and "Black" have generally supplanted the terms "Colored" and "Negro," the issue of regard remains uncertain and not neutral to some extent.

Therefore, the typographical modification from Black to Black is far from being neutral. In fact, Black with a capital letter means and underlines the hardships and ill-treatment endured during centuries by Americans of African descent and which prevails nowadays to some extent. *Blackness fundamentally shapes any core*

*part of any Black person's life in the U.S. context, and really around the world (*Brittney Cooper in Lopez 2017).

Assigning Black not basically as a descriptive word but as a legitimate connotation portrays individuals of African descent with human regard and respect, reaffirming a shared history that shapes racial/ethnic characters by their resistance and transformative endeavors. In this sense, their peoplehood alludes to a shared African social maintenance, as well as shared encounters with harsh blind white prejudice. A collectivity labeling was used to underline the utilization of such terms, as "Blood," "Brotherhood," "Sisterhood," "Brotha and Sista," "people, and" family," which highlighted a racialized social body politic relating to each other socio-culturally and politically when using such familial terms. Upon race, white and Black emerging bigotry increased the reinforcement and perpetuation of the enduring mental and social wounds. It pushed Black people to rethink and rename individuals of African descent to build a progressive pride and confidence, a battle towards human consideration and life quality. Thus, the "Black" must be capitalized on recognizing their humankind and right to be self-naming and self-defining

In this vein and as women are part of the oppressed too, Brittney Cooper in her bestseller; Eloquent Rage (2018) glorifies Black woman feminism as coined by Alice Walker "womanism" in her In Search of Our Mothers' Gardens (1983) which formulates womanist *perspectives in religion, social equality, race, gender, class, and social justice.* Such feminism translated into a philosophy of life that

transcends the confines of the USA and ethnic background, as declared in the following statement:

Womanism continues to reinvent itself and functions as an operational paradigm that carefully monitors processes of creation and definition of the roles women play in their communities so that previous mistakes can be avoided and essential balance maintained. Womanism is still dedicated to the struggle against oppression and fragmentation and against any kind of behavior whose goal is to denigrate a community or an individual based on the difference in race, culture, or class (Izgarjan and Markov n.d.)

The ongoing debates over racial vocabulary from negro to colored and then Black to lastly African-Americans pushed both private and government institutions to deal with the fundamental issue of violence, racism, and mass protests throughout America. In fact, *the oldest Black newspaper in the country that offers the 'New Black View' within local, national, and international news for the Black community* is the New York Amsterdam News. Yet, Barrier Williams denounces oppressive trends against all people who suffer from discrimination on grounds of ethnicity.

There are so many Negroes who are not Negroes, so many colored people who are not colored, and so many Afro-Americans who are not Africans that it is simply impossible even to coin a term that will precisely designate and connote all the people who are now included under any one of the terms mentioned (Barrier Williams in Lopez 2017).

It seems therefore that the contextual factors in racial identity are evident in the sense that self-esteem can be positively associated with racial identity, but negatively perceived with the implementation of American ideals. Even in the 21st century, Blackness illustrates and testifies differently to what it means to be Black in America. From the historical point of reference, with the first enchained African American who reached Jamestown, Virginia in 1619 to great leaders such as pacifist Martin Luther King or President Obama, stereotypes were and are still fed with ways of speaking and behaving, social practices, even code dressing. Probably these forged images add to the difficulty and complexity of defining a singular Black identity. On this point, Angela Davis confirms that *Perhapshehave an obsession with naming ourselves because for most of our liveshehave been named by other people* (Lopez ibid).

In fact, to problematize the idea of Black identity is to understand further their struggle for self-esteem and positive definition of self as well as the negative connotations of the word as Africanness is related to primitiveness and backwardness, though African Americans turn to Black people with lighter skin (also called *colorism* perpetuated and supported by mass media and advertisement) beside European traits. So, there is an increasing diversity of Black Americans. Indeed, Cornel West's statement is right when he says that: "*There is no one grand Black community, seems to defy common sense. How can you be Black yet not be part of one grand Black community*? The American identity with its American ideals of equality, fairness, and individualism, regardless of race or gender, are

certainly cherished and desired shaping a fluid American myth that is shaken by illusion and corruption, as well as external political and cultural forces.

4.2.2 Illusive American Creed

The first and successive waves of immigration made America a country that is a melting pot or salad bowl including a myriad of different socio-cultural features which make her strong and great politically and socially as well as fragile and needy, because of the various claims and demands by its multicultural and multiethnic population. Immigrants particularly shape their perception of America as a country of democracy, freedom, and ineffable opportunities which in fact symbolize the American creed or rather a picture of an idealized America that is why it is really difficult to define critically without taking into consideration American values and beliefs constructed and amended across time. The illusory American Dream of self-individualism has nurtured efforts toward social happiness and civic engagement throughout time:

> *In fact, the self-made man of Ben Blackklin's time was not a successful individual in terms of dollars, but in terms of life. Money was the reward and not the goal. Yet, it has been replaced in some people's vision of life by a pretense that reveals that money is the only true measure of the worth of any individual. Particularly in the fifties, the age of suburbia, the American Dream was typified by the capability to possess a private home, to live in a safe environment* (Bedjaoui 2005: 212)

This positive vision of the American dream encouraging self-improvement overcomes barriers of gender, class, age, ethnicity, and power relations.

> *The great demographical move from the towns to the suburbs defined the American image of the good life and thus the American Dream is related to the growth and fame of the suburbs. Los Angeles could be a real example of how the suburbs were the forerunner to a geographical partition founded on class and race.* (ibid)

In this light, it becomes a safe place where its uniqueness resides in its ongoing heterogeneous population and its cross-cultural dynamism and consciousness. Al-Ghazali (2021) explains the evolvement of that myth and ideal creating safe havens from racism and celebrating success and self-fulfillment:

> *the myth rose to symbolism as an organized social consciousness, explaining in the language of symbols a bunch of ideas that reflect the philosophy of its time and the national spirit of its historical series of novels, expressed through myth as guarding society against its enemies and achieving its desires and aspirations, and capable of finding growing excuses for conflict.*

But, on the other hand, another shared understanding of the American dream, is that as a utopian place, individuals cannot dissociate themselves from society. *Rose explains it as follows:*

The 'self' does not pre-exist the forms of its social recognition; it is a heterogeneous and shifting resultant of the social expectations targeted upon it, the social duties accorded it, the norms according to which it is judged, the pleasures an pains that entice and coerce it, the forms of self-inspection inculcated in it, the languages according to which it is spoken about and about which it learns to account for itself in thought and speech (Rose: 1990)

To this end, government educational institutions consider the implementation of educational practices, which prioritize a positive development between political power, expertise, and the self within a multicultural society.

4.3   Educational and Language Border Crossing

Borders, especially for Americans, provide interesting locations for an examination of one's perception of culture and its implicit values because they are sites of transformation and improvement. When somebody crosses the border, s/he is inevitably looking for a new life, questing for a new identity, and building up new frames of reference. That decision implies the sacrifice of those who would give anything to cross a border into a new way of life, a new culture including a new language. Consequently, because of her/his being an American with its socio-cultural and political commitment, any American must reach an agreement with her/his Americanness and quite often works hard to shape it and redefine it, especially non-whites. No doubt, government subjectivity is dependent on political stances which take into consideration cultural and economic parameters. Yet, linguistic and cultural legitimacy might become a site of contention

4.3.1   Border-Crossing Escapees

Immigration and displacement for border crossing escapees provoke personal and social changes, which ideally must not be detrimental to the receiving society and national interest. Besides displacement, the home is a problematic space including within it a set of complex responsibilities, expectations, and challenges. Displacement from the original home may provoke tragic events, but it is a process that requires the sacrifice of individuality in which language and original culture are partly lost in the new world. Yet, immigration forced or voluntary is rewarding and survival is valorized in this sense, America is a privileged site for the proliferation of new hybrid cultures. Heterogeneity is not new but Americans are from different histories and origins that look for the realization of their own dreams in America, as a land of crossing barriers which is rooted in the process of self-improvement within cross-cultural tensions. These American characteristics, including that gender roles, are more fluid or flexible and freely defined, have attracted immigrants to the new land, the land of promise. *A cult of hybridity emerges, carrying dangers of eliding particular differences between experiences of cross-border displacement, and post-migrant negotiations of identity and integration.* It is a repeated quest for self-determination and self-authentification which is common to American social history. They have to mediate between their homeland and America within new contextual parameters which lead them to determine the boundaries of their ethnicity and Americanization impacting language and religious practices. Another point worth considering is that *Black* and

immigrant are regarded as separate identities as already explained Afro Americans are bearers and reminders of a painful heritage of slavery.

4.3.2 Challenges of Minorities in New York

As the case study was conducted in New York City, it refers then to a specific investigation with empirical material collected over a fixed period of time and existing literature on the Doctoral theme. The objective is not to criticize but it attempts to understand and provide a set of suggestions on the topic. The sample population of this study was the population of city the data were gathered from the United States of America'Cencus from the 1960's to the 2020's and giving the main changes in the period of Obama's presidency, from 2009 to 2017.

4.3.2.1 Bilingualism Issue

On August 20, 2009. Chief Justice Brian Dickson said "*Language is more than a mere means of communication; it is part and parcel of the identity and culture of the people speaking it.*" (Mahe v. Alberta, 1990, p. 342)

The previous quotation highlights that a language is an outstanding feature and cultural marker of identity and has a close relationship with citizenship. Bilingualism is a great asset for the speaker and the community/society in which they live. Probably, bilingualism is not a significant issue as to the lower levels of literacy proficiency. But, it seems that literacy assessment among bilinguals is often underestimated though relevant information about learners' biliteracy raises serious concerns in English language development.

The USA records reveal that minority speaking pupils are bilingual (outside of New York, 84% of minority people also speak English)[50] but bilingual pupils' literacy skills in both languages are essential to know. Research identifies that minority non-English speaking pupils possess dominant literacy skills in English rather than in Minority languages[51]. The essential point is that pupils are more fluent in English. Nevertheless, low Minority language literacy abilities among minority pupils are due to little exposure to their languages.

4.3.2.2   Schools Defiance

Minority-language schools in minority areas are depicted as "*a tool of survival, identity-building and reproduction of social models in non-English speaking minority communities*," (Gilbert, A. LeTouzé, S. Thériault, J. & Landry, R, 2004). Such schools meet challenges particular to the minority-language context. Unfortunately, these minority language schools and inherent school boards do not profit from the same financial budget as English-language schools and boards. Needless to say too that consequently even language educational resources, namely teaching materials, educational software, and library resources are limited. These Minority pupils' schools are struggling to keep qualified and competent Minority language teachers as well as to contribute in various ways to improve their professional identity and training.

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[50] Statistics The USA. 2006. Census of Population, Statistics The USA Catalogue no. 97-555-XCB2006015.

[51] Landry, R. & Allard, R. 1992.*Ethnolinguistic Vitality and the Bilingual Development of Minority and Majority Group Students*. In W. Fase, K. Jaspaert, & S. Kroon (Eds.), *Maintenance and Loss of Minority Languages*. Philadelphia, PA: John Benjamins Publishing Co.

4.3.2.3 Further Suggestions for Minority Language Abilities

As said before, improving Minority language abilities at school lacks adequate teaching material. Practicing Minority languages outside school is of paramount importance, as home. Therefore, the context in and outside school allows more focus on the use of Minority languages. Throughout school exposure in informal contexts, learners can enjoy much autonomy and motivation in their use of social media, interaction, and speaking skills. Besides the use of technology devices, home and friends or relatives constitute wider opportunities for practicing Minority languages.

4.3.2.4 Home Literacy

It is well known that successful literacy acquisition is better done in a child's language environment, and home remains the first place specifically for the improvement of early language and literacy skills. On the one hand, children need exposure to positive influences, which enhance their skills. On the other hand, the verbal interactions they have, the more the environment is rich so as to grow in healthy and productive childhood, but also to foster strong language development, i.e. crucial foundation skills for speaking at least. The role of parents is to help children to practice Minority languages in our case, but also to shape their linguistic identities as language is a social process. As home literacy development has a long-lasting impact on children, the kind of parental or family support must be identified and in this way can be an effective way of eradicating some of the barriers encountered. Socio-economic status of the family, parental stability and relationship, parents 'educational level, and home-loving atmosphere, is basic

components of sound learning. Parents 'initiatives vary from reading storybooks and learning to read, to discussions/listening comprehension activities. to name a few. Besides language and literacy skills developed at home, parents can opt for specific family literacy programs which provide a vast range of activities in Minority languages with their children at home, including watching Minority-language television and movies, listening to the radio and singing, reading the newspaper, helping with homework, and discussing topics of interest to the children to maximize children's chances of success in learning to read and speak at school.

As to bilingual education at home, keeping or speaking two languages like English and Minority languages is not an easy task. Even if the parents want to stick to their mother tongue at home, probably the child would prefer to use English in our case, to fit into the dominant language of the country/milieu in which they live. To foster bilingualism at home or to raise a child bilingually is a challenge, but brings benefits to the child. Switching from one language to another shows that s/he values both languages equally even if s/he feels emotionally attached to one culturally, linguistically socially.

4.3.2.5 School Language Question

Minority Language schools are effectively defying English schools in minority-language contexts. Though their linguistic and social potential is appreciated, they are struggling hard to meet the requirements for academic success. Yet, if Minority language schools want to preserve their linguistic revitalization and their contribution to the non-English speaking community,

undoubtedly they have to accept pupils whose mother tongue or home language is not A minority language. Supporting the development of stronger language skills among these pupils is of paramount importance for two main reasons. First, Minority-language early childhood private education services can compensate, to some extent, for the lack of exposure to Minority languages in the home and the community as well as contribute to the enhancement of pre-literacy skills before children start school. The researcher suggested that incorporating early childhood learning into the Minority language-language school system can ensure stable funding for and wider access to services in both language contexts, notably Minority language and English.

Nevertheless, as various ethnicities are present in the USA as Latinos (but present mostly in southern states), inevitably actual and emergent bilinguals using also Spanish, need to be appropriately educated too. In the same line of thought, teachers must be effectively prepared and trained to support bilingualism. The USA government policies have to be adequately elaborated to meet the growing needs of its multicultural society and to show cultural responsiveness, i.e. improving knowledge about citizens' cultural diversity with culturally adequate services and programs beside a diverse workforce.

4.4   Promoting a Cosmopolitan[52] Identity

Analyzing the language and identity of African Americans, particularly through their language choice, cherished beliefs, and cultural practices shows that some feel linguistic pride and acceptance while others manifest linguistic prejudice and linguistic shame to the point they deny their African American language and culture to glorify native speaker as the white ideal. Yet, all seem conscious that institutional racism is displayed toward non-white people, which prevents them from enjoying greater opportunities in all walks of life, i.e. societal and institutional barriers preserve differences at any cost.

The statement that *all Americans have a shared national identity* and can be shared across individual, ethnic, or racial distinctions is far from reality as on the one hand African Americans do not constitute a cohesive identity. On the other hand, cultural legitimacy, notably linguistic and cultural, supposes to be relatively culturally sensitive and globally-minded. (Calhoun 2014).

Blackness or foreignness as Indianness or Latinicity and *francity* reinforces the social existence of a race which underlines a contested social and cultural construct. African-Americans are underrepresented in advanced language study and language education as the educational cost might provoke a great financial burden, as revealed by the research of Pavlenko & Lantolf (2000; Block, 2007; Norton &

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[52] Cosmopolitan: A concept dating back to the times of the Greeks, modern cosmopolitanism suggests "a way of being in the world, a way of constructing an identity for oneself that is different from, and arguably opposed to, the idea of belonging to or devotion to or immersion in a particular culture" (Waldron, 2000). As Spivak (2009) argues, all humans perpetuate culture and society through their participation in discourse, but the cosmopolitan develops a sense of awareness of how they participate within their different discourses and how they can become responsible and agentive in shaping them.

Toohey, 2011 in Calhoun 2014) on the relationships between identity and language learning. In addition,

> *Studies touch upon a variety of identities, ranging from gender to nationality; race remains one subject that has been left relatively untouched. Even as discussions of neo- and post-colonialism through language spread and the racialization of students and teachers of color have somewhat increased in recent years, African-Americans and their experiences in language learning have remained largely unexplored* (Kubota & Lin, 2009; Anya, 2011 in Calhoun 2014).

Obviously, African-Americans are underrepresented in advanced language study and language education; it would be good to see what role identity (and ideologies about identity) has in foreign language learning. In addition, as most African-Americans are represented as economically and educationally underprivileged because of their lower socioeconomic standard of living, and probably more than most White Americans (Brux & Fry, 2010 in Calhoun 2014), studies demonstrate further that *Just as shared minority status does not guarantee that immigrant groups and racially marginalized groups won't perpetuate racism, foreign language study is not a guarantee for intercultural understanding* (O'Neill, 2000; Kubota, 2001 in Calhoun 2014).

In this line of thought, it must be necessary to devise efficient language cultural programs for all non-white American learners which focus on language education pedagogies more adequate, accessible, and responsive to their needs and requirements or interests, paying attention to the prevailing variety of identities

which are not static but in permanent reconstruction, on the one hand, and on the other hand, affirming that race should not constitute a primordial feature of identity.

Exploratory researches, such as those of O'Neill (2000) reveal that non-white status or immigrant/ minority does not essentially mean at once that these racially marginalized will perpetuate racism as well as learning a foreign language does not imply necessarily becoming an intercultural mediator or sensitive to intercultural issues. The educational landscape of American learners is *a multifaceted phenomenon that encompasses far more than academic achievement* (Zenou 2006).

4.4.1   Culturally Literate in Cultural Citizenship

It is widely accepted that the design and implementation of efficient education policies and programs require policymakers to take into consideration the *empirical evidence and apply research findings to the policy development process in a manner that recognizes their unique national, cultural, and educational characteristic* (Volante 2021). Not surprisingly, the broad findings from previous research maintain that:

Such education policies and programs would benefit from longitudinal and/or counterfactual impact evaluation research to help policymakers make better sense of "what works" in education. Additionally, systemic policy and program evaluation research would provide the added benefit of generating formative and summative evaluation recommendations to help inform policymakers' decisions to revise or discontinue particular education policies and/or programs that do not appear to be promoting their intended outcomes (Ibid)

All these results coincide in the fact that:

The success of nations around the world is inextricably tied to the development of their citizens particularly children and adolescents who embody the future cognitive, cultural, social, and economic well-being of countries. (Ibid)

Non-white Americans experience a triple disadvantage in terms of cultural and financial backgrounds besides educational underachievement. Academic achievement can lead to low school performance and delinquency activities**.** Neil (2006) investigated the issue of educational attainment differences between Blacks and whites and formulated interesting and relevant results.

It is thus the combination of the choice of friends (which is a measure of own identity) and the parent's education that are responsible for the difference in educational attainment between students of different races but also between students of the same race (Zenou 2006).

Whereas the questions of socioeconomics and integration might be the most serious issues, associated diverse challenges are recorded (ibid):

self-image or identity is associated with the social environment; examples of social categories include racial and ethnic designations which might provoke a conflictual situation.

African American students in poor areas may be ambivalent about learning Standard English and performing well at school because this may be regarded as "acting white" and adopting mainstream identities (Wilson, 1987, Delpit, 1995, Fordham and Ogbu, 1986, Ogbu, 1997, Austen-Smith and Fryer, 2005, Battu et al. 2005, Selod and Zenou, 2006).

Choice of same-race friends is an indication of identity, especially for Blacks. Interestingly,heobserve in the data that Blacks tend to have "oppositional identities" since white students tend to mostly have white friends while Blacks have both Black and white friends. (Zenou 2006)

Yet, when Black parents possess a higher educational level, the educational attainment of a Black teenager increases.

In other words, theorists and researchers declare that interethnic and interracial interactions are complex social relationships because it affects identity. Therefore, it is hard to draw a clear conclusion, as all the elements of identity and its impact on education are both debateful and salient in different sociocultural contexts. Against this background of race and cultural barriers,hemust stay cautious in advance that: the rise of ethnocentrism and the growing number of children with disabilities make multicultural education necessary. Additionally, Baruth & Manning (1994) add four factors that affect the rise of multicultural education: *Civil rights movement; A rise in ethnic consciousness; A more critical analysis of textbooks and other materials; Loss of belief in theories of cultural deprivation.* (Hasan and Rata 2015)

Therefore, cultural literacy, as coined by E.D. Hirsch in the 1980s, is the fundamental key to effective education, including understanding differences and accepting them in order to behave effectively in society. That is to say that mutual cultural intelligibility and understanding would enhance the social cohesion in a globalized world where the frontiers are mere physical limits that can be virtually crossed and overcome.

4.4.2 Government Contradictions and Perspectives

The American Government of the USA is engaged to facilitate the integration of Americans and newcomers/citizens and in improving harmonious

and lasting relationships with ethnic and religious communities in the country. As a fundamental principle of the legislation, it pushes all members of prevailing communities to participate fully in society by enhancing their level of economic, social, and cultural integration so as to enjoy fully their citizenship rights. Multiculturalism Program issued its mandate from the *American Multiculturalism Act* (1988). In this vein, the government made arrangements, notably prizes and awards to dynamic social members committed to the promotion of better cohesive links within heterogeneous American society.

Against this background of knowledge, the researcher thought of an Award for citizens who enhance multicultural bonds. Since individuals in different communities across the various states made exceptional achievements in multiculturalism and diversity, such an Award would be offered to any individual who has spoken and worked for ongoing developments to shape a strong multicultural society over a specific period of time. This award could consist of a certificate of honor delivered by official authorities, an amount of money, or a distinct privilege in any realm. Individuals, teams, or communities who can prove an efficient contribution to American multiculturalism tolerance, and mutual respect can collect this award.

4.4.3   Identification and Common Identity Building

Identity building in a multiethnic context underlies the construct of a shared history, cultivating a sense of belonging, and above all supporting community languages on the one hand; on the other hand, it requires improving the successful integration of all. Therefore, in this section the researcher refers to some initiatives

and principles to respond to mother tongues/language acculturation, efforts to help all pupils understand the fragility of their ethno-linguistic identity in a multicultural country, to become self-motivated so as to preserve their heritage identity. He suggested some strategies and issues under an educational framework, especially related to minority contexts, notably school adjustment through dynamic acculturation, self-motivation/determination,

School adjustment through dynamic acculturation supposes developing a sense of identity and belonging during the cultural transition. Schools play a fundamental part in developing multicultural values and the adjustment of newcomers/immigrants. This Doctoral case study requires that pupils are exposed to components of the non-English speaking culture by integrating the community into school activities and by engaging pupils in community life. Simply said, the family, school, and community partners are committed to pupils learning. These external variables function as an expansion of school; the pupils are in permanent contact with the Minority language as long as possible and reinforce their training at the first stages, i.e. from pre-elementary to elementary schools.

Developing self-determination depends on the degree of intrinsic motivation. Such ability allows pupils to identify their linguistic and socio-cultural belongings and to become self-motivated to preserve their language and culture. It also pushes them to respond to their needs for autonomy by granting them the chance to have control over their choices and to manage successfully their need for competence at appropriate tasks in addition to their need for belonging including friendship and acceptance within enduring relationships. Particularly the need for

belonging has a powerful impact on pupils /learners 'academic and psychological or affective outcomes. No doubt, the setting must be free of any internal or external constraints, i.e. teaching staff or parents, notably for those who have bi/ multicultural multiethnic origins. To illustrate: Algerian parents use Algerian Arabic as their mother tongue while children born in New York are faced with the local language that is a Minority language. as a result, the offspring was lost between the two languages. Children acquire competencies in the new language using the Minority language at home at the detriment of the parents' language which is Algerian Arabic. Such a situation is not specific to Algerians but can be generalized to all bilinguals at least. Because the minority context demands optimization of human capital, it is, therefore, relevant to enjoy the pleasure moment and satisfaction of mastering lessons, meeting great expectations with many opportunities to do so, and above all giving pupils constant evaluative feedback, whether within the confines of home or at school.

It is essential to progressive integration into the mainstream American society are commitment and performance as awareness is not enough for effective integration. Promoting awareness paves the way to self-awareness and enhances positive attitudes to learn fosters self-confidence and self-esteem, and consequently develop adequate fundamental skills for appropriate functional behaviors. Accordingly, the ability to be conscious is a human outstanding skill that raises further the difference between thought, emotions, and behavior which characterizes responsible choices for a desirable cognition and positive societal attitude. Therefore, focusing on creative thinking, confidence, and leadership among pupils

by offering those opportunities to reveal their commitment and involve them in community actions can lead them to adapt neutral or positive behaviors while living in minority situations.

Developing pupils' literacy levels are a primary educational and societal priority as keeping and promoting a community's linguistic vitality has a positive impact on minority speakers, such as non-English speakers who live in communities with high ethno-linguistic vitality (i.e. where the density of Minority languages speakers is high and it is used in a variety of community contexts). Schools are indeed fundamental places for promoting and preserving ethno-linguistic vitality in minority speaking communities for instance. As explained by Landry, R, Allard, R. & Deveau, K. (2007): *Using schools as the main means for the delivery of cultural, religious and community services can be a successful strategy for ensuring that Minority-language services are available*". Schools become spaces of learning and interaction as well as public places for language and identity maintenance.

4.4.4 Sharing Common Ideals

Against this contextual background, the researcher established guidelines for associating schools and community within a booklet underlining some strategies to help teachers and families characterize school-based activities purposefully, i.e. to build up pupils' ties to their language, culture, and community. Education is vital to the social and economic well-being of all Americans in general and for New York in particular (following the researcher's interest too). In minority-language contexts, it is also an essential aspect of long-term community vitality and survival.

The following practical suggestions are meant to improve outcomes through providing guidance, planning, designing, and implementing/performing:

a) Enhancing the ideals shared by all Americans and building a stronger state, it is rather better to start from a large scale and at the governmental level. To begin with, taking positive measures to support official language minority communities (OLMCs) and develop linguistic duality in the USA (and abroad) can increase engagement on the part of both communities' members and officials.

b) A multicultural program stressing social cohesion has to include long-term integration of multicultural newcomers and recruit for instance Minority-language-speaking newcomers and make easier their integration into OLMCs. Selecting priority areas and action plans for advancing the Strategic Plan can be associated with granting promotional and recruitment events translating sensible efforts on the part of American employers. Besides, inviting states and territories to take part in such activities and events represents a real contribution to developing Minority language resources. For example, online language courses should be available on a free basis for any minority ethnic speakers. In addition, community networks symbolize the inclusion of a variety of speakers and cultural diversity with unique perspectives. The networks are the best illustrations of fruitful recipients of cultural diversity for concerned authorities to better identify the needs for settlement activities so as

to facilitate the provision of those services and foster welcoming communities as well as promote their integration into the American social life and workforce.

c) Generally, immigrants are job seekers and consequently, labor market integration and community economic development are seen as extremely important features of their wellbeing. Raising awareness among employers and fostering the economic integration of speaking workers. In this vein, the researcher undertook research on immigration in OLMCs, involving a statistical profile of speaking minority immigrants. The findings will enable us to positively concentrate on the needs of OLMCs. To it, he carried on to address questions essential to English-speaking communities in New York.

d) Among other suggestions that can be constructive to the efforts of cohesion: is to participate in conferences and committees linked to official languages, namely the Conference on non-English

e) speaker Immigration in the USA, where speakers present talks on specific worthy issues connected to recruitment, integration, and retention of non-English speaking minority immigrants, varying from the youngest who is in the majority born in the USA to those newcomers. The controversial conclusions are open avenues of

reflection aiming at creating new projects related to the language needs of both pupils and parents.

f) Facilitating the transition from home to school language can be done by updating regularly existing data collection and recapitulating exact numbers of communities/ immigrants to clearly identify the numbers of speakers, especially of Minority language-speaking immigrants coming to the USA in order to develop the services made available to them consistently and efficiently, i.e. with a sound knowledge of cultural, religious and linguistic differences. Planning and rewarding events including arranging training, information, orientation, awareness, and communications activities can be designed to implement and educate school teachers in critical integrated education and programs. This poses considerable challenges as the integration of minority pupils in the educational system is of paramount importance for academic achievement.

4.5   Envisioning Future OLMCs Framework

Defined principles of good practice and performance within OLMCs contexts can ensure at different levels, namely state, local, and private a better identification and development of growing cultural and linguistic diversity. Consultation, communication, coordination, appropriate settlement services, and citizenship ceremonies may be regarded as working activities supporting a learning environment not limited to languages, by management teams taking into consideration social, cultural, and academic needs if all.

Multicultural consultation as a culturally sensitive service can play a central role in sharing ideas and information with OLMCs, through involvement in committees, discussions, and meetings. It allows educational institutions such as the elementary schools to consult OLMCs and raise exchange or dialogue with them to discern their needs and priorities, in addition, to better see eventual outcomes. Educators and parents or social officers can mediate languages and learning in safe places and synthesize the relevant issues at round table meetings, and working groups. New social programs or policies can soften the transition from their respective homelands to their new country through mediation.

External communications activities can be drawn and embraced in information and distribution lists to inform OLMCs of federal institution services, programs and policies, and to enhance and celebrate the bilingual character of the USA. The federal institution would use its website for interexchange with OLMCs. OLMCs will be given up-to-date and relevant information about government programs and services as well as consequent material and tools promoting

accessible Multiculturalism programs within non-English speaker and Anglophone minority communities. Representatives of those communities can lead briefing sessions to facilitate technical and technological assistance in minority language communities. They include far-sighted recommendations such as identification of issues and projects in the concerned areas, collecting budgets and cash flow statements, and giving advice at key stages of the project implementation. In today's globalized world, the creation of a webpage on non-English speaker immigration outside New York can restore greater visibility and help in the consolidation of identity and understanding of immigration rights besides identifying a citizenship guide in different ethnic languages and English to direct newcomers to free settlement services. This web page is useful as the rights and responsibilities of all American citizens are made clear, celebrating the bilingual/multilingual character of the USA with the view of avoiding or lessening conflictual situations based on any cultural marker such as language or religion.

The federal institution with other government institutions or other levels of government can plan coordination activities (research, studies, meetings, etc.) with the participation in activities by different federal institutions. Encouraging cooperation with various partners to work for OLMC enhancement and sharing a wide range of practices, represent other initiatives worthy of interest so as to participate in national, state, regional, and international educational events to provide relevant information to educational institutions on the entry of international pupils and students into the USA. Tentative suggestions for deeper intercommunication incorporate different immigration programs and services for

international pupils and students after arrival, organization of events with the participation of American educational boards, (at both university and community college levels, in addition to secondary and primary school boards), summer seminars on non-English speaker immigration in the USA, publications treating of the recruitment, integration, and retention of non-English speaking minority immigrants issues.

In addition, other means to support the recruitment of international learners and workers are as follows: to plan workshops on how networks can promote the economic integration, educational and linguistic integration of immigrants into the New York Region; to work with Anglophone community organizations to find out ways of supporting those communities, to hold meetings in New York City to consult stakeholders in the state regarding American language proficiency levels. The positive experience of foreign/international students is helping increase the number of Minority language-speaking foreign learners and be used as an argument for elementary pupils for example, who show difficulties due to their language weaknesses.

Funding from service provider organizations contributes to better material and emotional settlement and integration, such as language training in Minority languages, informative integration, and relevant employment assistance services to non-English speaking people across the USA can build new meanings in social and cultural bonds.

Official language clauses must stipulate contribution agreements in support of the integration of non-English speaking immigrants outside and inside New York led by specific programs with prevailing language information for the newcomers to the USA (LINC).

The American government could constitute an official body for non-English speaking immigrant issues, orient to other services, and provide better access to specific immigrants' needs or interests. Such a government educational board has to establish specific Minority-language resources for educational institutions to face non-English speaking immigrants' needs. In fact, LINC guidelines in minority languages for levels 1 to 7 were released and the new minority-languages placement tests were finalized and made available to service providers in the areas. Therefore, the researcher, though not a specialist in the domain, proposes their implementation before they come to the USA, i.e. before leaving their homelands. Of course, evaluator training continues throughout the year and is reinforced by Minority-language training sessions before the candidates sit for their tests.

Teaching materials are to be made available to minority language teachers. The USA Immigration Service carries on supporting financial and cultural awareness initiatives, in particular, interactive workshops in communities and educational videos in schools, as well as provides videos for non-English speaking immigrants and sets up interactive workshops against racism and discrimination in minority language schools. Improved access to information in minority languages for non-English speaking immigrants facilitates their social and cultural integration into mainstream American society.

An agreement could be established with Statistics in the USA to undertake research on the statistical profile of Minority language-speaking immigrants outside New York, in partnership with the American Census, to obtain a statistical profile of Minority language-speaking immigrants outside New York. Such a profile includes and contains a wide range of information on the demographic, linguistic, religious, social, and economic features of non-English speaking immigrants.

Another important measure is to celebrate the acquisition of American citizenship through ceremonies that recognize both English and ethnic languages and promote the USA's linguistic duality; i.e. to conduct two citizenship ceremonies in English and in the immigrant's ethnic languages, as well as the citizenship oath and the national anthem.

4.6   Media Double-Edged Impact

Though the researcher is not a specialist in the domain of communication and politics but is an EFL researcher interested in American cultural issues, and based on his reading of official documents, reports, and books related to the theme of this Doctoral thesis, some tentative suggestions are worded. These issues concern particularly non-white wo/men who are culturally disadvantaged. In fact, mass media's role is to inform and advance knowledge, and yet, instances to improve advertising effectiveness without offending or alienating target audiences are rather rare today in European countries as in the USA. because of *a priori* and stereotypes based on ignorance and political stances. On the one hand, ethical judgment and religious commitment can build debateful perceptions and nurture apprehension. On the other hand, media users can face political content,

intentionally or incidentally, and build erroneous interpretations. As explained by Abby Day in her book entitled: *Believing in Belonging: Belief and Social Identity in the Modern World (2013)*, on beliefs and belonging in Europe and America:

> *A recent report on the place of religion in public life presented a gloomy picture of the relationship between media and religion. Whilst media misrepresentations usually concern Muslims, the most vocal complainers are Christians* (Day)

Nowadays, mainstream American media show that relationships between religion and media are becoming tight. One main measure is to work for greater religious literacy in both media and politics. On the one hand, a religion has to dispatch tolerance and understanding and on the other hand, the media has to promote a relevant representation of religion. Otherwise, the unfair treatment of incorrect religious stories accentuates the failings of the media. The illustration of Muslims by some ardent journalists rendered them "extremists" to the point that it was exaggerated and constructed as a Christian /western trope describing "Muslims are bad and Christians are good" and the 'nation of whites "must be protected. They are the outcome of harmful policies. In practice, both religious and media people defend their idea of truth. Both parties consider themselves legitimate commentators but the differences and areas of conflict between religion and the media seem incompatible.

In addition, the researcher found it impossible to conduct fieldwork in the United States on religious issues as well as interviews with politicians at the

Foreign Office Department. He was skeptical as to the accuracy and relevance of certain documents, as they refer to religion, and terrorism, and tended to be subjective, following the authors and political /ideological stances. Besides, there are different Islamic movements, which shaped the political and social life in America and the Muslim world.

The Rise of Islamophobia was the product of mass media coverage. According to Eric Lichtblau who was a reporter in the Washington Bureau from 2002 until 2017: "Hate crimes against American Muslims have soared to their highest levels since the aftermath of the Sept. 11, 2001 attacks. "The U.S Media on the controversial image of Islam was again and again told and written or perpetuated, as in the following quotes: "*This negative media image of Muslims was compounded by reporting on Islam and Muslims that relied on Huntington's (1993) idea of a 'clash of civilizations' for its framework*" (Abrahamian, 2003, p.46), or: "*Secularism…presumes that religion is irrational, pre-modern, violent, and headed for extinction and has no place in democratic politics*" (Philpott & Timothy 2011, p2).

Yet, according to Ahmed (1992, p38) "*...the Western media offend Muslims... Muslims are often demonized in media programs as fundamentalists, terrorists, or religious zealots...*" Therefore, to counteract these false statements, balanced news coverage of Muslims in the United States can reduce the negative attitudes and behaviors towards Muslims. Besides, Krishnamurthy (2012, p.1) wrote that:

"...Muslims are using social media and other positive campaigns to counter anti-Islam messages in the wake of global protests -some violent -over a controversial video about Islam's Prophet Muhammad, and anti-Muslim posters plastered in New York City subway stations."

Even more, Nelson and Schneider (2008) saw that art is mightier than the sword and they suggested that the United States should "Value art for art's sake and also as a "post-9/11" bridge builder. To illustrate this last idea, American-Muslim women's writings in the 21st Century are focusing on the difficult negotiation of identities within their work in America. They include notably Randa Jarrar's debut novel, *A Map of Home* (2008), and *Mohja Kahf's The Girl in the Tangerine Scarf* (2006), which depict once again the American long history of violence and discrimination against people and women of color.

4.7   Conclusion

The researcher formulated suggestions and recommendations for the government bodies and individuals as all must work to ameliorate social cohesion, and challenges are great in the USA, from cultural to economic or educational, and linguistic. He referred to the importance of assimilation and integration within America and preserving the languages and cultures of different ethnic communities entering and living in the country. Policymakers, educationalists, parents, citizens, and children, i.e. all must share a mutual respect for the prevailing traditions, religions, languages, and customs. For the decent survival of ethnic minorities, the American government must be a warrant for the civil liberties of all citizens and the enjoyment of their citizenship rights. Nevertheless, the researcher must confess that

these suggestions are the product of reading and exchanging with American citizens from different cultural and linguistic backgrounds while in America. In any case, he wishes to substitute himself for theU.S.government, but within the confines of this Doctoral research, he wanted to underline the everlasting interdependence of the states' rights and citizens' needs. The means of expression in mother tongues and English inevitably affects the shaping of identities in multicultural America. No doubt, the issues and suggestions raised from research to practice highlighted the potentially transformative power of educators, learners, and all bodies to promote positive identity construction and performance in the multiethnic USA, as any American citizen has the duty to support, obey and respect the constitution.

GENERAL CONCLUSION

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The American identity has been an increasingly serious question in the United States of America for centuries. It created a controversial debate, which is still affecting the sensibilities of both Black and white Americans by revealing the socio-cultural realities polluted by white discrimination. The crude reality of an *unjust burden* seems to reveal that a kind of "whiteness of Wealth" is secured which deepens racial wealth gap and impoverishes Black Americans, especially. As to systemic or constitutional and structural racism, it reinforces racial inequality and disadvantages across all walks of life as housing, education, and employment. So, what does it mean to be American, notably for Black or non-white citizens whose life is probably affected by racism?

On the one hand, the identity de/construction of particular non-white Americans seems to be a highly debatable issue and a never-ending one against this background of centuries of slavery, oppression, and overt racism. On the other hand, the American creed up to now attracts and inspires people, though the social complexities of the Unites States and the harsh reality of Black and non-white Americans, in particular, shape them as an oppressed minority.

Besides, multilingualism, including mother tongues of all citizens provoked rivalry over English (even if in this Doctoral thesis Latinos are not considered). Languages in contact created communities with different linguistic outcomes and social settings. As different degrees of bilingualism are possessed by white and non-white speakers, they do believe that the use of their mother tongue is a human

right which must be respected and enjoyed, a feature which can easily be identifiable through cultural practices and outward symbols.

In the same vein of thought, the researcher found it necessary to study some aspects of language planning and language policy to understand better the way a language is used with respect to the others on the one hand, and on the other hand, a modernized form of language planning occurs when a language needs to expand its resources to meet various functions, social and political particularly. Consequently, he investigated the perception of most Americans who define their country as bilingual by force and under pressure. To this end, theU.S.government applied different language policy amendments through state educational measures to cope with linguistic and social demands and to facilitate their integration into English dominant educational framework. In reality, a fundamental linguistic duality emerged and remains a challenge to face, as at the heart of one's identity, language is a cultural marker constantly woven by the flow of time and ethnic cultural diversity in the USA. Therefore, since identity is under an everlasting de/construction process, it is quite impossible to reduce the complexities of the self to a single American cultural identity or to misjudge the outstanding relevance of language as a key component of one's national identity. Americans who want to keep their country as a monolinguistic country in English cannot escape its linguistic dilemma reality of switching to bilingualism or even multilingualism. History will show that language power, as done before, can make changes within political and educational policies. In the light of the related issues that have received great attention in the Doctoral investigation and on the basis of the

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research findings undertaken, the evidence shows that the hypotheses formulated in this thesis could be considered probable or highly plausible.

The USA's Statistics data provided an updated look at American National Ethnographic Research, which promoted the gathering of a collection of valuable information and allowed relevant data from theU.S.Census to be analyzed through figures, Pie-Charts, line-Graphs and Bar-Graphs. Yet, the researcher is deeply conscious that to undertake researches and analyses on American identity, educational or language issues are tightly connected to politics, and required trustful information and different stays in New York City, which is the chosen town for investigation, as explained in the general introduction. As a matter of fact, making suggestions or recommendations on the right content and level demands much experience. But at least he could consider some useful points with respect to enhancing the importance of language acquisition, tolerance, and dialogue within Black, colored, or white Americans. To reconcile national identity, modernization or globalization, and mother tongues literacy is a worthy goal that the educational policies of American decision-makers, politicians, and educationalists have to challenge within considerable socio-linguistic and administrative complexity. Otherwise, many linguistic and ethnic groups are in danger of being further marginalized and their cultural identities reduced.

Besides, even if actual immigration policies are reducing and selecting newcomers and jobseekers ' entry following labor market requirements, challenges are great for both the U.S.government and people of color mainly. In today's world and in the everyday context of multicultural America which is in permanent socio-

political transformation, the coexistence of diverse languages, cultures, and religions shapes the construction of multiple identities, in addition to growing issues of cultural management and practices, cultural construction of ideas and their representations, as well as language empowerment. TheU.S.educational and government debates are still preoccupied with designing and implementing the suitable type of education in a multicultural context which aims at focusing on English as the dominant language. It is only through such a government commitment to free choice of language and community belonging that any Black and non-Black American citizen can reach social cohesion and self-fulfillment. A reality or utopia, certainly, but the American national identity will be always defined by its strong national faith in the creed, including liberty, equality, democracy, and individualism, besides human rights embracing political tenets greatly cherished by Protestant cultural values, so dear to first French, Spanish, Portuguese, Catholics settlers. The perfection of American / Western democracy raises unresolved questions of legitimacy, particularly to non-white Americans, notably Black Americans which remain permanently re-visited, re-defined, and re-negotiated across time and space. But, no matter what answer is given to the question, the American society cannot ignore its social, linguistic, religious, cultural, and ethnic diversity, which continues to attract newcomers and jobseekers or refugees as the USA remains up to now the promised land. Identity is an umbrella term for various aspects of humankind's characteristics that can include more than what had been considered. For further studies and investigations, the researcher would take a varied population and more variables to be studied and

maybe form a cross-disciplinary laboratory of sociologists, sociolinguists, anthropologists, and even computer scientists to elaborate sophisticated algorithms that would serve as models for future societies to handle issues that may appear with multiculturality and multiethnicity.

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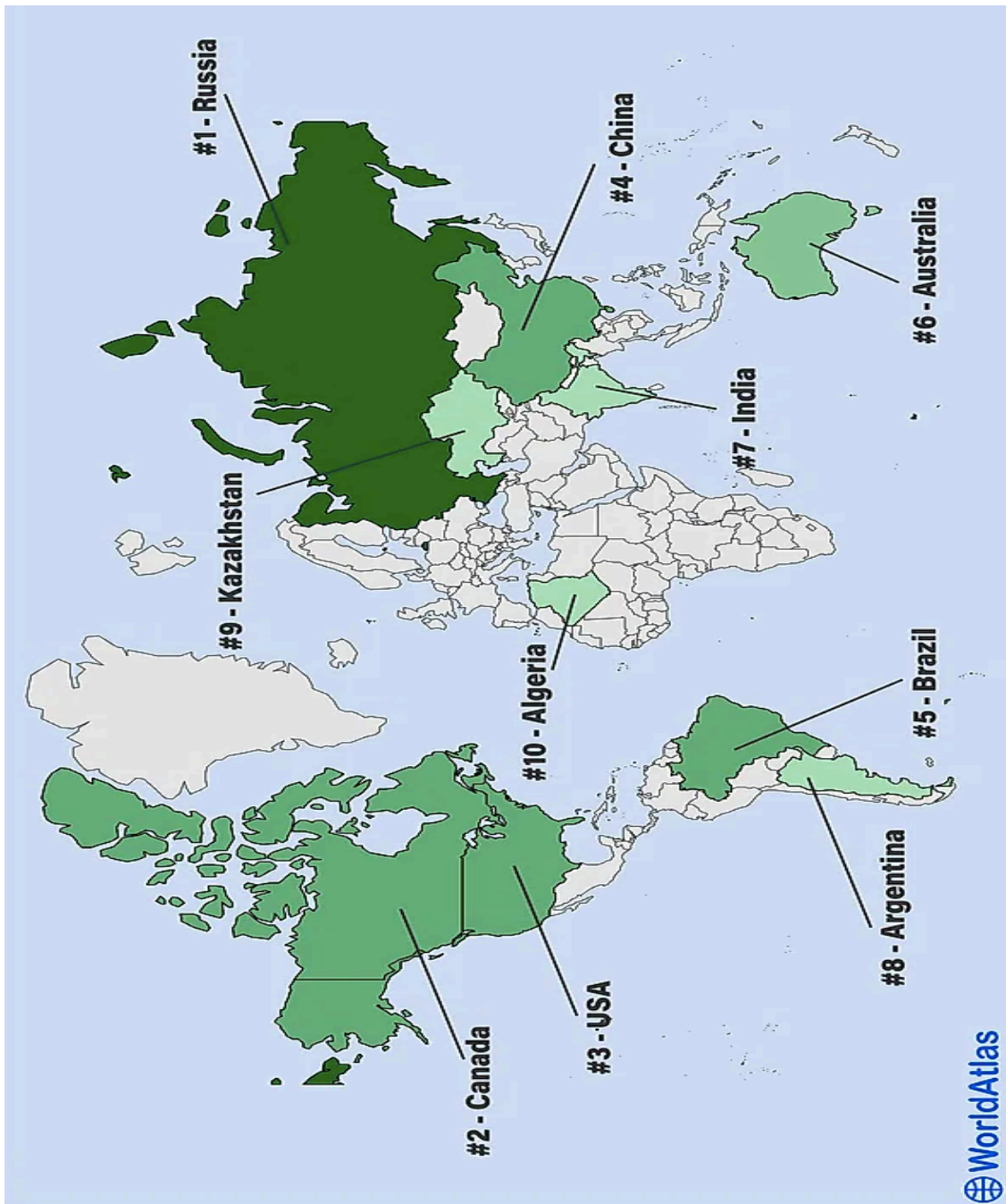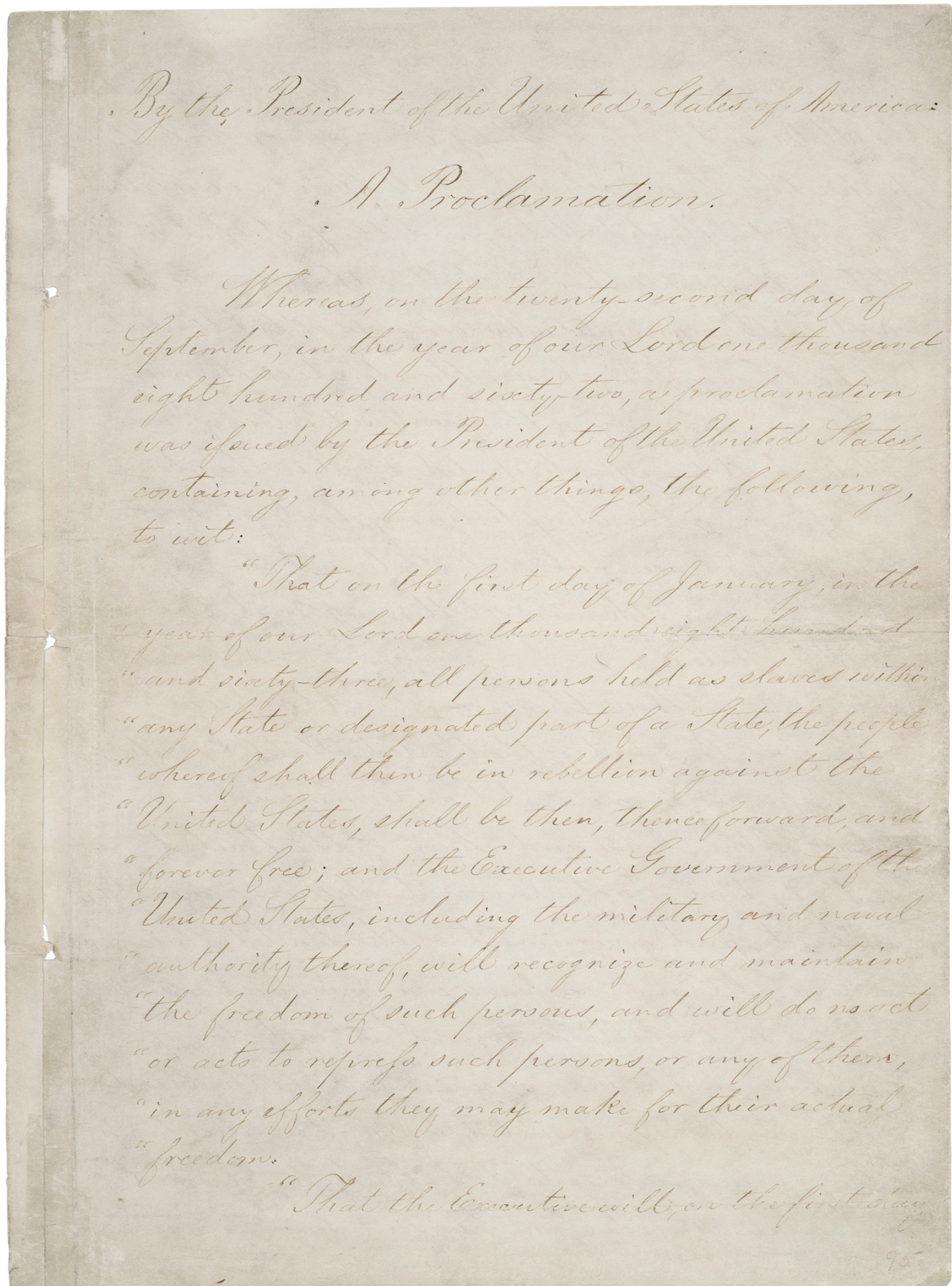
APPENDICES

Appendix A

Figure: Map of the 10 Biggest Countries of the World

Source: https://www.worldatlas.com/articles/the-largest-countries-in-the-world-the-biggest-nations-as-determined-by-total-land-area.html

Appendix B

"Proclamations", by Abraham Lincoln, president of the United States of America

"of January aforesaid, by proclamation, designate
"the States and parts of States, if any, in which the
"people thereof, respectively, shall then be in rebellion
"against the United States; and the fact that any
"State, or the people thereof, shall on that day, be, in
"good faith, represented in the Congress of the United
"States by members chosen thereto at elections
"wherein a majority of the qualified voters of such
"State shall have participated, shall, in the absence
"of strong countervailing testimony, be deemed con —
"clusive evidence that such State, and the people
"thereof, are not then in rebellion against the
"United States."

  Now, therefore, I, Abraham
Lincoln, President of the United States, by virtue
of the power in me vested as Commander-in-
Chief, of the Army and Navy of the United
States in time of actual armed rebellion against the
authority and government of the United States,
and as a fit and necessary war measure for sup-
pressing said rebellion, do, on this first day of
January, in the year of our Lord one thousand
eight hundred and sixty-three, and in accordance
with my purpose so to do publicly proclaimed
for the full period of one hundred days, from the

day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following to wit:

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Prince's Ann, and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive

one thousand eight hundred
and sixty three; and of the
Independence of the United
States of America the eighty-
seventh.

Abraham Lincoln

By the President:

William H. Seward,
Secretary of State.

Appendix C

Official portrait of President Barack Hussein Obama,

U.S. Presidency from January 20, 2009, to January 20, 2017

Appendix D

Official birth certificate of President Barack Hussein Obama

Appendix E

" I have a Dream"

It was on the 28 August 1963 that Martin Luther King Jr. pronounced his historic

speech, cementing him on frontline of the fight for racial justice in the U.S.

Appendix F

Martin Luther King Speech "I have a Dream" of 1963

"I HAVE A DREAM . . ."

(Copyright 1963, MARTIN LUTHER KING, JR.)

Speech by the Rev. MARTIN LUTHER KING
At the "March on Washington"

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men—yes, black men as well as white men—would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of

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honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality —1963 is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright days of justice emerge.

(Copyright 1963, MARTIN LUTHER KING, JR.)

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And that is something that I must say to my people who stand on the worn threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny.

They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their adulthood and robbed of their dignity by signs stating "For Whites Only."

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We cannot be satisfied as long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote.

No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulation. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering.

Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, though, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up, live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice,

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sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream . . . I have a dream that one day in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today . . . I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low. The rough places will be made plain, and the crooked places will be made straight. And the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning. "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountain side, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New

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York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California.

But not only that. Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi, from every mountain side. Let freedom ring . . .

When we allow freedom to ring—when we let it ring from every city and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last, Free at last, Great God a-mighty, We are free at last."

GLOSSARY

GLOSSARY

GENERAL CONCEPTS

These words are characterized by extremely controversial definitions. The ones provided here are usually considered as the most suitable.

Aboriginal: Refers to those persons who reported at least one Aboriginal ancestry (North American Indian, Half-breed or Inuit).

Acculturate: Assimilate or cause to assimilate a different culture, typically the dominant one or the process of internalizing the culture of a discourse community.

Acculturation: the process of becoming adapted to a new culture. Second language learning is often second culture learning.

Acquiring: Language is sometimes useful to distinguish between the natural acquisition of a language variety (e.g. a mother tongue) and learning of a language variety (e.g. in the classroom).

Africanness: The quality or condition of being African; or acquiring African characteristics

Afro-Americans/African Americans: (also referred to as Black Americans or Afro-Americans are an ethnic group of Americans (citizens or residents of the United States) with total or partial ancestry from any of the Black racial groups of Africa. The term may also be used to include only those individuals who are descended from enslaved Africans. As a compound adjective, the term is usually hyphenated as African-American.

Age-Grading: If, as a rule, all speakers of a community use more tokens of one variant at a certain age and more tokens of another variant at another age, the variable is said to be age-graded.

Alienation: is a turning away; estrangement; the state of being an outsider or the feeling of being isolated, as from society; in psychiatry a state in which a person's feelings are inhibited so that eventually both the self and the external world seem unreal.In law, it is the transfer of property, as by conveyance or will, into the ownership of another, the right of an owner to dispose of his property.

Americanness: Americanness is a belief in freedom, democracy and knowing the choice to be who you want to be. It is to have choice in the decision you make for your life. The freedom to express your own ideas and the ability to make your dreams materialized. It is the individualism and uniqueness of every soul, bonded together through their patriotism and love for America.

Anglophone: An English-speaking person.

Assimilation: when cultural groups give up their heritage cultures and take on the host society's way of life. Cultural assimilation refers to giving up a distinct cultural identity, adopting mainstream language and culture.

Assumptions: are facts that individuals are capable of representing mentally and accepting as true, they are manifest to an individual that are perceptible or inferable by an individual.

Borders: are sites of homes and new beginnings, are contested cultural and political terrains where the individual and collective memories collide, reassemble and reconfigure.

Citizen: A legally recognized subject or national of a state or commonwealth, either native or naturalized.

Code Mixing: Generally refers to alternations between varieties, or codes, within a clause or phrase. Often elicits more strongly negative evaluations than alternations or code switching across clauses.

Code-Switching: Is the ability on the part of bilinguals to alternate effortlessly between their two languages.

Constitutive: The view that a correlation between linguistic behavior and a nonlinguistic factor actually helps to bring about and define (i.e. constitute) the meaning of a social category. It is often contrasted with an interpretation of variation as reflecting a social category.

Cross-cultural: includes a comparison of interactions among people from the same culture to those from another.

Crossing the linguistic border: the border-crosser develops different speaking selves that speak for different aspects of his identity. Simply said it means that you decenter your voice.

Cultural identities: there are porous representations and are contingent on the author's singularity. The particular relations of writers to culture, the complex contexts within which they write, are always inscribed in the literature itself.

Culture[1]: is a way of life. It might be defined as the ideas, customs, skills, arts and tools which characterize a given group of people in a given period.It is a repertoire of socially transmitted and intra-generationally generated ideas about how to live, to think and to behave. Cultural models are thus inherited from the preceding generation through socialization and they are learned intra-generationally and through imitation, teaching and from the media.

Culture[2]: Membership in a discourse community that shares common social space and history, and a common system of standards for perceiving, believing, evaluating, and acting.

Deconstruction: the tendency of binary oppositions within a text to shift or reverse their valuation.

Diaspora[1]: coming from dispersion evokes multiple journeys, as well as a center (a home) from which dispersion happens. All diasporas are not the same because of their historical and contextual specificity (ways and under what conditions different languages and class groups travelled), how they arrived and settled, how they have inserted themselves within the social relations of class, gender, race, sexuality among others in the context and time they have located themselves.

Diaspora[2]: The dispersion of any people from their original homeland. Sheffer defined modern Diaspora as "…ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong sentimental and material links with their countries of origin…" (1986).

Diasporic culture: includes connotations of engagement, rootedness and incorporating notions of hybridity. In this context, re-imagined communities and

spaces are considered, re-articulated, reconfigured, taking into account style, sexuality, space and relationship.

Economic Immigrants: Permanent residents selected for their skills and ability to contribute to The USA's economy. The economic immigrant category includes skilled workers, business immigrants, provincial or territorial nominees, live-in caregivers and American Experience Class.

Education: The process of receiving or giving systematic instruction at school or university.

Enculturation: learning your personal culture from others.

Ethnic identity: is defined as the personal dimension of ethnicity or how one identifies oneself.
Ethnicity: is the sense of peoplehood derived from distinct commonalities.

Ethnos: in Greek was employed for indicating a community which need not have been a tribe. The best equivalent to the Greek ethnos is the Sankrit idea of Jati, which refers to a sub-community within a larger culture having different features on account of economic, professional or ritual differences. The term acquired a distinct connotation when used by modern European anthroplogists and sociologists for describing civilizations under colonial domination. Ethnos came to indicate a non European civilizationally less sophisticated community (Africa, South America or Australia), less technocratized society (as in Asia or China), also referred to as the Other of the white man.

Exile: like other concepts in post-colonial theory and discourse, has been used to express a certain sense of belonging to a real (or imagined) homeland. Yet, physical

spaces are only one aspect of exile. Exile can refer to a sense of loss and displacement from a traditional homeland, particularly through such processes as colonization and modernization. Post-colonial exile invokes not only cultural transformations generated by colonials, but a particular type of consciousness.

Existentialism: denotes things active rather than passive. Sartre said that man can emerge from his passive condition by an act of will.

Federal: Having or relating to a system of government in which several states form a unity but remain independent in internal affairs.

Gandhi, Mohandas Karamchand (1869-1948): was a peace-lover, a preacher of love, brotherhood and unity. He believed in his philosophy of passive resistance and humility. He was compelled by the social problems within India. He campaigned against Hindu intolerance towards the Untouchables who were considered as outcastes. Castes are the divisions into which Hindu religion is divided: Brahaman (priest) Kshatriya (warrior), Vaisya (trader) and Sudra (unskilled workers). Untouchables were out of these castes. The sanscrit word is jati. Watson, D.G. (1969) *Environmental Studies* London : Routledge and Kegan Paul

Gender Identity: The gender to which one feels one belongs, a continuous and persistent sense of ourselves as male or female.

Gender role: the behaviors, attitudes, values, beliefs... that a particular cultural group considers appropriate for males and females on the basis of their biological sex.

Gender: is the cultural definition of behavior defined as appropriate to the sexes in a given society at a given time. Gender is a set of cultural roles. Unfortunately, the term is used both in academic discourse and in the media as interchangeable with *sex*. In

fact, its widespread public use probably is due to it sounding a bit more *refined* than the plain word *sex...* Such usage is unfortunate, because it hides, mystifies the difference between the biological given-sex and the culturally created-gender. Feminists above all others should want to point up that difference and should therefore be careful to use appropriate words. Gender is expressed in terms of masculinity and femininity. It is largely culturally determined and affects how people perceive themselves and how they expect others to behave. It is not grammatical gender (i.e. different classes of noun that may be called masculine or feminine). Not sex of speaker that largely reflects biological or physiological differences between people. Used increasingly in sociolinguistics to indicate a social identity that emerges or is constructed through social actions.

Globalization: The increased contact between people of different social and linguistic backgrounds across geographical space. Commonly portrayed as a recent phenomenon and strongly associated with (and often attributed to) the new communication technologies (e.g. Internet, mass media, etc.). The dominance of a small number of language varieties (in particularU.S.English) is seen as an important factor decreasing the ethno-linguistic vitality of lesser-spoken languages worldwide.

Hegemony: A term used mostly by Marxist critics to delineate the web of dominant ideologies within a society. It was coined by the Italian theorist Antonio Gramsci; this refers to the pervasive system of assumptions, meanings and values that shapes the way things look, what they mean, and therefore what reality is for the majority of people within a given culture.

Home: as both the mythic place of desire and no return, of lived experiences (sounds, smells, feelings…): a place for family to come together in rituals, a place of worship second to the church, mosque or temple, a protective space against isolation and in

defiance of the breaking-up of family in modern society and in diasporas. Home also refers to boundaries, becoming a space of no escape and for alienation and terror.

Hybridity: is transgressive, it refers to the integration or mingling of cultural signs and practices from the colonizing and the colonized cultures.

Identity: Self-definition by groups or individuals. It can draw upon many attributes (class, region, ethnicity, nation, religion, gender, language, and so on), either singly or in combination. It is always in process.It is a word carrying with it connotations of rootedness (to engage in various aspects of being an individual within a world which is plural)

Ideology: dominant values, beliefs, ways of thinking through which culture understands reality. Similar to the phrase *cultural mythology*, it usually represents in tacit fashion the prevailing views of a particular class. Examples of ideology relevant to American culture: gender roles, value of capitalism, constitutional rights protecting individual liberties... But for Marxist, it includes the shared beliefs and values held in an unquestioning manner by a culture. It governs what that culture deems to be normative and valuable.It is determined by economics. Ideology exerts a powerful influence upon a culture. Those who are marginalized in the culture are most aware of the ways in which an ideology supports the dominant class in the society. Those who enjoy the fruit of belonging to a dominant group of the society are filled with what Marx called *false consciousness* and are not interested in the ways in which an economic structure marginalizes others.

Immigrant: A person who comes to live permanently in a foreign country.

Institutional racism: In 1967 political activists, notably Stokely Carmichael and Charles Vernon in the UK defined it but referred to public issues in 1999 with the

Macpherson Inquiry and the racist murder of a Black teenager named Stephen Lawrence. It includes behaviors and processes revealing discrimination which disadvantages minority ethnic people.

Integration: a term which also implied assimilation but allowing for some linguistic and cultural residues. It can take place when the environment is favourable. *The environment*, to state John Dewey's own definition, *consists of the conditions that promote or hinder, stimulate or inhibit the characteristic activities of a living being.* Watts, 1962:2

Intercultural understanding: going beyond your own culture, understanding others' perspectives and points of view, assisting each other worldwide.A profound change in thoughts, perceptions and values can lead to changing how one views culture and one's place in it.

Intraculturality: occurs between individuals of the same culture.

Language[1]: Beyond its familiar and obvious instrumental importance, language can also be a powerful emblem of groupness, an emotionally charged symbol, a central pillar of individual and social identity.

Language[2]: can be differentiated into types in terms of their external social functions.

Stewart (1968) proposes a typology that depends on four attributes: standardization, vitality, historicity, autonomy by means of which seven sociolinguistic defined language types can be isolated.

1. Standardization-whether or not the language possesses an agreed set of codified norms, which are accepted by the speech community and form the basis of the formal teaching of the language, whether as L1 or L2.

2. Vitality-whether the language possesses a living community of native speakers.

3. Historicity-whether the language has grown up or grew up through use by some ethnic or social group.

4. Autonomy-whether or not the language is accepted by the users as being distinct from other languages.

Fisherman, inluded the idea of nationalism when the language had a function of cultural integration and nationism when used for government public services. Notes taken from a lecture given by Professor Bouamrane at the University of Sidi Bel Abbes (1999) at Magister level.

Lingua Franca: Language used as a common means of communication among people whose native languages are mutually unintelligible.

Linguistic and non-linguistic Factors: Sometimes referred to as 'internal' and 'external' factors respectively. The distribution of the variants of a variable may be constrained by or depend on other factors in the linguistic system (e.g. is the subject a pronoun or a full Noun Phrase? Is the following phonological segment coronal or velar?) The distribution may also be constrained by factors that lie outside of the grammar or core linguistic system. (For example: Is the speaker talking to a close friend or a stranger? Is there a lot of background noise?)

Modernity: appeared first in the 19th century in sociology to distinguish antiquity.

Modernization: Historically, this term was used to replace *Westernization* in the recognition of the universal meaning of the modernizing process. The latter originated in Western Europe and has fundamentally transformed the rest of the world. First used in North America by a sociologist, Talcott Parsons, in the 1950s. Forces such as *Westernization* or *Americanization* are to engulf the whole world under the labeling modernization thought of as being probably more scientific and neutral. Huntington, 2000:257

Mother Tongue: The native (first) language of an individual upon entering The USA.

Multicultural: Relating to, or constituting several cultural or ethnic groups within a society.

National Language: A linguistic variety that has been chosen by a nation as the language expressing or representing national identity

Official Language: Is a language that has been declared by a government to be the language of the governed nation. It is a linguistic variety that has been designated as the medium for all official, government business. There is usually a right to have all legal and public services provided in an official language, and an obligation on state or regional authorities to satisfy this right.

Other: The other is anyone who is separate from one's self. The existence of others is crucial in defining what is normal and in locating one's own place in the world. The colonized subject is characterized as other through discourses as primitivism as a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and world-view.

Othering: It describes the various ways in which colonial discourse produces its subjects. Many critics use the spelling interchangeable, but in either case the construction of the other is fundamental to the construction of the self. Outside the boundaries of home, the latter brings into play the questions of inclusion and exclusion as well as the ensuring of political and personal struggles of belonging.

Panafricanism: solidarity between all people of African descent.

Perception: Reader's insight or comprehension of a text. From different critical perspectives, the reader's perception of meaning can be a passive receipt, an active discovery or a creative construction.

Post-colonial: began to circulate in the Western academy in the early 1980s and congealed in 1989 with the publication of the *Empire Writes Back: Theory and Practice in Post-colonial Literatures* edited by Bill Aschcroft. It was most appreciated than the pejorative *third world*.

Post-structuralism: in literature reveals that the meaning of any text is unstable.

Refugees: Permanent residents in the refugee category include government-assisted refugees, privately sponsored refugees; refugees landed in USA and refugee dependents (i.e. dependents of refugees landed in USA, including spouses and partners living abroad or in USA).

Religious Conflicts: They are wars primarily caused or justified by differences in religion. In the modern period, debates are common over the extent to which religious, economic, or ethnic aspects of a conflict predominate in a given war. According to the Encyclopaedia of Wars, out of all 1,763 known/recorded historical conflicts, 123, or

6.98%, had religion as their primary cause, and of that percentage, 65, or 53.66%, were related to Islam.

Representation: has a semiotic meaning in that something is *standing* for something else. Representations are constructed images that need to be interrogated for their ideological content. There is always an element of interpretation involved in representation. There are negative images that can have devastating effects on the real lives of marginalized people.

Socialization: is the dynamic process that brings human beings into the human group, causing an individual to internalize the values, mores, traditions, language and attitudes of the culture in which they live.

Sociolinguistics: The study of language in use, language in society. The field of sociolinguistics is a big tent: it can encompass work done in discourse analysis, studies of interaction, sociology, anthropology, cultural studies, feminism, etc.

Speech Community: Variously defined on subjective or objective criteria. Objective criteria would group speakers together in a speech community if the distribution of a variable was consistent with respect to other factors (e.g. style). Subjective criteria would group speakers as a speech community if they shared a sense of and belief in co-membership.

Status quo: The class relationships determined by the base and reflected in the superstructure of a society. The ideologies of a culture work to keep those relationships.

Stereotype: when one judges people one *naturally* generalizes, simplifies and categorizes them. The classification is called stereotyping. Such stereotyping limits

one's width of perception, while at the same time slowly killing one's ability to inquire and learn about others. Stereotyping is very useful in perpetuating self-fulfilling myths about people. So every body is an agent of change, the inner self should be allowed to modify and recreate.

Subaltern: Everybody who has limited or no access at all to the cultural imperialism is thus subaltern. G.C. Spivak points that speaking is a transaction between speaker and listener, but it does not reach the dialogic level of utterance.

Systemic racism: refers to greater social and political disadvantages within society as higher rates of poverty.

Temporary Residents: Foreign nationals who are lawfully in USA on a temporary basis under the authority of a valid document (i.e. a work permit, study permit, temporary resident permit, or a visitor record) issued for the purpose of entering USA and individuals who seek asylum upon or after their arrival in USA and remain in the country pending the outcome of processes relative to their claim. Temporary residents include foreign workers, foreign students, the humanitarian population and other temp

Third World: is a rather pejorative way to mean post-colonial world. It was first used in 1952 by Alfred Sauvy, the French demographer.

Trope: any literary or rethorical device as metaphor which consists in the use of words in other than their literal sense.

Understanding: understanding oneself, one's action, thought, behavior, mind, feelings, surrounding, nature, is a process. The natural learning occurs when there is interest, curiosity and enthusias

Summary

This Doctoral thesis explores the prominent place that the idea of culture has, in the construction of identity and the implications of this process for social membership in contemporary societies. In particular, it will assess the context of the people of New York and the issues of identity de/construction in particular from a specific period of time: from pastor Martin Luther King to President Barack Hussein Obama. The researcher has undertaken ethnographic research, a qualitative and quantitative analysis of facts and statistics concerning American people in general and Black Americans in particular. This led to concluding remarks that it is vital to encourage innovative trans-culturally dialogues, which struggle to understand what is perceived by people, to forge identities in rapidly changing national, social, and cultural contexts. Greater cohesion in future American inter-ethnic society depends largely on their integration outside the insidious wounds of racism, which promotes social fragmentation, the impact of multicultural USA on tensions, conflicts, and the sense of rootedness and belonging. The American identity is not bound to bias or stereotyped features but rather a state of mind, where everyone has the freedom to be what s/he wants to be regardless of his/her belonging, language, and identity.

Keywords: American identity, American Dream, New York, multicultural, multiethnicity

Résumé:

Cette thèse de doctorat explore la place prépondérante qu'occupe l'idée de culture, dans la construction identitaire et les implications de ce processus pour une appartenance sociale dans les societies contemporaines. En particulier, elle évaluera le contexte des habitants de New York et les enjeux de dé/construction identitaire, notamment à partir d'une période précise: de pasteur Martin Luther King au président Barack Hussein Obama. Le chercheur a entrepris une recherche ethnographique, une analyse qualitative et quantitative des faits et des statistiques concernant les Américains en général et les Noirs Américains en particulier. Cela a conduit à des remarques conclusives sur le fait qu'il est vital d'encourager des dialogues transculturels innovants, qui luttent pour comprendre ce qui est perçu par les gens, pour forger des identitées dans des contexts nationaux, sociaux et culturels en evolution rapide. Une plus grande cohesion dans la future société interethnique Américaine dépend en grande partie de leur intégration en dehors des plaies insidieuses du racisme, qui favorise la fragmentation sociale, l'impact des États-Unis multiculturels sur les tensions, les conflits et le sentiment d'enracinement et d'appartenance. L'identité Américaine n'est pas liée à des prejugées ou à des caractéristiques stéréotypées, mais plutôt à un état d'esprit, où chacun a la liberté d'être ce qu'il veut être, quelles que soient son appartenance, sa langue et son identité.

Mots clés: Identité Américaine, Rêve Américain, New York, Multiculturel, Multiethnique

ملخص:

تستكشف هذه الأطروحة الدكتوراه المكانة البارزة التي تحتلها فكرة الثقافة ، في بناء الهوية وآثار هذه العملية العضوية الاجتماعية في المجتمعات المعاصرة. على وجه الخصوص ، سيتم تقييم سياق سكان نيويورك وقضايا بناء /إلغاء الهوية على وجه الخصوص من فترة زمنية محددة: من مارتن لوثر كينغ إلى الرئيس باراك باراك ن أوباما. أجرى الباحث أبحاثًا إثنوغرافيا ، وتحليلاً نوعيا وكميا للحقائق والإحصاءات المتعلقة بالشعب بالأمريكيين بشكل عام والأمريكيين السود بشكل خاص. أدى ذلك إلى ملاحظات ختامية مفادها أنه من الضروري تشجيع الحوارات المبتكرة عبر الثقافات ، والتي تكافح من أجل فهم ما يدركه الناس ، لتشكيل الهويات في قاعدة التغيير الثقافية والاجتماعية بسرعة. تعتمد تماسك الأكبر في المجتمع الأمريكي الأعراق بين الأمريكي إلى حد كبير على اندماجهم خارج الجروح الخبيثة العنصرية ، مما عزز التجزئة الاجتماعية ، تأثير الولايات المتحدة متعددة الثقافات على التوترات والصراعات والشعور بالجذور والانتماء والانتماء. الهوية الأمريكية ليست ملزمة بالتحيز أو السمات النمطية بل هي حالة ذهنية ، حيث يتمتع كل فرد بحرية أن يكون ما يريد أن يكون بغض النظر عن انتمائه ولغته وهويته.

المصطلحات المفتاحية: الهوية الأمريكية ، الحلم الأمريكي ، نيويورك ، متعدد الثقافات ، متعدد الأعراق