

African Students' Academic Path at the Tlemcen: Academic Mobility and The Dynamics of Linguistic Territorialization

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ABSTRACT

This study examines how African students participating in academic mobility view and utilize the host university. African students saw the University of Tlemcen as a place where several linguistic and cultural communities coexisted prior to this wave of student movement. After arriving, they modified the area to fit their social groups and dialects, speaking their own tongues among themselves while interacting with Algerians in regional tongues. Because of this, the university can be seen as a social place that is influenced by the language habits of its students. Research demonstrates that academic mobility facilitates students' integration and appropriation of the university setting, but it also emphasizes the necessity of further research in other Algerian university contexts to ascertain the generalizability of these findings.

Keywords: African students, academic mobility, University of Tlemcen, linguistic, integration and appropriation.

Introduction:

Particularly when seen from the standpoint of international academic mobility, the observation of language and identity reorganizations provides a current, innovative, and rich field of study. Many students in Africa, benefit from cooperation programs that allow them to continue their education in various African nations. Despite being regimented, this academic path exposes students to a variety of sociolinguistic contexts where regional dialects, such as Algerian and African languages, coexist with official languages, such as French, English, and Classical Arabic. In addition to allowing African mother tongues or national languages to continue to be widely spoken, this sociolinguistic setting leads to linguistic modifications and borrowings from the Tlemcen dialect. Identity conflict and, in certain situations, linguistic exclusion may result from its coexistence.

Therefore, this article aims to study these dynamics through the linguistic practices and perceptions of African students pursuing university studies at the University of Tlemcen.

The University of Tlemcen is recognized by its interculturality, multilingualism, and cultural diversity. Before proceeding further, it is essential to clarify that the term "African" does not imply any prejudice or stereotype; it simply serves to emphasize that Algerian students enrolled in internal mobility programs are not included in our study. It is worth mentioning that Tunisian and Sudanese students are also African. They speak an Arabic dialect understandable by Algerians, which would facilitate their integration; this is why they were excluded from our sample.

from sociolinguistic viewpoint, the appropriation of space is defined by how individuals utilize, rearrange, and linguistically signify their area. This study views the University of Tlemcen as a multilingual micro-society that highlights this process of appropriation.

By their presence and interactions, African students frequently rearrange linguistic spaces while engaging with matters of territoriality and territorialization. This process of linguistic territorialization is evident in the linguistic appropriation of university spaces. It can create identity conflicts, as African students feel conflicted between the need to assimilate into an academic setting influenced by specific languages and dialects French and Tlemcen Arabic and their wish to maintain and safeguard their linguistic and cultural identities.

Due to this phenome, some students are frequently marginalized because of their accents or poor proficiency in the prevailing languages. Identity-based opposition is connected to this marginalization. In order to traverse this complicated area, some students decide to highlight their linguistic identity, while others adjust by expanding their multilingual vocabulary. The goal of this research is to clarify how language practices get territorialized as a result of the academic path, which is viewed as a temporal and spatial component.

Its goal is to explain and examine how language acquisition works and how it relates to space reconfiguration.

We formulate the following research challenge in order to accomplish these goals:

In a multilingual academic setting, how do African students at the University of Tlemcen rearrange their linguistic habits? What role does this language adaptability have in reinventing the environments that universities invest in?

We divide this research question into four research questions in order to further investigate it:

What impressions and assessments do African students have of the Tlemcen space both before and after their mobility?

In what ways does the concept of territorial appropriation manifest itself in language practices?

How do African pupils' positions get defined by linguistics practices?

What language cues enable African students to act and occupy university space?

To answer these questions, we propose the following hypotheses, which will be confirmed or refuted at the conclusion of this study:

Linguistic adaptation is influenced by the initial perception that African students have of the university space, which can be shaped by the discourses conveyed by their compatriots concerning stereotypes or linguistic and social rejection.

Knowledge of official languages and local dialects facilitates linguistic integration and appears to foster a greater linguistic appropriation of the university environment.

Different linguistic practices reorganize the university space while contributing to the process of territorialization.

Refusal to learn local languages can generate a peripheral territoriality centred on mother tongues and characterized by social distancing from host communities.

In order to keep this article organized clearly, we start by outlining the key methodological elements, such as a thorough description of the corpus, the study environment, the instruments used for data collection, and the techniques utilized for data analysis. The ideas that are directly relevant to our study problem are then explained.

Data analysis follows this theoretical portion. Before discussing the processes of territoriality and linguistic territorialization noted, the analysis first concentrates on the dynamics of academic mobility and then on the various forms of symbolic appropriation of university space. The study concludes with recommendations for action, an overview of the results, and a list of references.

I. **Methodology: From Collecting the Corpus to Conducting the Survey**

The philosopher R. Descartes highlights the significance of methodology in the search for knowledge in his work *Discourse on the Method* (1637)¹.

In the humanities and social sciences, methodology allows researchers to obtain knowledge through a systematic, introspective, and structured process that includes steps, criteria, research tools, and subjectivity-avoiding analysis techniques.

1. **Setting for Research**

The University of Tlemcen is a multicultural environment where students from all origins interact and share their languages and cultures. This setting, which was created in August 1989², offers a suitable setting for researchers to watch, investigate, and analyze the process of linguistic adaptation and distinguish between how students initially perceive the space and how they have linguistically appropriated it. Our study was carried out in several University of Tlemcen departments.

- At the Faculty of Sciences, located at the University of Tlemcen, we met a student pursuing doctoral studies in chemistry.
- We also had the opportunity to meet female students from Kenya and Zimbabwe enrolled in medicine and pharmacy at the Faculty of Medical Sciences.
- The Department of Biology also enabled us to establish contact with Malian female students enrolled in the first year of the common core program.
- We held discussions with Malian students enrolled in English and French at the Faculty of Letters and Languages.
- We also had the opportunity to meet PAUWES³ students in Chetouane, originating from four different countries, particularly the Central African Republic and the Comoros

The map above shows the geographical origins and linguistic affiliations of our participants. Our corpus is diverse and representative. It is diverse because we interviewed students originating from six different countries. It is representative insofar as each of these ten students spoke as a representative of their original linguistic community. It should be noted that in Africa, certain languages are used simultaneously as official, national and mother tongues.

The map⁴ below highlights the multilingualism of African countries. In Mali, French is used in administrative settings alongside Bambara and Swahili, the latter being a national language. Burkina Faso is recognized for its Francophone character, which coexists with Mooré. In Kenya,

¹ In *Les philosophes*.fr, 1637.

² Presentation of the Tlemcen University . [Online]: [University of Tlemcen – Presentation](#) [Accessed April 25, 2025]

³ Was inaugurated on October 27, 2014. [Online] : [Lusha – University of Tlemcen PAUWES information](#) [Accessed April 25, 2025].

⁴ Map created by Miro, an online presentation platform: <https://miro.com/fr/presentations/>

English and Swahili are predominantly used, while in Zimbabwe, English and Shona are found. The Central African Republic is characterized by the presence of French and Sango. The Comoros also display linguistic diversity, with French, Shikomori and Malagasy. Overall, the map highlights multilingual situations in which French coexists with national or local languages, while English and Swahili also occupy an important position in certain countries. It therefore reveals the complexity and diversity of the linguistic profiles of students or speakers from these different African contexts.

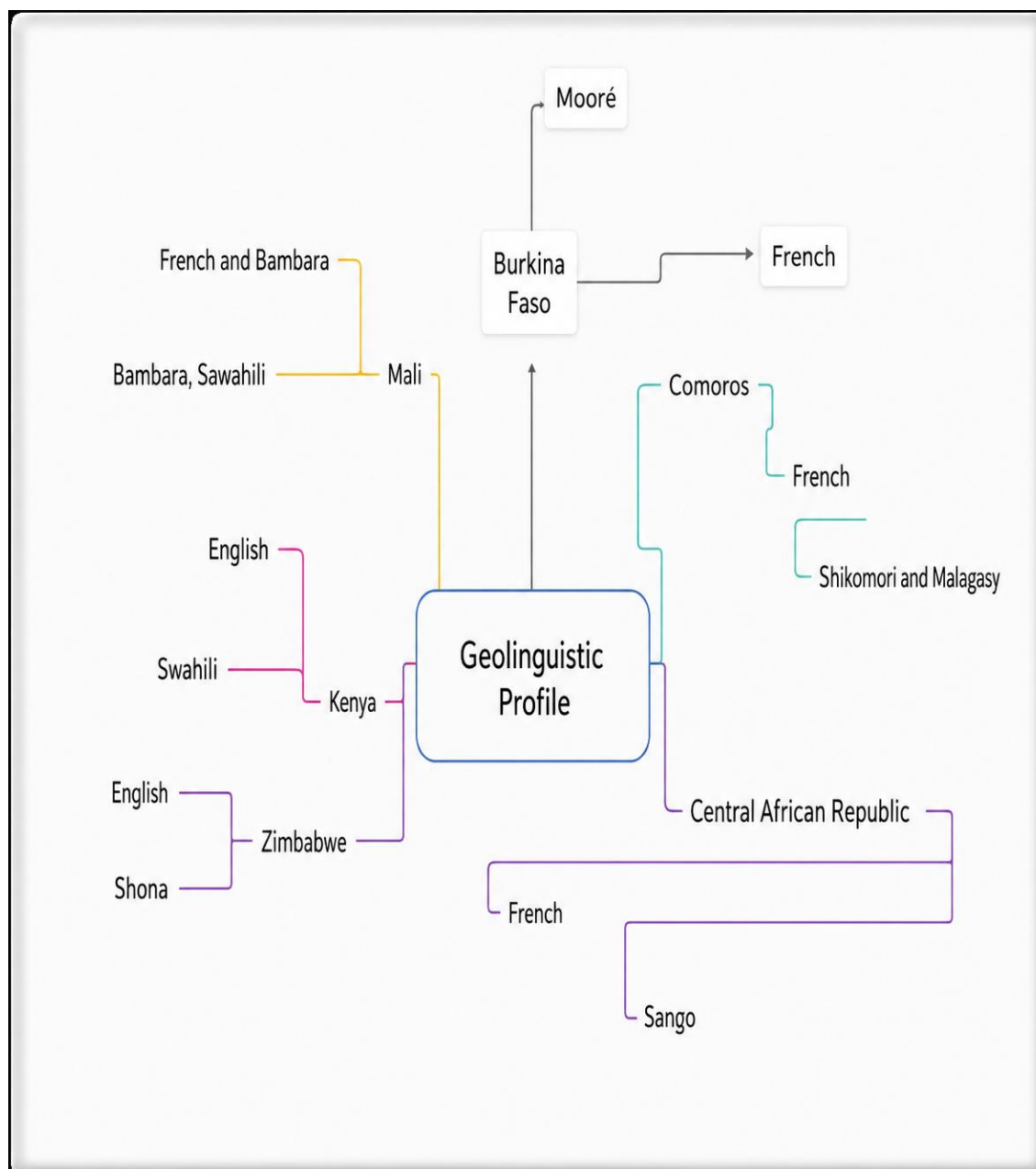


Figure 1: Conceptual map of the geolinguistic profile of our students

2. Investigation tolls:

Ten students from Mali and the Comoros, as well as other African countries, participated in this research.

These semi-structured, face-to-face interviews lasted between twenty and thirty minutes. Academic mobility, linguistic mobility, and the linguistic appropriation of the university context constituted their main research areas. After recording the interviews, we produced a full transcription, faithfully reproducing the participants' statements without taking into account repetitions or unintelligible passages.

2.1 interview guide;

The purpose of the interview is to comprehend how academic mobility and linguistic mobility are related, as well as how each influences the other. Additionally, it aims to draw attention to the ways in which linguistic adaptation and appropriation of languages and places help to organize and create new linguistic spaces that these students visit.

1. Would you mind introducing yourself?
2. Which nation do you hail from?
3. Which languages do you speak on a daily basis?
4. Could you explain your path from the start of your mobility to the present?
5. What made you decide on the University of Tlemcen?
6. What was the outcome of your first class or contact?
7. In this new linguistic realm, which language did you initially employ for communication?
8. What would you say about your integration?
9. Do you alter your language or accent when there is a linguistic misunderstanding?
10. How have your languages been affected by spatial mobility?
11. What do you think the languages employed in academic settings stand for?
12. Could you describe a time when you experienced linguistic rejection?
13. Have this rejection and glottophobia moments changed your linguistic adaptations?

3. Technique and Analytical Approaches:

We employ two methods that combine rigor and organization to analysed **our corpus**

3.1 The approach of M. Weber:

In this article, we use a comprehensive approach founded with Max Weber's theory. According to this researcher, social acts—that is, human behaviours that participants give their own subjective meaning—make up the social cosmos. In light of this, our research participants' language habits—especially language switching—are intentional acts aimed at other people rather than merely linguistic issues. We can observe how African students adjust to their new social and linguistic surroundings by looking at these language changes. Languages become tools of identification and integration in the Algerian environment as a result of language selection and switching, which contribute to a process of symbolic territorialization. Territoriality is not just about physical geography; it also shows up in how accessible language resources are managed and used in different ways.

Our method therefore aims to capture, interpret, and clarify the moments of transition from one linguistic code to another through the students' subjective lens. This analytical framework facilitates the connection between linguistic dynamics and the processes of social appropriation of space, while clarifying how, through their linguistic preferences, students contribute to the development of new forms of territoriality within their host environment.

By observing these linguistic changes, we see how African students adapt to their new social and linguistic environment. The alternation and selection of languages contribute to a process of

symbolic territorialization: languages become instruments of identification and integration within the Algerian context. Territoriality does not concern only a physical space; it also manifests itself through the management and varied use of available linguistic resources.

3.2 Mixed-methods approach:

Combining sequential exploratory design: first, we used interviews to gather qualitative data. After that, we examined this data to gain a deeper comprehension of the topic being studied, and finally we came to representative findings. After we ascertained the expense of utilizing specific languages, the quantitative estimation was carried out.

II. Review of theory:

The main theoretical ideas framing this research are presented as follows.

1. **The notion of mobility** was examined and detailed in the work of K. Ploog, A.-S. Calinon, and N. Thamin, *Mobility: History and Emergence of a New Concept in Sociolinguistics*.

The academic and linguistic paths of international students are referred to as mobility. This involves the immersion of students in new languages and encompasses linguistic, cultural, and physical mobility.

2. Space:

In the humanities and social sciences, space is linked to society and to the way it is created and perceived by its human components.

According to Bulot (2004), space has two articulations. The first, also called the higher-level sphere of unity, designates the environment in which individuals live, express themselves, and interact. The second, of lower order, conceives of space as a living space.

2.1 Appropriation of Space:

African students use language and specific vocabulary to identify themselves socially, linguistically, and culturally. It is through these linguistic choices that they interact within this space and symbolically appropriate it.

2.2 Space: Lived VS Perceived: African students construct their perception of space based on the linguistic imaginaries they developed before their mobility. The emotional value and sharing of information with international students who have already experienced mobility influence this impression. This awareness encourages them to rethink their perception of space before their arrival. Nevertheless, African students create and linguistically and culturally appropriate the environment they experience during their travels. **3. Territorialization:** is the term used by Bulot and Veschambre (2006) to describe how African students use linguistic cues to perceive and appropriate academic space.

This term can also refer to how African students organize their university environment according to their styles of expression, or even to the metalinguistic discourse they produce about their own language and that of Algerian students and teachers.

4. **Territoriality:** The symbolic feeling of belonging to or exclusion from the host community. It can manifest itself through a particular linguistic practice.

5. Linguistic Integration: The adoption and use of the host country's languages are a key element of linguistic integration. This adoption occurs either through language schools, where learning is formal, or through conversations with friends, which represent a form of informal learning. Thanks to this linguistic fluency, students can communicate with the local population, integrate into the host society, and meet their daily needs. For successful linguistic integration,

it is essential to understand the needs, difficulties, and concerns of each individual. The trainer must understand the learner's linguistic representations and situate them in their native context in order to optimize results and meet the expectations of international students.

III. ANALYSIS OF RESULTS:

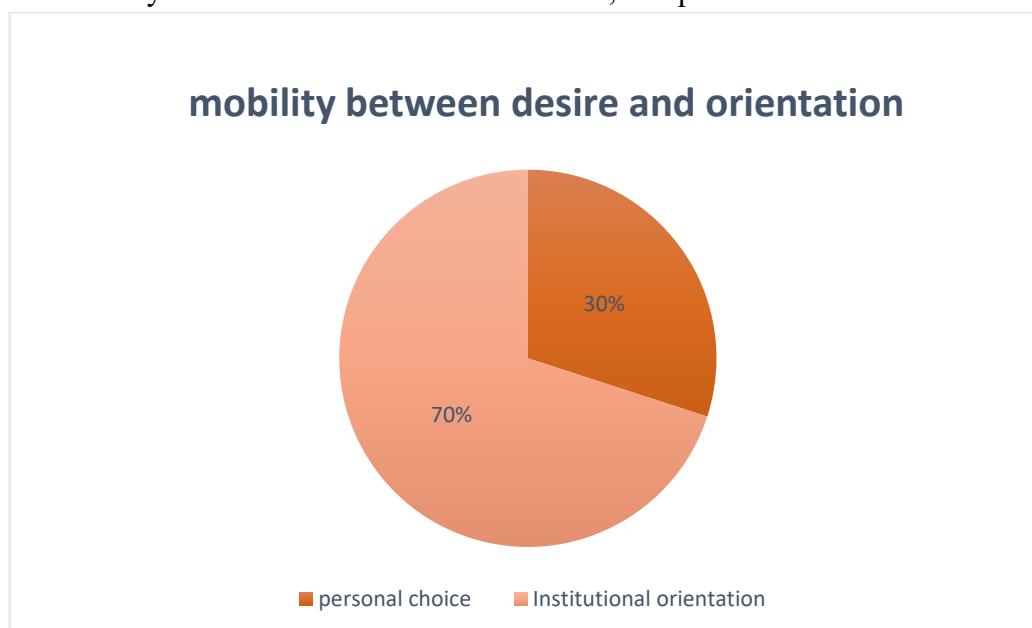
This section draws on testimonies gathered during semi-structured interviews, which will highlight their experiences of mobility.

1. Presentation of Interviewee Profiles

African students admitted to the University of Tlemcen participate in circular academic mobility, with the goal of returning to their country of origin, as is the case for the Zimbabwean student: Z⁵. S⁶: “After graduating, I plan to return to Zimbabwe to help the population.”⁷

This type of mobility contrasts with unidirectional mobility, with no desire to return to the country of origin, particularly among Tunisians in France

The mobility of this group of students varied between placement and personal choice. 30% of our informants opted for an Algerian university, specifically the University of Tlemcen, due to the quality of its teaching, the international recognition of Algerian degrees, particularly in their countries of origin, and the preconceived notion that Standard Arabic is the main language spoken in Algeria, as indicated in the section below. The remaining 70% were assigned to this host country but did not choose the University of Tlemcen. Attracted by the prospect of studying in a country that would finance their education, this placement did not deter them.



Academic mobility is not limited to simply crossing borders. Drawing on the experiences of their compatriots who have already embarked on this process, African students develop an understanding of the social and linguistic aspects of their host country even before their arrival. Fearing rejection or persecution, they ask their peers already in Tlemcen about the racism experienced by its inhabitants.

⁵ Initial of Country

⁶ Initial of name

⁷ Z.S: « Après l’obtention de mon diplôme, je compte repartir au Zimbabwe pour proposer des soins aux personnes. »

After arriving in Tlemcen, these students were confronted with the contrast between their imagined (perceived) and real (experienced) spaces. The following testimony illustrates how they found that the sociolinguistic reality of their host society differed from their expectations:

B. K: "I thought I would find common ground, since I come from a French-speaking country and I had discovered, during my research, that Algeria had been a French colony. However, I was surprised to learn that French is not the most widely spoken language there."⁸

Therefore, the academic path allows students to modify and adapt their preconceived ideas about their host country, which could constitute an initial obstacle to integration. Once this challenge is identified, these students are able to adapt, both verbally and culturally, to their host environment.

2. Linguistic Profile of International Students: Construction and Practices of Belonging:

International students enrolled at the University of Tlemcen are often bilingual, or even multilingual, both orally and in writing. Thanks to their social, educational, and family experiences, they have developed a diverse linguistic repertoire, with varying levels of proficiency (oral comprehension and expression, reading and writing) and fluency (beginner or advanced). The use of different languages varies depending on the communication context.

Our informants are multilingual and speak several official and native languages, according to the KANTAR Institute and the World Sociological Atlas.

The coexistence and simultaneous use of national languages, official languages, and dialects is typical of Africa. National languages are primarily used in education, where teachers use them to transmit information. This linguistic choice is justified by the use of these languages by members of the same family or community. Official languages, on the other hand, are mainly used in formal contexts (administrative documents, political discourse, and languages of instruction). Dialects, however, commonly serve to mark belonging to an ethnic group. Therefore, national languages and dialects constitute valuable channels of oral communication, representative of cultural diversity and exchange (Camille Roger Aboulou, 2006: 165).

According to KANTAR's Africascope 2020 census, the local language market tends to dominate the global language market in most African households. It is important to clarify here the two concepts outlined by Camille Roger Aboulou (2006: 165): the global language market concerns languages inherited from colonization, such as French and English, while the local language market refers to national languages and dialects.

⁸ B. K. "Lorsque j'ai fait mes recherches, j'ai su que l'Algérie était une colonie française, du coup je me suis dit que, comme je viens d'un pays francophone, il y a un côté commun. Mais à ma grande surprise, le français n'est pas dominant. "

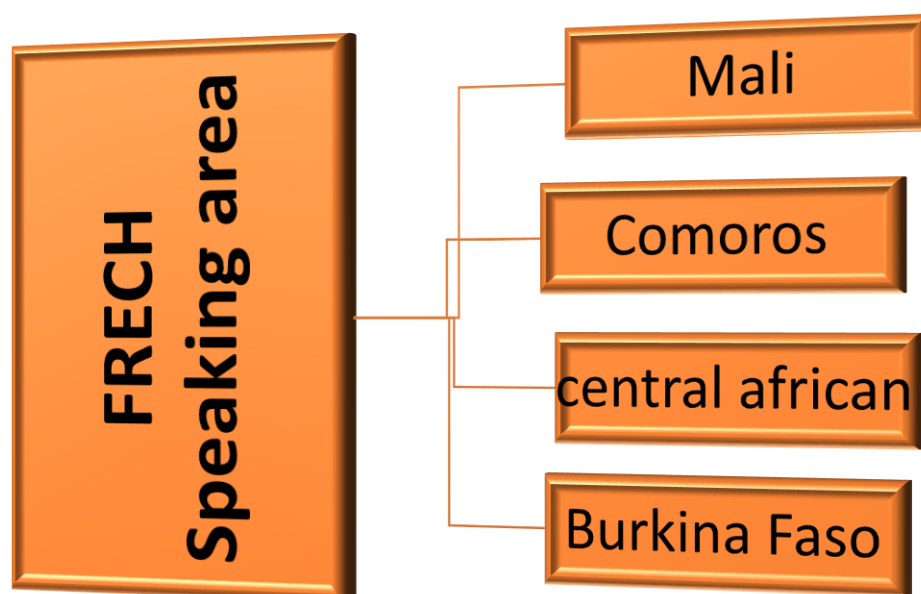


Figure 2: the Afro-Francophone space

The group of students interviewed, representing the Francophone community, expressed, on the one hand, a strong sense of linguistic identity linked to French. French is considered an official language by many and is used in education, administration, and formal interactions.

Excerpt from the testimony of a Malian student, B.: “French is the language used in administration and education.”⁹

On the other hand, some Malian female students reject this linguistic code, perceived as a vestige of colonization, despite its widespread use in education and commercial transactions in the country.

“We learned it the hard way,” said M. A¹⁰.

This linguistic diversity coexists with regional languages often recognized as national, or even official, languages in several African countries.

In Mali, French and Bambara coexist. Besides being the main dialect spoken by most of Bamako's inhabitants, Bambara is also a national language and a language used in certain official contexts. Within a framework of postcolonial harmonization and continuity, the use of Bambara has grown considerably, to the point of gradually replacing French as the primary language of administration and instruction in some schools. Furthermore, some families implement their own family language policy (FLP) by prohibiting the use of French at home in response to this trend. French is the official language of Burkina Faso and is used in legal documents, administration, and education. Several national languages coexist in the country:

- Mooré (or Mossi), the main language of the Mossi people, is widely spoken in major cities.
- Fulfulde, often called Peul, is also recognized as a national language.
- Dioula, widely used in the business sector, is another common national language.

⁹ B. « Le français, c'est la langue utilisée au niveau de l'administration et de l'éducation. »

¹⁰ M.A. « On l'a appris sous les coups des bâtons. »

Some African countries, such as Kenya and Zimbabwe, place great importance on English. In Kenya, English is used alongside Swahili, as it is the official language of this English-speaking republic. Other languages, such as Kikuyu and Kalenjin, are also spoken by various Kenyan ethnolinguistic groups.

Zimbabwe acknowledged sixteen national languages in its 2013 Constitution. While Ndebele is primarily spoken in the southwest, Shona, a member of the Bantu language family, is the most commonly spoken language in the country's central-eastern region.

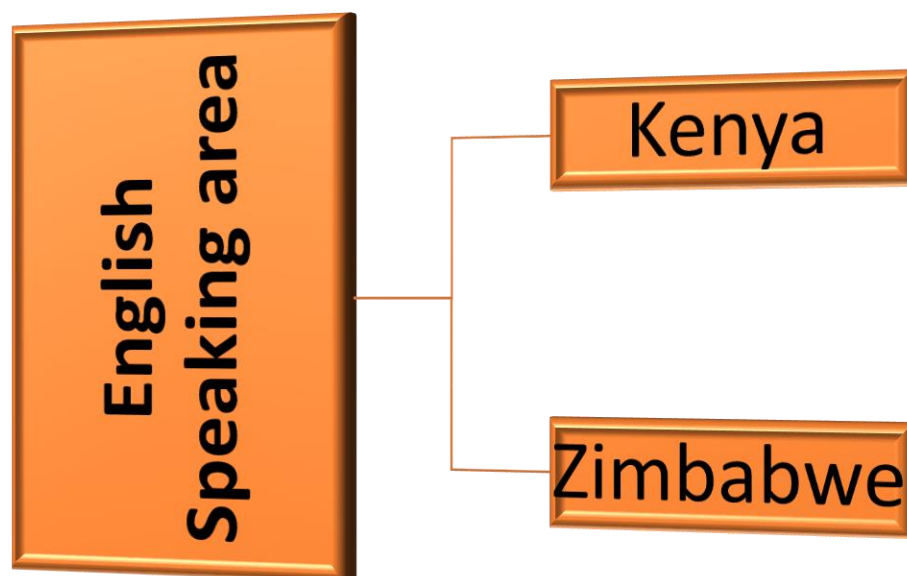


Figure 3: the Afro-anglophone space

Linguistic heterogeneity is an essential element of mobility. African students arrive in Tlemcen with a wide variety of languages. Their university studies lead them to adapt this linguistic repertoire to the different communication situations they encounter daily.

The language spoken with their compatriots, in other words their dialect, does not meet the interactive needs of Algerian communication. Thanks to their linguistic repertoire, they can move between the different linguistic communities that make up the University of Tlemcen. Therefore, it can be stated that mobility implies a redistribution of languages according to their purposes rather than a replacement, as demonstrated by the following testimony:

M. O: "Because not everyone speaks the same language, I switch languages."¹¹

3.From Territorialization to Linguistic Adaptation

The study of language choice from the perspective of linguistic positioning in relation to the interlocutor and the context of interaction has become possible through the use of a rigorous methodology. African students gradually appropriate the university environment in which they are enrolled through their language practices. Students participating in external academic mobility programs transform their host environment through various linguistic practices, thus moving from passive individuals to active social actors.

¹¹ M. O. « Je change de langue parce que tout le monde ne parle pas les mêmes langues

The way African students choose languages, even specific words, depending on the communication context to create a sense of belonging illustrates territorialization. A Christian Cameroonian student who greets people with "Salam w alikom" is one example. Since students can always use their dialects or simply say "hello," this appropriation remains flexible and dynamic.

From this perspective, language can be seen as a tool for identification and communication that helps international students forge closer ties while acquiring new linguistic skills, thus enabling them to fully integrate into university life in Tlemcen.

4.Linguistic Identity as a Vector of Belonging

According to P. Charaudeau: It is the ways of speaking specific to each community, the uses of words, the ways of reasoning, telling stories, and arguing—whether to joke, explain, persuade, or seduce—that convey culture, and not the words themselves in their morphology or syntactic rules.¹²(2001: 343)

The linguistic production of individuals reveals their identity within a context of mobility. Language and culture always maintain a close and complementary relationship: speakers can express their own identity through their accent and linguistic choices, and access the cultural world of others through the language they adopt.

Linguistic mobility is induced by spatial movement, and linguistic and identity markers are thus conveyed. Consequently, verbal exchanges reveal a culture that is reflected in the linguistic and discursive productions of our sample. Speaking, behaving, and socially integrating—as well as acting as an actor who expresses their sense of belonging—constitute the foundation for the representation of this culture. The University of Tlemcen exemplifies a multicultural context where students from diverse backgrounds foster coexistence and cultural exchange. Each student brings their own language and cultural references, creating a rich and diverse intercultural environment. International students use their linguistic skills to communicate their cultural values and integrate into the university community during their studies.

Language plays a crucial role in this process of cultural transmission. It fulfills three main functions: communicative (creating links between people), semantic (attributing meaning to information), and informative (transmitting knowledge) (V. Leitchik: 108-110).

According to Leitchik's typology, language is an essential tool for information and communication in the dissemination of culture. Individuals express, create, and affirm their cultural, social, and geographical identities through language. Thus, language becomes a tool for expressing identity and a marker of belonging.

The concept of culture encompasses the unique linguistic meanings and markers that reveal a person's social, national, linguistic, or religious affiliation. One of the most obvious indicators of this identity is accent, particularly among African migrant students.

These students oppose any alteration of their language because they consider their accent a defining characteristic that should be preserved. In fact, many of the students interviewed

¹² Ce ne sont ni les mots dans leur morphologie ni les règles de syntaxe qui sont porteurs de culture, mais les manières de parler de chaque communauté, les façons d'employer les mots, les manières de raisonner, de raconter, d'argumenter pour blaguer, pour expliquer, pour persuader, pour séduire. (2001 : 343)

opposed any change to their accent brought about by external linguistic influences, believing that it would jeopardize their distinct linguistic and cultural identity.

For example, each language possesses unique phonetic characteristics that influence the pronunciation of words; Hausa speakers will not speak French in the same way as Shikomori speakers. Therefore, accent becomes an element of information and identification that resists linguistic standardization.

Thus, linguistic identity appears as a complementary aspect of territorialization: students linguistically appropriate the new region while retaining vestiges of their original language, particularly their accent, thereby creating a territorial multiplicity.

5. Glottophobia: Analysis of Rejection Situations and Symptoms of Linguistic Discrimination

Linguistic and spatial appropriation is not always easy. One of the main causes of linguistic prejudice or rejection can be linked to how African students express themselves during their travels. These students may face rejection and linguistic ambiguity due to a particular accent, insufficient mastery of certain terms, or even dialects. The following testimony illustrates the diversity of forms that linguistic rejection can take, such as refusing to interact with someone simply because they speak a language other than Algerian Arabic or a foreign language:

RCA. M.: "Because I speak French, nobody talks to me."¹³

Misunderstandings sometimes lead to exclusion, as was the case for a Malian student whose professor told her to be quiet because he didn't understand her accent.

People whose language habits are deemed inaccurate, outdated, boring, or incomprehensible may suffer from apathy, indifference, hostility, and social marginalization, feeling rejected. Speakers who engage in this type of discrimination end up feeling superior to those whose linguistic quirks they dislike. Native speakers might think they are simply criticizing or discriminating against the language habits of others. However, international students experience rejection due to the discriminatory behaviour of some native speakers, which fosters a sense of linguistic insecurity. As a result, African students may have less contact with native speakers and more with their compatriots, defending their linguistic traditions and rejecting any new language perceived as a threat or a source of exclusion. This leads to a peripheral territoriality, a defence mechanism against rejection.

"I'm telling you, it happens even when you ask the price of things, others turn around and leave, and it shows on their faces."¹⁴ Said RCA.M

IV. Summary

The analysis of the collected testimonies reveals the close link between language practices, perceptions, academic mobility, and the appropriation of space. African students must demonstrate patience and open-mindedness during their academic travels in order to overcome obstacles and challenge their preconceived ideas about the world they are discovering. In Tlemcen, students are encouraged to act, move, speak, and actively engage in their daily

¹³ RCA : M : « Les gens refusaient de parler avec moi parce que je parle en français. ».

¹⁴ RCA. M : « Je te dis que ça arrive même en demandant le prix des choses ça se voit sur leurs visages et d'autres se retournent et partent. ».

experiences, within the framework of a mental journey that leads them from a perceived place to a lived space.

Linguistic adaptation does not imply abandoning one's linguistic identity, as the preceding analysis clearly demonstrated. Linguistic intelligence manifests itself in linguistic adaptation, that is, the ability of an African student to reconfigure and appropriate their host environment by knowing when and how to modify their accent or language to meet their communication needs. While preserving ties with their societies of origin, these linguistic practices promote the linguistic and social integration of African students.

According to this analysis, territorialization is a dynamic process resulting from language practices, social experiences, and individual mobility. The University of Tlemcen becomes a micro-society characterized by linguistic and cultural plurality thanks to the symbolic reconstruction of the pre-existing space by students, through their languages and linguistic particularities.

Conclusion:

Analysis of the corpus reveals that academic mobility is a linguistic, social, and cultural process during which African students gradually adapt to their new environment and readjust their linguistic repertoires. The results demonstrate that the university environment is a lived space, created and reorganized by the various linguistic communities that appropriate it, and not simply a physical or material object.

In this context, African students appropriate the linguistic identity of their host city while adapting to new linguistic practices and preserving their original linguistic repertoires in order to maintain their identity.

Thus, our initial hypotheses are validated: while learning a new linguistic repertoire promotes integration and encourages adaptation to and appropriation of the host environment, perceived representations are modified and evolve according to this new environment and its social components.

Peripheral territoriality manifests itself in various ways: sometimes through the rejection of all foreign languages and the preservation of mother tongues, sometimes through the acquisition of a minimal vocabulary enabling daily communication. Territorialization is therefore a dynamic and continuous process of choice between adaptation and preservation of heritage languages, rather than a definitive adaptation to a particular linguistic repertoire.

Consequently, an academic exchange student is much more than a simple language user; they actively participate in the creation of a multilingual environment, enriched by the diversity of identities, languages, and cultures.

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