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**The Current Status of Modern Standard Arabic in the Algerian  
Speech Repertoire: In between the Reality of Degeneration and  
Ambition of Revitalization**

**(The Case of MA Students and Arabic Language Teachers in the Faculty of Letters at  
Ibn Kahldoun University of Tiaret**

A Dissertation submitted in Partial Fulfilment of the Requirement for the  
Degree of M.A in Linguistics

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah**

**The Entirely Merciful, the Especially Merciful**

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾ سورة الزخرف الآية 02

**« Indeed, we have made it an Arabic Quran that you might understand »**

**El- Zuhref (02)**

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ سورة الحجر الآية 09

**« Indeed, it is we who sent down the message [I.e., the Quran], and indeed, we will be its guardian” El-Hidjir (09)**

صدق الله العظيم

**God almighty has spoken the truth**

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## **Dedication**

To:

All those who are proud of the Modern Standard Arabic

In the memory of my grandfathers and my sister Ikram

One of the greatest gifts I ever got from Allah; I call them Mom and Dad

Thanks Mom, Thanks Dad

I am who I am today because of all of your efforts, support, guidance, prayers, and the sacrifices you have made. I appreciate all what you are doing for me.

For never giving up on me even when I made it hard for you. Without you I do not know what I d' do, but with you I know there is no thing I cannot do.

The words "I love you "seems too few to express the love I have for you.

My Sisters: Hissina, Intissar, My Brothers: Said, Mohamed Shihab  
ddine My Uncle: Mohamed.

All kind and respectable HAMEURLAINE and BOUSSAFI Family and my  
generous relatives

My dearest friend: Sabah DIAF

I have no words to acknowledge your help

Thanks for your support, guidance, and your trust on me.

Thanks for being not only a friend, but also an amazing sister.

All My best friends: Mahdjouba, Rabiaa and Saida Thanks for being such  
wonderful Friends

Thank you so much for everyone who has given me much kind of supports  
through the process

***Amina HAMEURLAINE***

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## **List of Abbreviations and Acronyms Used in the Dissertation**

**CA:** Classical Arabic

**MSA:** Modern Standard Arabic

**ADA:** Algerian Dialectal Arabic

**Ber:** Berber

**Eng:** English

**Fr:** French

## Abstract

Many intensive studies have been conducted to investigate language planning and language policy from different perspectives in Algeria, particularly the Arabization Policy. Herein, the present research tried to investigate the current status of Modern Standard Arabic in the view points of both MA students in the faculty of letters and languages and Arabic language teachers in the Department of Arabic at Ibn Khaldoun University of Tiaret in terms of usage and language attitudes. Above and beyond, this study paid more attention to underline the major reasons behind the lack of awareness of Modern Standard Arabic Revitalization. To confirm our research hypotheses and answer our research questions, the study adopted two research methods; students' questionnaire that was administered to one hundred (100) randomly chosen respondents and teachers' interview that was addressed to six (06) informants who have been selected randomly at Ibn Kaldoun university of Tiaret. In fact, the obtained results reveal that Modern Standard Arabic needs its speakers' attention and their awareness about its real current national and official status. Therefore, it's high time the decision makers managed a well-grounded language planning and well-intentioned language policy to revitalize MSA within the Algerian speech repertoire.

**Key Words:** Arabization Policy, Modern Standard Arabic, Language Attitudes, Language Planning, Language Policy, Language Revitalization

## ملخص

### (Abstract in Arabic)

اعتمدت الجزائر الكثير من الدراسات والابحاث ذات أهمية حول التخطيطات والسياسات اللغوية بمختلف النواحي حيث أن سياسة التعريب تعتبر من أهم وأبرز تلك السياسات. الغرض من هذه الدراسة هو الكشف عن واقع اللغة العربية الفصحى وذلك من خلال معرفة وجهة النظر والموقف من استعمالها لدى كل من طلبة الماجستير لكلية الاداب واللغات الاجنبية بالاضافة الى دكاترة اللغة العربية (قسم الادب العربي لجامعة ابن خلدون بتيارت). علاوة على ذلك، هذه الدراسة اعطت اهتماما كثيرا لتبين أبرز الأسباب وراء نقص الاهتمام والوعي بضرورة إحياء اللغة العربية. لنتحقق من صحة كل من فرضيات واشكالية هذه الدراسة، تبنت هذه الأخيرة منهجين بحثيين ، الاستبيان الموزع عشوائيا إلى مئة 100 مجيب ومقابلة شفوية مع ستة 06 دكاترة اللغة العربية لدى جامعة ابن خلدون -تيارت- فعلا، أكدت النتائج المتحصل عليها من خلال بحثنا أن العربية الفصحى تفتقر مستعملاتها وحتى اهتمامهم بها بحيث أن هناك تهاون وعدم ادراك مكانة العربية الفصحى كلغة وطنية ورسمية. إذن، آن الأوان على السياسيين اللغويين إقامة وتنظيم تخطيط لغوي وسياسة لغوية متمكنة وناجحة بهدف إحياء العربية الفصحى ضمن الذخيرة اللغوية الجزائرية.

**الكلمات المفتاحية:** سياسة التعريب، العربية الفصحى، موقف اللغة، التخطيط اللغوي والسياسة

اللغوية، إحياء اللغة

### General Introduction

It is worth mentioning that language plays a very integral role in various spheres. In other words, language represents identity, culture, attitudes, religion, customs, etc. of a given society. Furthermore, it reflects the power of that society. Thus, many important areas are interested in studying either language itself or all that is related to it including; linguistics, sociolinguistics, sociology, anthropology, psycholinguistics, etc. Accordingly, many intensive studies have been conducted to investigate language over time. Herein, we are interested in examining one of the most important subfield of linguistics namely; language planning and language policy due to its fundamental role in solving language problems in different societies.

As far as the Algerian context is concerned, language planning and language policy in Algeria are characterized as complex phenomena because of many reasons. Since the late seventh and early eight century, Algeria has adopted the Arabic language, instead of Berber, to be its national and official language; however, from post colonialism till now that language has faced many problems. Therefore, it has struggled to preserve its status either inside or outside the country. Since the wake of independence, the Algerian decision makers and/or leaders have adopted one of the most significant linguistic policies called the '*Arabization Policy*' to restore their speakers' Arab-Muslim identity in an attempt to revitalize the status of Modern Standard Arabic.

In view of the above states of affairs, the present research endeavoured to investigate the current status of Modern Standard Arabic within Algerian speech repertoire in general with a particular reference to the attitudes of MA students and Arabic language teachers at Ibn Khaldoun University of Tiaret towards MSA. To begin with, there was a thorough investigation about whether the Arabization processes have achieved their goals or not. In addition to that, our research tried to underline the major reasons behind the weaknesses of those policies.

To state the aforesaid idea in other terms, it is of a paramount importance to mention that language planning in Algeria has been investigated from different angles by many linguists. Besides, it has been observed through our deep observation to students as well as teachers' attitudes towards MSA that unfortunately the large majority of both of them have highly negative attitudes towards that language. Such pessimistic standpoints resulted from the proclaimed failure of MSA to coin technical words and/or scientific terminologies by itself.

We have noticed that when university students meet together and discuss their subject of study, they underestimate those who have chosen Arabic as their field of study. However, they get surprised and show off when someone of them says that any foreign language is his/her speciality. Another thing that fuels my motivation to undertake the present topic is that there are some TV channels tendencies to install foreign languages learning on children like 'SpaceToon' and 'Toyor Eldjana' through broadcasting their programmes in English, French and even Turkish languages. Furthermore, it has been observed that Algerian dialectal Arabic as a lower language variety is more practical by Algerians in all contexts being formal or informal ones rather than Modern Standard Arabic. In other words, the role of MSA as an official and national language is absent in our society.

For the sake of analysing the aforementioned facts, our study attempted to attain the following objectives:

1. To know whether MA students and Arabic language teachers in the faculty of letters and languages at Ibn Khaldoun University use Modern Standard Arabic in their speech or not with different co-participants in various contexts?
2. To identify MA students and Arabic language teachers' attitudes towards MSA, French, and the '*Arabization Policy*' and the other linguistic phenomenon namely; Bilingualism and Multilingualism.
3. To know whether Modern Standard Arabic Revitalization would be effective or not within the Algerian context?

Above and beyond, the research work is divided into three basic chapters in which the first chapter overviews the story and history of language planning and language policies in sociolinguistics in general with a particular reference to the Algerian context. Besides, a brief glance around language revitalization had given the main concern at the end of it. However, the second chapter portrayed ,in its first part, the pre and post-colonial linguistic profile of Algeria in which it referred to the language varieties used in Algeria including; MSA, ADA, Ber, Fr, etc. In addition to that, it described the co-existence of those language varieties within the Algerian speech repertoire. Besides, it identified the major reasons behind the failure of MSA revitalization. Moreover, in its second part, there was a reference to Tiaret Speech Community and the faculty of letters and languages at Ibn Khaldoun University of Tiaret where the research took place. The third chapter is devoted to the discussion and analysis of the gathered data from both students' questionnaire and teachers' interview.

## General Introduction

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As a matter of fact, this research had been undertaken as an attempt to describe the stances on both Modern Standard Arabic and the French language. Therefore, five main related research questions have been raised as follows:

1. How far do university teachers and students use MSA in their speech?
2. To what extent are they influenced by the French language?
3. What are the reasons behind the failure of the ‘*Arabisation Policy*’?
4. Is there Modern Standard Arabic Revitalization and to what extent is it effective?
5. What should be done by both the Algerian decision makers and speakers to revitalise MSA?

In order to answer the above stated research questions; we have set the following hypotheses:

1. It has been predicted that there is a lack of using MSA by both teachers and students at our university.
2. It has been anticipated that French has a great impact on both students and their teachers in the sense that they have extremely positive attitudes towards that language and even the other foreign languages like English.
3. It is believed that there is a lack of awareness of the status of Modern Standard Arabic.
4. It is assumed that speakers are careless about MSA revitalisation within the Algerian speech repertoire.

The present research work has set of limitations. First and foremost, it is a matter of time-poor that hinder somehow to ensure the validity of our results. In fact, we wish our investigation would be in extra time with a large population of both students and teachers to better tackle such topic. In addition, since our investigation is nearly based on Arabic sources and references; we had faced some difficulties in translation. Last but not least, what worsened the pace of our study is not that the unexpected extremely long spring holidays when both teachers and students were forced to leave university in which we could distribute our questionnaire nor did our interviews till they came back after nearly two months.

In order to check whether these results are true even for a large population, we are going to leave that open for further investigation and debate in future research.

# Chapter One

## Features of the Sociolinguistic Situation in Algeria

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## 1.1. Introduction

This chapter is divided into three sections. The first section will present a brief historical background of languages in Algeria. The second one is restricted to investigate the current status of language varieties in Algeria including; CA, MSA, ADA, Berber and its varieties. Moreover, it will describe the co- existence of MSA with foreign languages. However, the third section reveals some challenges of revitalizing and/or reviving MSA within the Algeria speech repertoire.

## 1.2. The Sociolinguistic Situation in Algeria

Commonly, as a result of many invasions; Algeria has known a very complex situation namely in terms of its linguistic diversity. Those conquests including; the Phoenician, Roman, Vandal and Byzantine, Arabs, Turkish, Spanish, and French resulted in the exchange and/or coexistence of different languages, cultures, identities, and even religions. Herein, we will focus on the Arab, Turkish, Spanish, and French occupation.

### 1.2.1. The Arab Conquest

It is commonly acknowledged that the most important historical period in Algeria is the Arab conquest in the sense that the main goal of such invasion is the expansion of Islam as a religion and Arabic as a language. According to Mostari (2005) “*Algeria was conquered by Arabs in the late 7<sup>th</sup> century and early 8<sup>th</sup> century (642AD).*”(p.39).She has also stated that “*after the Arab conquest, Islam obviously implemented with Muslim theocratic law and political institutions.*” It seems that most North African countries including Algeria have been influenced by Islamic rules. Since the Arabic language i.e. CA is the religious language of Islam; the Arabs did all their best to spread and promote the use of that language among different areas. In this respect, Mostari has asserted that “*the Arabization of north Africa took about 13 centuries during which many Berbers tribes became Arabized ...*”(ibid). During that time onwards, Berbers have made many attempts to preserve their own language and cultural identity. In fact, the coming of Arab has been recognized as a religious peaceful kind of invasion.

### 1.2.2. The Spanish and Turkish Invasions

Algeria has also witnessed another complex linguistic situation simply for the reason that it was the centre of both the Spanish and Turkish invasions. As a result; Algeria became an Ottoman Empire province under Kheireddine (Barbarossa). In this respect, Moussadek (2013) has stated that “*the Ottomans (1554-1830) captured Algiers and established it as the centre of the Ottoman Empire ...*” So, Turkish became the spoken language at that time.



Moreover, she has also declared that *“the Spanish (1504-1792) constructed outposts and collected tributes especially in the west and on the coastal areas ...”* (ibid). In other words, both the Spanish and Turkish invasions have influenced the Algerian speech repertoire in the sense that many Algerians have borrowed or code mixed many words from those languages such as the omnipresent words “Semana”<sup>1</sup> and “Zawalli”<sup>2</sup> respectively.

### 1.2.3. The French Occupation

The French occupation is characterized as the final conquest that Algeria had witnessed. In other words, Algeria was under the French colonialism for 132 years, from 1830 till 1962. Such invasion was mainly interested to eradicate the Arab-Muslim identity of Algerians through the abolishment of the Koranic Classical Arabic language in favour of the French language that was recognised as the official language and also a language of instruction, administration, mass media, and government. One might deduce that French invasion was mainly based on the language destruction then its religion, culture, and identity. Herein, Mostari, (2005) has stated that *“starting from 1830, France colonized Algeria and imposed its socio- economic and linguistic control upon the speech community. Hence, the French became the official language and classical Arabic was the language of academies both in traditional and religious schools.”* In fact, the French invasion has great impacts on the linguistic and cultural spheres within the Algerian society as well as such kind of conquest has been recognized as an invasion through schools in the sense that the French is still used as the language of instruction especially at universities, hospitals and banks. Mostari has also asserted that *“during the period (1830-1962) education was oriented towards Fr and spending on, the study of CA declined drastically. Fr was considered as the language of instruction, a modern language with a great future unlike CA which was the reflection of illiteracy and ignorance.”* One may assume that France was mainly interested in achieving its central goal i.e. the replacement of Classical Arabic by French to be used as the national and official language in Algeria as well as to be the dominant language. In the same vain, the Duke of Rovigo has postulated that *“the most effective way to dominate this country is to spread our language in it”*. (as cited in Medjdoub, 2010p.41).

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<sup>1</sup> "Semana " means Weak, أسبوع

<sup>2</sup> "Zawali " means someone who is poor, فقير

### 1.3. The Original Language Varieties in Algeria

Arabic language is characterized as the language of the Arab world by which it is adopted to be the official language of many countries including Algeria. Herein, we will portray a brief overview of three main forms of Arabic language (Classical Arabic, Modern Standard Arabic, and Algerian Dialectal Arabic) in terms of status, uses, and functions. Above and beyond, a focus will be on the other most important co-existed language varieties with Modern Standard Arabic such as: Berber and its varieties, French, English, Spanish, etc. Furthermore, the present dissertation is mainly interested in describing the major reasons behind Modern Standard Arabic revitalization. Thus, we will attempt to give clarifications of the current status of Modern Standard Arabic.

#### 1.3.1. Classical Arabic

Classical Arabic is considered as the first form of Arabic language. It has been recognized as one of the most important languages over the world because of its immense vocabulary words and great history. Classical Arabic reflects the Arabs' identity, culture, tradition, beliefs, and civilization. Moreover, amongst the most substantial roles which Classical Arabic plays is that the frozen religious language that is to say Classical Arabic is the language of Islam.

It is included in many ritual acts such as: worshiping and preaching. According to Ennaji (2005) Classical Arabic is "*a sign of erudition and Arabic scholarship, it is commonly used by religious scholars to debate Islamic topics or to undertake Islamic studies.*"(p.52). for this reason, one may proclaim that Classical Arabic is an integral part of Islamic beliefs.

In the same vein, Ayatullah (1949) has said that "*without Arabic, Islam would be only imperfectly intelligible.*"(p.242). Likewise, it is important to mention that Classical Arabic is the sophisticated standard language that had made the ancient Arabic literature and poetry more prestigious. Such claim has been asserted by Ennaji (2005) as "*it is a prestigious high variety and the vehicle of a large body of classical literature, classical poetry, and grammar books which reflect ancient periods of glory in the history of Arabs and Muslims.*"(p.50).

However, the fact is that CA has no native speakers as well as it is not considered as a mother tongue, and it may be because of its highly codification. Such fact results in simplifying that language to fit the modern life namely MSA. On the contrary, CA has become known as a dead language in the sense that is preserved only in Quran, and it is no longer used in everyday life.

### 1.3.2 Modern Standard Arabic

Modern Standard Arabic is also characterized as a second variety of Arabic language by which it represents the modern form of Classical Arabic. In other terms, because of the highly codification of Classical Arabic to be used either to communicate or to learn; Modern Standard Arabic is a simplified form derived from it to fit the requirements of the modern life. In this respect, Ennaji (2005) has also stated that “*standard Arabic is historically related to classical Arabic in the sense that it is simplified form of it ...*” (p.53).

In addition, Modern Standard Arabic is also regarded as a prestigious and standardized language to the extent that it has become both the national and official language of all the Arab countries as well as it is used in different academic and formal settings: like education, media, etc. Ennaji (2005) has said that “*standard Arabic is widely used in the media and education to the extent that it has become less archaic than classical Arabic and accessible to the majority of schooled people.*”(p.54). It is worth mentioning that such kind of Arabic language has played a significant role in simplifying communication between people. Herein, Kerma (2018) has claimed that MSA “*... is a literary form derived from it to meet social and linguistic needs.*”(p.135).

As far as the Algerian context is concerned, MSA has been adopted to be its national and official language as well as the language of education, administration, government, media, etc. In fact, Modern Standard Arabic has been recognized for the time being as the highest language variety. It is important to mention that the main goal of simplifying Classical Arabic is for easy communication and to serve modern life.

However, Modern Standard Arabic has faced many criticisms in the sense that it is not regarded as the language of modernism. Moreover, the use of MSA is extensively influenced by foreign languages especially in terms of speakers’ attitudes and also the impact of language contact. In other words, many Algerian linguists have investigated the current status of Modern Standard Arabic at the level of usage by which it has begun to lose its position in many academic settings where French and the Algerian Dialectal Arabic have become the dominant language varieties to be used in both formal and informal contexts. On the one hand, the majority of Algerians tend to use the low variety ADA in many official settings such as: administration, media, education, university, etc. instead of the high variety MSA. On the other hand, the use of the French language has become more practical than Modern standard Arabic especially at universities, banks, insurance, hospitals, etc.

Furthermore, MSA has also turned out to be an integral part of the most important policies which Algeria has adopted after its independence namely the Arabization. Such policy has been described as follow:

قال فضيل(2015): إنما الأمر الذي تعنيه المطالبة بالتعريب هو أن تستعيد اللغة العربية مكانتها الطبيعية,و أن يرسم التعامل بها في مختلف ميادين الحياة اليومية , وان تمكن من ممارسة الوظائف الحية التي تمارسها كل اللغات الرسمية في العالم في أوطانها، وأن لا تأخذ اللغة الأجنبية - مهما كانت - مكانا لا حق لها فيه، بحيث تصبح السيدة و المهيمنة في جميع المجالات- هذا هو الأمر المفروض (ص76)

[ Foudil (2015) has said that *the issue that ask to Arabization is to give the Arabic language its natural place, we must officialise its use and to be practiced in all our different daily life's domains so as not to give chance to a foreign language to take its place in which the Arabic language will become the leader and the most dominated in all fields this is what need.* (p.76) (Our translation)]

Accordingly, one may deduce that till now the goal of that process is not regarded as a complete achievement in the sense that the majority of Algerians do not use MSA in their social communication. In fact, MSA is rarely used in which it is not considered as the mother tongue of the Algerians. According to Foudil (2015):

إننا حققنا نتائج هامة في ميدان تعريب التعليم، ولكننا لم نحقق نفس النتائج في ميدان تعريب التلاميذ وتعريب المعلمين فضلا عن تعريب المواطنين أي أننا عربنا التعليم ولكننا لم نعرب التلاميذ والمعلمين والخييط الثقافي الذي نتعامل معه، ولمعالجة هذا الإشكال يجب إن يكون لمناهج تعليم اللغة العربية دور كبير في تعزيز الانتماء الروحي والثقافي...ص63-64

[*We have achieved great accomplishments in the Arabisation of Education but we failed to do so with students along with teachers and even citizens that is we have Arabised Education but not students, teachers and the cultural background we are and/or deal with. Thus, to solve this problem, the biggest role must be given to the different curricula of teaching Arabic in order to reinforce the spiritual and cultural belonging.* (pp.63-64) (Our translation)] .

Moreover, it is worth mentioning that the current status of Modern Standard Arabic has been investigated from different perspectives by many Algerian experts. In this respect, Mili (2007) has listed many facts about the status of MSA in which he asserted that “*the current status of Modern standard Arabic is on the brink of oblivion, irrelevance, and extinction...Arabic has evolved very little since fifteenth century*”. (pp.36-37). These facts are used to describe the current status of Modern Standard Arabic in which we have focused on the most significant points that serve our present study. As for the role of Modern Standard Arabic within technological progress; Mili (2007) has said that “*Arabic has not kept up pace with recent technological/ societal evolution*” (ibid).

Likewise, Mili (2007) has stated that “*Arab scientists and engineers are working in other languages (both within and outside Arab countries)... and contributing to the legacy and tradition of other languages...*”. (p.38)

In the same line of work, it has been stressed that MSA maintenance or even revitalization is based on users themselves in which Mili (2007) has stated that “*we are the last generation that has an opportunity to save it*”. Moreover, Mili has found that the way we are dealing with our language is different from the other nations like the English do. In other words, language is considered as a means of innovation i.e. it is not just as a means for communication. In the same line of thought, Haugen quoted in pride and Holmes that “*every self-respecting nation has to have a language. Not just a medium of communication a ‘vernacular’ or a ‘dialect’ but a fully developed language*”. (as cited in Kerma, 2018,p.). One can say that language maintenance and development depend on both its vitality in terms of usage and attitudes towards it.

In fact, from linguistic and sociolinguistic point of view; Modern Standard Arabic has faced several problems to be developed or even revitalized in the sense that those problems resulted from language itself and the users’ attitudes of that language.

### **1.3.3. Algerian Dialectal Arabic**

Generally, there are many varieties or dialects used in the Arab world in which those dialects have played important roles in defining ones’ background such as Moroccan, Tunisian, Syrian, Egyptian, and Algerian Dialectal Arabic. The latter is regarded as the mother tongue of most of the Algerians who have always used it in their social life. In this respect, Kerma (2018) has stated that “*Algerian Arabic is the mother tongue of the vast majority of the Algerian people; It refers to the variety that Algerians use in oral situations and all interpersonal interactions*” (p.136).

In point of fact, Algerian dialectal Arabic has not been recognized as neither a codified nor standardized variety of Arabic because it has been affected by many foreign languages resulted from colonization. It is important to mention that there are variations between the Algerian Dialects in the sense that someone from the east cannot understand someone from the west. To illustrate, Fezzioui (2012) has stated that:

*Variation doesn't occur only between SA and AA, but between the Algerian dialects too, one aspect appears in the use of many lexical items which varies from one region to another, and sometimes even between villages, the degree of mutual intelligibility differs from one region to another, the dialect of Adrar is not understood by those who live in Algiers ... (p.36).*

Since our focus is mainly on the status of Modern Standard Arabic within Algerian society; one may claim that the implementation of it as the Algerians' only language of daily communication as well as their mother tongue would ensure the mutual intelligibility among the various dialects and also help to recover its powerful position within Algerian society. As a matter of fact, the majority of Algerians have tended to use the Algerian Dialectal Arabic rather than MSA not only in informal settings but also in the academic and official contexts such as: education, media, administration, radio and television programs, art, theatre, university, etc.

Undoubtedly, the use of Algerian Dialectal Arabic, which represents the low variety, is extensively increased more than before. The great impact of Algerian Dialectal Arabic can be seen when such kind of low variety has influenced the nature, status, and even the substantial role of the official, standardized, and the highest language variety that Modern Standard Arabic plays.

Nowadays, the overuse of Algerian Dialectal Arabic instead of Modern Standard Arabic has been perceived in some foreign films in which many Turkish series are interpreted in (ADA). As it is the case of Echorouk TV channel. In other words, ADA is extensively used by speakers in many official circumstances.

#### **1.3.4. Berber**

Berber as a language is regarded as a basic component in North Africa in general and Algeria in specific since it is characterized as the indigenous language variety of Algerian inhabitants. In this vein, Ennaji (2005) has asserted that "*Berber is the mother tongue of the first inhabitants of north Africa...*" (p.72). He has also described such language variety as a

non-standardized in the sense that it does not have dictionaries or grammatical rules. Thus, he (2005) has said that “*Berber is neither codified nor standardized; however it is a living language oral literature, poetry and songs.*” (p.74). In fact, since its recognition as being an official language in the fourth amendment of the Algerian constitution in 2017, a national commission has been assigned to codify and/or standardise Berber.

Although it has been asserted by Bouamrane (1986) that Tamazight is the true name of Berber, the former concept is used only for political intentions to exclude the other varieties of the latter including; “Tamahaq”, “Chelha”; “Chawia”; “Chenuoa”; and the “Mzabites” (p.27). Such varieties are spoken by many Algerians in several areas.

In fact, Berber is regarded as another hindrance in front of the ‘*Arabization Process*’. According to Benrabah (2007) “*opposition to Algeria’s language policy first came from the Berber-speaking minority, the Kabylis ...*” (p.233).

In other words, the main aim of Berbers is to preserve their own identity and culture and this it can be reached through giving the Berber language its right to be used as a national and official language of Algeria. Here in, Mostari (2005) has stated that “*Berbers’ aim claims are to preserve their customs; to cherish their heritage and to promote their language Berber with its various varieties. They also ask to strengthen their thousand year old identity and to prevent its dissolution and eradication*” (p.47).

Today, Berber, mainly Tamazight, has become the second official and national language of Algeria by which it is used in several formal settings like in some schools, universities, in some of the regions where Berbers reside and media. Such claim has been emphasized by Mostari as “*for the time being, Berber is taught in some primary and secondary schools such as in Bejaia and Tiziouzou. Moreover, the Algerian Television is broadcasting a daily edition in one of the main Berber dialects...*” (p.48).

So far, one can notice that it has become a complex and hard situation for Modern Standard Arabic revitalization within such linguistic conflict.

#### 1.4. The Co- existence between MSA and Foreign Languages

If truth be told, amongst the major reasons for impeding Modern Standard Arabic revitalization in Algeria is language contact situation in which many foreign languages have been co-existed with Modern Standard Arabic within the Algerian speech repertoire. Therefore, in this section, we have attempted to give an overview about the co-existence of foreign languages within the Algerian societies and also the impact of such phenomenon on the speech of the Algerians.

To begin with, both the French and English languages are taught at the level of primary/ secondary schools and universities as being the first and second foreign language respectively in Algeria.

Moreover, it seems that there are also other foreign languages that are taught in our universities as subject matters including; Spanish, German, Turkish, Russian, Italian, Chinese, etc. All of those languages are taught at the level of university as well as the use of such languages has developed in several contexts such as social media, internet, mobiles, laptop, etc. Undeniably, one can notice that the majority of Algerians are influenced by such foreign languages in which students are excited about learning them for different purposes.

As far as our context is concerned, we have attempted to check the number of English students at Ibn Khaldoun University by which it has been discovered that since 2012 up to 2019; the number of those students has increased a lot. The following table represents the total number of BA (licence) students of each year.

<b>The academic year</b>	<b>The total number of students</b>
2012 to 2013	156
2013 to 2014	206
2014 to 2015	283
2015 to 2016	547
2016 to 2017	758
2017 to 2018	1130
2018 to 2019	1196

#### 2.1 BA English Language Students at Ibn Khaldoun University since 2012(The English Department of Tiaret)



Strangely enough, either educated or illiterate people in Algeria are influenced by foreign languages to the extent that they have used them consciously or unconsciously everywhere. Such claim can be perceived when speakers have mixed different languages like; English, Spanish, French, etc. in their daily conversations.

The excessive use of those foreign languages especially the French and English languages even in the daily life of many speakers in the Algerian speech repertoire has been justified by Azzedine (2007) as follow:

التعريب هو عملية استراتيجية لتحديد الهوية، وهي عملية نواجه بها العولمة. فما معنى العولمة؟ في الحقيقة العولمة معناها الأمركة والأمركة معناها انتشار اللغة الإنجليزية وثقافتها، عاداتها، تقاليدها من مأكولات، لباس، غناء، موسيقى وإلى السينما ... إذا كان لهم الحق ليفرضوا علينا الأمركة، فنحن على الأقل لنا الحق في الحفاظ على على شخصيتنا ... (ص317)

[ Arabazation is a strategic process to identify identity; it is a process that we can face globalization with, what is globalization? In fact, it is to Americanize any things, it is the spread of English language and its culture, behaviour, traditions like; food, dress, music and cinema, etc. If they had the right to impose on us their Americanism, we would have at least the right to preserve our identity ...]. (p.317)(Our translation]

In the same line of thought, Foudil (2015) has stated that:

إن انتشار اللغة الفرنسية بهذا الشكل أعطاهما صفة قربتها من اللغة الوطنية بحيث جعلت الناس لا يعاملونها على أنها لغة أجنبية، وهذا الوضع أثر كثيرا في تفكير الشباب وفي قدراتهم اللغوية... (ص16-17)

[The spread of French that way gives it a real kinship with our national language in which people have not dealt with as a foreign language. Such situation has influenced 'positively' on our youths' ways of thinking and in their linguistic practices. (Our translation) ].

To sum up, it is obviously perceived that all the coexisted varieties in Algeria have been challenging tasks for Modern standard Arabic revitalization.

## 1.5. Challenges of Modern Standard Arabic Revitalization

In fact, the present topic has been investigated from different angles where various trials have also been anticipated. Here in, we have attempted to portray the current and foremost challenges for Modern Standard Arabic revitalization.

### 1.5.1. Public Perceptions towards MSA and Foreign Languages

Today, it is important to mention that language attitude has an integral role in the field of language revitalization in the sense that the more language attitude is positive; the more that language would be the dominant one within a given society.

As far as the Algerian context is concerned, one can notice that the national and official language needs a great deal and enough efforts to be revitalized mainly because of peoples' attitudes towards Modern standard Arabic in which the majority of the Algerian peoples do not have the positive attitude towards MSA. In other words, they think that MSA is not the suitable language for their daily communication and feel ashamed of using it in the sense that it is a complex language as well as they see it as only the language of Koran.

As a matter of fact, Modern Standard Arabic does not represent the mother tongue of the Algerian society; that is why they do not have any kind of motivation to use it to communicate. Such claim has been asserted by Foudil (2015) that:

إن اهتمامنا قد تركز كثيرا حول التعريب الجزئي كما يسميه الشيخ الإبراهيمي، " أي  
تعريب اللسان"، ... ولكننا قصرنا بعض الشيء في التعريب الكلي أي تعريب الفكر  
والسلوك والوجدان...

[*our focus is cantered a lot on a partial Arabization as El Ibrahimis called "Tongue Arabization" , ...and we used to neglect, somehow, the total Arabization which is the Arabization of thought, attitude , and...*

(Our translation) ]

Amazingly, it is claimed that most Algerians are excited to use foreign languages instead of their own language, as it is the case of the French language. In this respect, It has been clearly stated by Foudil (2015) that:

إنه هناك من يعتبر المطالبة بتعميم التعريب في كل دواليب الدولة هو نوع من الانغلاق على  
الذات، لأنهم يتصورون أن اللغة الفرنسية هي الأداة الوحيدة المؤهلة لاكتساب العلم... (ص77)

[ *(There are who consider the demand for generalising Arabization within all the governments' fields is a kind of self-closure because*

*they believe that French is the unique tool that is qualified to acquire and/or obtain scientific knowledge (Our translation) ]*

Currently, most of the Algerians have positive attitudes towards foreign languages especially the international language “English” as well as they tend to acquire or to master those languages through different means. It seems that they are interested in using foreign languages at the expense of their national language MSA. The omnipresent circumstances have been described by Foudil (2015) as follow:

المعركة التي نتبع وقائعها ليست معركة بين وطنيين وأجانب، إنما هي معركة مع الذات تواجه فيها البلاد أوضاعها... فالصدام... صدام قائم بين الداعمين للوضع اللغوي الموروث... وبين الرافضين لهذا الوضع... (ص17/16)

*[The incidents of the battle that we witness its steps is not between nationalists and foreigners, but it is a self-conflict that the nation is confronted with its linguistic problem ... the conflict ... is a conflict is between the supporters and opponents of the inherited linguistic situation. (Our translation) ]*

When all's said and done, one may claim that foreign languages are more practical within Algeria rather than its national and official language MSA as well as such assertion will be confirmed in the next chapter.

### **1.5.2. The Lack of Awareness of Modern Standard Arabic Revitalization**

In fact, it seems that Modern Standard Arabic revitalization depends on its users, their attitudes, and the authoritative demand for developing the *Arabization Process*. The latter has a great impact on the status of MSA in which Foudil has described the Mutual relationship between Modern Standard Arabic language and the *Arabization Process* as follow:

الحديث عن اللغة وعن التعريب هو حديث عن الذات وعن الشخصية وعن الثقافة وعن المضمون الحضاري الموجه لبناء الانسان في مجتمعا... (ص 49)

*[The talk about a language and Arabization is the talk about self and character, culture and civic content that are directed to build the human being in our societies. (Our translation) ]*

If truth be told, most of the Algerians lack motivation towards Modern Standard Arabic revitalization due to their negative attitudes towards using Modern Standard Arabic in their social life. In addition to that, being exposed to globalization has become one of the most essential preoccupations of the majority of Algerians. In this regard, Belaid (2008) has stated that:

أقصد هنا مقام اللغة العربية في مجتمعاتنا، فهل حصل وعي بضرورة غرس الحب في  
الفصحى، وحب الأدب العربي، باعتباره مدونة العرب... (ص154)

[ I mean here, the status of Arabic language in our societies, is there awareness of the necessity for seeding the adoration of MSA and affectionate its literature taking into consideration that it is the code and/or record of Arabs ... (Our translation) ]

Accordingly, it is clearly seen that MSA lacks its speakers' awareness of its heritage and needs their worth and attention to be used in their daily communication. Strangely enough, when we look at the western countries, we find that they do all their best to maintain their own language as the dominant one. Herein, Belaid (2008) has stated that:

... ويجب الوعي بالهوية اللغوية الوطنية التي يجدر ان تكون مسيجة تسيجا لا تهزها  
العواطف، كما تفعل الشعوب التي تهتم بلغتها لأنها شخصيتها الداخلية ووجهها  
الخارجي (ص154)

[... And we have to be conscious of our national linguistic identity that must be well-fenced in so as not to be driven by emotions, similar to that has been done by other nations that have taken care about their languages because they are their internal characters and external faces...”(Our translation) ]

Last but not least, it is worth mentioning that the negative attitude towards Modern Standard Arabic has been recognized as one of the most decisive obstacles that MSA revival has faced. Moreover, the leader Amirouche has said that “*Arabic has failed within the failure of people, now we have to be proud of it and its people, it has to get its place in schools, administrations, and in all our daily life*” (as it is cited in Foudil, 2015, pp.157-158).

## 1.6. Conclusion

To sum up, this chapter has attempted to assess the current status of Modern Standard Arabic within the Algerian speech repertoire. In other words, we have examined the great influence of language contact. Besides, it has also assessed the value of both Modern standard Arabic and foreign languages in terms of speakers' language attitudes. It has assumed that most of the Algerians have positive attitudes towards foreign languages rather than Modern Standard Arabic resulted in the lack of awareness of the importance of Modern Standard Arabic revitalization and this what we hope to show in the next chapter in much more details in which it will highlight the most significant facts related to the present study.

# Chapter Two

## The History and Story of the Arabization Process in Algeria

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## 2.1. Introduction

The present chapter is dedicated to review the related literature to status of Modern Standard Arabic in Algeria. It focuses on the history of language planning and language policy studies in general then restricting it to the Algerian context. On the one hand, it reveals key related concepts including; language planning and language policy along with its types, ideologies, stages, and goals. On the other hand, it discloses an overview of language planning and language policy in Algeria narrowing it down to the Arabization Policy within its internal and external influences. Then, this dissertation will shed light on one of the most substantial goals of language planning. Finally, it will conclude with the importance of language in society in terms of identity, culture, attitude, and religion.

## 2.2. Early Research on Language Planning and Language Policy

Before dealing with language planning and language policy, it is essential to shed light on language itself. Language has been of great interest to sociolinguists due to the significant role that plays in human social life. According to Isayev (1977) “*language is a nation most obvious and most important attribute. There is no such thing as a nation without a common linguistic basis*” (p. 192). In 1950s and 1960s, language planning and language policy were coined when decolonized nations sought to find solution to their language problems. The issues of language planning and language policy have been traced back to the sociolinguistic sphere since five decades in which many scholars and social scientists are interested in studying the relationship between language and social problems.

## 2.3. Language Planning and Language Policy

Many scholars have provided various definitions to the term ‘*language planning*’ including; Haugen(1959, 1969),Fishman(1971,1972,1973,1974),Rubin and Jerund( 1971) , Joseph( 1971) , Kaplan and Baldauf (1997), and Shiffman(1996). However, Haugen was the first who introduced such concept in analytical literature in 1966. In this respect, four main language planning definitions are proposed as follow: Fishman (1974) has pointed out that “*the term language planning refers to the organized pursuit of solutions to language problems...*” (p. 79). Within the same vein, Weinstein (1980) has asserted that “*a government authorized, long term sustained and conscious effort to alter a language itself or to change a languages’ functions in a society for the purpose of solving communication problems*” (p.55). Besides, Karam (1974) has stated that “*the language planning terms reviewed refers to an activity which attempts to solve a language problem, usually on a national scale, and which focuses on either language form or language use or both*” (p.105). Recently, Kaplan &

Baldauf (1997) have stated that “*language planning is an activity, most visibly undertaken by government, intended to promote systematic linguistic change in some community of speakers*” (p.xi)

In view of the above states of affairs, one might say that ‘*language planning*’ is a process which is mainly interested to study language from the linguistic perspective taking into consideration the speakers of the targeted society in order to support it.

In the same line of work, Kloss (1969) has distinguished two distinctive activities of language planning namely; ‘*corpus planning*’ and ‘*status planning*’. According to Cooper (1989) the first aspect “*refers to the modification or maintenance of the actual forms of language*”. Besides, corpus planning has been involved three main stages called Graphization, Standardization and Modernization. However, the second one means “*the various functions that languages have in society by which, the object of status planning is viewed to be recognition by a national government of the importance or position of one language in relation to others*” (*ibid*). More to the point, Stewart (1968) has outlined ten functional domains of language planning including; official, national, religious, and educational language; that is to say the role of language within society.

Another contribution to the study of ‘*language planning*’ has been provided by Cobarrubias (1983) who has stated four ideologies that may stimulate decision- making in language planning in a given society called: linguistic assimilation, linguistic pluralism, vernacularization and internationalism. Furthermore, thorough studies have pointed out the principle goals of such process in which eleven (11) language planning goals has been proposed by Tauli (2003). We will state, here in, the most relevant ones that go in parallel with the objectives of the present study including; language revival, language maintenance, language spread, language purification, and lexical modernization. In the same vein, Robin (1971) has listed four main stages for a successful language planning; Fact-Finding, Actual planning, implementation, Feedback.

As for ‘*language policy*’, Shiffman (1996) has defined it as:

*The term language policy here refers, briefly, to the policy of a society in the area of linguistic communication – that is, the set position, principles and decisions reflecting that community’s relationships to its verbal repertoire and communicative potential. Language planning is understood as a set of concrete measures taken within language policy to act on linguistic*



*communication, typically by directing the development of its language.*

Thus, ‘*language policy*’ is interested in addressing language strategy (ies) taken by the government to maintain the verbal repertoire used in the speech of the population of that government. Hence, ‘*language planning*’ and ‘*language policy*’ has been recognized as the most important areas of research within sociolinguistics and within the social sciences and humanities.

#### 2.4. Language Planning and Language Policy in Algeria

We can differentiate three main language planning and language policy periods in the Algerian context. First, Algeria before the French colonization *had not witnessed* any kind of such process. In other words, since Classical Arabic (henceforward CA) is an integral part of Islamic religion; Islamic Institutions had survived until 1830 such as: the Mosques and Zaouias. Such institutions were Koranic schools and Madrasa for teaching the Classical Arabic. In the same line of thought, at that time; the Classical Arabic language has been preserved through such kind of teaching as it has been described by the following statement:

قادري (2007) قال إن التعليم في الجزائر قبل الاحتلال لم تكن له هيئة مركزية تسيره.... وإنما كان هناك ما يشبه مؤسسات تعليمية محلية أو جهوية أو بعض الزوايا التي كانت تعني بالتعليم وحفظ القرآن الكريم.

[Kadri (2007) has stated that *education in Algeria before colonization did not have central corps to control to it ... but there has been what is called local or regional institutions or some Zaouias which took care of education and Koranic reservation...*(Our translation)] .

In fact, such kind of education has played a significant role in preserving Classical Arabic at that time.

Second, during the French colonization, which lasted from 1830 to 1962; the French colonial policy aimed at imposing both the French language and their culture on the Algerian society since those religious institutions had been destroyed. The eradication of Classical Arabic as a language, and Islam as a religion was the main concerns of France in which the French language has been imposed to be taught in all levels of teaching; while, Classical Arabic was deemed as a foreign language. Deemer (1972) has said “... *whereas the high level schools such as’ Madrasas’ associated with the Mosques and the schools of ‘Zaouia’ of the religious brotherhoods virtually disappeared*”

However, many of Algerian and religious leaders have made great efforts to protect the Arab-Islam identity by introducing the use of Classical Arabic in all domains such as: education, administration, mass media, and mosques. Third, such great efforts has been continued till the day of independence where the Algerian political leaders and successive government tried to revive the status of Modern Standard Arabic language through tackling the process of Arabization as a reaction to the French linguistic imperialism.

### **2.5. Arabization Policy in Algeria**

The term Arabization has been recognized as one of the most significant task in the Arab world in general and in Algeria in specific. In order to regain the Arab Muslim identity, Algeria has adopted such process which means the extensive use of Modern Standard Arabic in all domains. Kerma (2018) has said that “... *the latter is assumed to be a functional instrument in all spheres of society, particularly administration, the mass media and school.*” Besides, he has also stated that the ‘*Arabization Policy*’ is a means to correct the inherited colonials’ linguistic situation and to make Algeria as a united nation politically and linguistically (ibid). In this respect, the president Boumedienne (1968) has said “*without the recovery of this essential and important element which is the national language, our efforts remain in vain, our personality incomplete and our entity body without soul.*”

In view of that, the ‘*Arabization Policy*’ has been progressed through different periods in which each stage had realized considerable results such as: that of those presidents Ben Bella (1962-1965), Boumedienne (1965-1978), and Mohamed Kharoubi (1979-1998). Such political leaders have played an important role in the implementation of ‘*Arabization Policy*’ in the Algerian speech repertoire. Undeniably, one may say that the ‘Arabization process’ had had a great attention to be achieved at that time. However, Kerma (2018) has asserted that “*two kinds of difficulties may be singled out: social and technical... Hence, Arabization could not be easily achieved. MSA has no speech community since it lacks vitality*” (p.138). Moreover, such process has faced many problems being external or internal influence. We will explain in general those major obstacles as follow:

#### **2.5.1. Arabization between External and Internal Influences**

On the one hand, we mean by the external influences the outcomes of implementing the teaching of French at all levels of education besides the acquisition and/or learning other languages due to the widespread of an omnipresent phenomenon called globalization. On the other hand, internal factors occur because of language contact and the linguistic diversity in Algeria. Thus, the Algerian speech repertoire has been characterized as a diglossic situation resulted in adopting bilingual education.

### 2.5.1.1. External Influences

The *'Arabization Policy'* has been influenced by three main obstacles namely; the French occupation, second language acquisition, and the impact of globalization. In what follows, we will explain these problems.

#### 2.5.1.1.1. French Occupation

Algeria was under the French rules for 132 years. Holt (1994) has stated that *"one hundred and thirty years of language and educational policy determined by an outside power have evidently left deep scars"* (p.25). In other words, such long period of the French colonization has influenced the Algerians linguistically in the sense that Algeria was considered a part of France where French was ranked as an official language. Moreover, the eradication of Modern Standard Arabic language was the main interest of colonials' policy. Thus, the *'Arabization Policy'* cannot be achieved without such essential element. Gordon (1962) has stated that *"when the Portuguese colonized, they built churches; when the British colonized, they built trading stations; when the French colonized, they built schools."* Accordingly, the French colonization is characterized as an invasion through schools. The latter has been recognized as the basis of the Arabization failure.

#### 2.5.1.1.2. Second Language Acquisition and/or Learning

The expression *'Second Language Acquisition'* has been defined and explained by many researchers in different ways. Ellis (1994) has described such concept as:

*The systematic study of how people acquire a second language ... is a fairly recent phenomenon, belonging to the second half of the twentieth century ... this has been a time of the global village and the worldwide web, when communication between people has expanded way beyond their local speech communities. As never before, people have had to learn a second language, not just a pleasing pastime, but often as a means of obtaining an education or serving employment.*

Accordingly, as a result of language contact; speakers have to acquire a second language unconsciously or through learning that language for specific purposes. In other words, people who have different languages tend to communicate with each other easily that is why they are more interested in acquiring and/or learning other languages. He has also stated that *"second language acquisition then, can be defined as the way in which people learn a language other than their mother tongue, inside or outside of a classroom..."* (ibid).

Since the world has witnessed a common phenomenon called ‘*language contact*’, learning and/or acquiring other languages comes to be as an area of common interest in the sense that many societies along with their cultures and identities have exchanged ideas and ideals. As far as the Algerian context is concerned, though the ‘*Arabization Process*’ has been considered as the central goal; Algeria has adopted the French language to be taught at primary and secondary schools. The implementation of learning and/or acquiring the French language at early age can be seen as a hindrance in front of the ‘*Arabization Policy*’. Moreover, there are other foreign languages that the Algerian students have learnt them at the level of university and secondary school such as: English, Spanish, German, Russian, etc. In fact, one may assume that it is not easy for the ‘*Arabization Process*’ to be achieved within such linguistic diversity.

### **2.5.1.1.3. Globalization**

The concept of ‘*Globalization*’ seems to be as one of the most important tasks to investigate due to its long history. To illustrate, Thomas Loren Friedman is one of the most famous historians and writers who has divided the history of such phenomenon into three periods in which the third period lasted from 2000 to present and it has shaped the current situation of world. Moreover, four main types of globalization can be distinguished; the economic, political, ecological, and cultural globalization. One can say that such phenomenon with its various types has a great impact on societies. (as Cited in El-Kebbar, 2014-2015).

Algeria as a developing country has been influenced by globalization to the extent that most Algerians have imitated such western thought in all spheres such as: food, hair style, style of their dress, etc. So, it is a kind of cultural transmission. The greatest impact of globalization can be seen when we see that most Algerians are more excited about foreign languages in favour of their language as it is confirmed by El-Kebbar that “*the impact of globalization is obvious in the linguistic usage of people...*”(ibid). In other words, in Algeria, due to modern technologies advances; foreign languages like French and English have become more practical than Modern Standard Arabic. Consequently, globalization is also characterized as one of the most crucial obstacles to the ‘*Arabization Process*’. According to Ennaji (2005):

*Westernization in this means the adoption of a set of borrowed western cultural strategies to achieve socio- economic development at the cost of losing the traditional Arab-Islamic identity. One way of*

*limiting cultural and scientific dependence on the west is indigenization, which means greater use of native language. (p.33)*

In fact, such phenomenon has influenced the important role of our language to be the dominant language among the Algerians resulted in losing our cultural identity.

### **2.5.1.2. Internal Influences**

The ‘*Arabization Policy*’ has been also affected by language contact in general, and the Diglossic situation in specific. What is more is bilingual education. We will see in terms of what those factors has influenced the ‘*Arabization Policy*’ success.

#### **2.5.1.2.1. The Diglossic Situation in Algeria**

The term ‘*Diglossia*’ is characterized as one of the most important outcomes of language contact. Many distinctive definitions are given to such phenomenon. William Marçais (1930) was the first one to introduce the concept ‘*Diglossia*’ to describe the sociolinguistic situation of Arabic countries where two different language varieties being related like Modern Standard Arabic and Algerian Dialectal Arabic or unrelated such as: French with MSA are used for different purposes. ‘*Diglossia*’ has been defined by Ferguson (1959) as “... *the side- by-side existence of historically and structurally related languages varieties*”. However, Fishman (1967) has stated that “*a diglossic situation can occur anywhere, where two languages varieties even unrelated ones are used in functionally distinct ways.*” In other words, ‘*diglossia*’ means the use of high variety (H) and low (L) variety in which the first is used for formal and official settings; whereas, the second is used in intimate or informal situations.

As far as the Algerian context is concerned, the ‘*Diglossic*’ situation can be seen when more than one language varieties are used by Algerians in which most of them tend to mix between the high variety (MSA or French or other foreign languages) and the low variety(ADA) in their daily communication. In fact, such complex situation of sociolinguistic has influenced the role of each variety in the sense that the Algerian Dialectal Arabic (henceforward ADA) is commonly used in many formal contexts like: Mass media, Education, and Administration instead of using the high variety which is Modern Standard Arabic (hereafter MSA). The stability of Diglossia is one of the most important points made by Ferguson; however, Ait Habbouche (2013) has stated that “*Diglossia situations are not always stable and may change in the sense that the H variety becomes the L and vice versa.*”(p.29). Besides, she has confirmed such statement as “*Arabic Diglossia is not a relatively stable situation ... Diglossia in Arabic (perhaps elsewhere too) involves the*

*interaction of two systems, one well- defined, the other ill- defined.*”(as Cited in Kaye,1972 p.47). So, when we see the pervasive co-existence of Modern Standard Arabic representing the well- defined system that is to say the standard form with the Algerian Dialectal Arabic which is characterized as ill-defined system; it is clear that such unstable Diglossic situation has also influenced the ‘*Arabization Process*’.

#### **2.5.1.2.2. Bilingual Education**

One may claim that when the Modern Standard Arabic language is implemented as the only language of instruction i.e. no place to the colonial language (French); especially at the level of primary school to ensure a successful Arabization policy in particular, and a successful education in general. However, there are many views being for or against the process of Arabization on the one hand; and the adoption of bilingual education on the other hand.

In this respect, Meghrebi (1977) has distinguished four groups with different attitudes to the problem. Starting with the first group who favours a total Arabization, and no place to the French language; whereas, the second group advocate the use of the French language thinking that it is the language of technology and development of the country, and Classical Arabic is considered as a dead language. As for the third group is for bilingualism whereby Classical Arabic is viewed as just a language of religion, literature, and arts. According to this group, French is the suitable language for teaching the scientific and technological disciplines. (as Cited in Bouamrane, 1986 pp.254-255).

From what has been mentioned, it seems that the majority of those groups are more likely to favour bilingualism. The latter is also characterized as an internal factor which constitutes many obstacles to successful Arabization. In the same vein, Ennaji (2005) has stated that “*in some bilingual situations, the second language is so powerful that it provokes loss of the mother tongue. Loss of language identity may result from adopting the ex-colonizers’ language in vital sectors of life ...*” (p.25). This is the case of the Algerian contexts where the French language is used in all active fields such as: mass media, university, administration, etc.

#### **2.5.1.2.3. Language Contact**

The ‘*Arabization Policy*’ has also faced the most effective phenomenon which is language contact. Such linguistic phenomenon emerged due to many reasons such as: wars, trade, colonization, mixed marriages, emigration, etc. Thomason has said that “*language contact is everywhere: there is no evidence that any languages have developed in isolation*

*from other languages.*” The term language contact means that when different languages or language varieties are spoken in adjacent areas. As far as the Algerian context is concerned, language contact situation can be seen when more than one language varieties comes into contact including; Modern Standard Arabic, French, Berber and its varieties, Algerian Arabic, English, etc. Such linguistic situation leads to the emergence of several outcomes such as: Multilingualism, Diglossia, Bilingualism, Borrowing, Code-switching, Code-mixing, etc. In fact, all of these concepts have a great impact on the nature of a given language in terms of structure, grammar, pronunciation, and even its status. For example, Modern Standard Arabic is widely influenced by the French language. Moreover, language maintenance, language shift, and second language acquisition are three main distinctive broad types of language contact. One might say that the majority of Algerians tend to switch, mix, shift, borrow and even insert words from different language varieties in their daily conversations. Thus, the process of Arabization seems to be as an inflexible dogma.

## **2.6. Language Loss, Endangerment and Language Revitalization**

The section that follows will be devoted to present an over view about ‘Language Revitalization’ in terms of What? Why? And How? Besides, it will reveal some important values related to language of a given society including: identity, culture, attitude and religion.

### **2.6.1. Language Revitalization**

It is very important to mention that any language is not stable because of many factors being external or internal. Those factors have great influence on language stability to the extent that would lead to language loss, language endangerment, language shift, language extinction, or language death. Such fact resulted in the prerequisite efforts to preserve language. Thus, one of the most substantial subfield of linguistics comes to be as the most significant area of interest to investigate the reasons behind languages instability due to its essential role in language maintenance which is commonly referred to in sociolinguistics as ‘*language revitalization*’.

In this respect, Grenoble & Whaley (2006) have stated that “*language revitalization, by definition takes place in communities that are undergoing language shift. Thus, revitalization is necessarily situated within a complex context...*” This means that ‘*language revitalization*’ refers to efforts to restore the vitality of a language as well as it is required when those communities begin to shift from one language to another as a result of their linguistic diversity. Furthermore, Hinton (2001) has said that “*... language revitalization refers to the development of programs that result in re- establishing a language which has*

*ceased being the language of communication in the speech community and bringing it back into full use in all walks of life.*” Accordingly, ‘*language revitalization*’ programs have played a significant role in the sense that such programs would ensure the maintenance of language to be used for daily communication in a certain speech community.

In the same line of work, Hinton (2001) has recognized different approaches used in language revitalization efforts including; school-based programs that are involved within the teaching of the endangered languages as a subject in bilingual education or immersion school and classrooms, and culture programs, children’s programs outside of school that are included after- school programs in summer intensive language and culture camps, Adult programs are included in evening classes for adult and their families, community recreation programs, and Master- apprentice programs,—Home-based programs are aimed at founding transmission across generation, and contain both the parent and the grandparent generation. The last one is Documentation and Material Development which are used as authentic visual aids. In fact, as a result of the emergence of the phenomenon ‘*language loss*’; the significance of ‘*language revitalization*’ continues to be investigated over time.

### **2.6.2. Language Revitalizations’ Factors and Steps**

One may ask about the major reasons or factors for language revival. The United Nations Educational, Scientific and Cultural Organization ( UNESCO) through its expert group on endangered languages classifies nine (9) factors for evaluating the vitality of a given language—including; intergenerational language transmission, absolute number of speakers, proportion of speakers within the total population, trends in existing language domains, response to the new domains and media, availability and promotion of materials for language education and literacy, governmental and institutional language attitudes and policies including official status and use, community members’ attitudes towards their own language, and the amount and quality of documentation.

Generally speaking, ‘*language revitalization*’ is interested in the assessment of language vitality in terms of its form and status in different spheres. Moreover; it is very important to mention that both Fishman (1991) and Hinton (2001) have provided many stages towards ‘*language revitalization*’. Such stages have been displayed in Hinton’s model as follow: language assessment and planning, use available materials to reconstruct the language and develop language pedagogy, document the language of the elderly speakers, develop a second- language learning program for adults, redevelop and enhance cultural practices that promote the use of endangered language at home and in public, develop intensive Second language-learning for children, use of language at home as the primary language of



communication, expanding the use of the language into different local domains such as government and media, and expanding the use of language outside the community to promote the language to be as one of wider communication.

Another contribution involved in such kind of process is that of David Crystal in his book *'Language Death'* (2000). He argues that the speakers of that language would ensure its maintenance and vitality if they increase their prestige within the dominant community, increase their wealth, increase their legitimate power in the eyes of the dominant community, have a strong presence in the education system, can write the language down, and can make use of electronic technology.

From what has been mentioned above; it seems that the contributions of those linguists along with its efforts have played a substantial role in establishing such important field of linguistic in the sense that language revitalization has to do with a very essential and considerable value that concerns any country in the world.

### **2.6.3. Language Functions**

One might deduce that the loss of language is the loss of its main values such as: societal norms, culture, identity, and religion. So it is very important to mention that the establishment of language revitalization as a notion of linguistic is considered as one of the most interesting branch to investigate in the sense that it plays another crucial role in preserving not only language itself but also the society, culture, identity, and religion. Such fascinating values are strongly interrelated with language.

Thus, intensive studies have been conducted to investigate the relationship between language and society, culture, identity, and religion as well as language attitude and power. Such great interest in language leads to the emergence of different fields to study and investigating the relationship between those values and language including sociolinguistics, anthropology, sociology, and psycholinguistics. We will see to what extent language is strongly associated to those principles. One might assume that because of such great impact of language; we cannot deny the vital role of language revitalization.

#### **2.6.3.1. Language, Culture, Society and Religion**

Language is an important part of a speaker's society, culture, identity, religion, and attitude. It also plays an important role in the construction of society and understanding people's thoughts as well as expressing their own feelings besides; it is considered as an essential means in shaping identity. In this respect, Fasold (1990) says that:

*When people use language, they do more than just try to get another person to understand the speakers' thoughts and feelings. At the same time, both people are using language in subtle ways to define their relationship with each other, to identify themselves as part of social group, and establish the kind of speech event they are in. (p.01)*

In view of the above states of affairs, language is not considered just as a mean of communication, but it has to do with different functions like cultural transmission. Mostari (2014) has stated that language has also a another fundamental role in terms of culture spread as well as in conveying and preserving it with its values and traditions. She has claimed that “... *if languages disappear, cultures die...*” Such claim explains the fact that language and culture are strongly interrelated. In this respect, Ennaji (2005) describes the term culture as follow: “*Culture is what basically characterizes a society as an identifiable community; it encompasses language, history, geography, religion, the political system, literature, architecture, folklore, tradition and beliefs*” (p.24). It is worth mentioning that globalization has a great impact on language and culture relationship resulted in the emergence of an omnipresent phenomenon namely what is commonly known as cultural globalization. In other words, cultural globalization is a type of globalization by which it is described by El-Kebbar's investigation as the exchange of thoughts and values around the world resulted in the creation of social relations. Moreover, due to many reasons such as media and internet; different cultures come into contact. In fact, such great contact can go much further than that while affecting language, identity, society, attitude and even religion.

One may claim that there is a mutual influence between language and society by which language represents the power of that society as well as it plays an important role in nation- building in terms of financial and political development, and other spheres. Taking the English language as an example where it is characterized as an international language. Subsequently, one can say that societies have to do all their best in order to defend the value and the status of their languages. In addition to that the more language has a powerful position in a given society; the more that society would become progressed politically, culturally, and even economically.

Undoubtedly, language is also related to religion in which each religion has its own standard language like the Classical Arabic is the language of Holy Koran. In other words, religion cannot be understood without language. Hence it is very important to mention that language is considered as a mean of religious services such as prayer, and also the

transmission of meaning of all verses. Such strong relation between language and religion is also designates the importance of language preservation and revitalization.

To sum up, it seems that the relationship of language and those values or principles has been investigated from a sociolinguistic perspective. However, the study of language, culture, society, and even religion has drawn the interest of many anthropologists and sociologists from different angles.

### **2.6.3.2. Language Attitude and Identity**

Psycholinguistics is characterized as one of the most important macro-branches of linguistics in which '*language attitude*' is considered as an integral part of such area. In other words, many psycholinguists have investigated '*language attitude*' from different perspectives; the latter is defined by Ryan (1982) as "*any affective, cognitive, or behavioural index of evaluative reactions toward different language varieties or speakers.*"(p.07). Accordingly, even those reactions are positive or negative, perceptions toward language are determined by the speakers or users of that language. So, language is also fundamental to the assessment of peoples' attitudes towards languages. In this respect, Ennaji (2005) has claimed that:

*... Attitudes in this regard are crucial. A positive attitude toward a language would create a positive cultural identity, and this contributes to the maintenance and promotion of the language. On the other hand, negative attitudes would inhibit and crush identity, and eventually leads to language loss. (p.25).*

Therefore, the construction of identities is also recognized as an essential role which language plays. In other words, language and identity relationship are strongly connected. According to Trask & Stockwell (2007) "*Identity in relation to linguistics concerns the role of language in providing a speaker with individuality and group membership.*"(p.112). this means that identity can be represented either individually or collectively. Moreover, Ennaji (2005) has asserted language and identity relationship in which he has stated that "*languages, and more particularly mother tongues, are important for identity –building. They have a symbolic role as they represent cultural elements that affect the first identity of individuals.*" However, such value of identity can be influenced when speakers have given much more interest and prestige to other language at the expense of their language. Such claim has been confirmed that:

*The link between language and identity can involve entirely different languages welsh- speakers in wales or Basque-speakers and Catalan- speakers in Spain may (and often do) regard their distinctive languages as a central part of their identity and may deeply resent pressures to abandon their ancestral language in favor of the more prestigious English or Spanish ... (ibid)*

From the above discussion, one may deduce that the loss or endangerment of language has posed a threat to its significant role in society as well as its relation to culture, identity, and religion. Unquestionably, ‘*language revitalization*’ as a subfield has contributed to language itself to be maintained along with its central relationship to those essential concepts.

## **2.7. Conclusion**

To go over the main points, then, it is very important to shed light on the significance of language planning and language policy studies because of its essential role in solving language problems within society by which many researchers studied it from different perspectives as well as the literature presented the most important aspects related to such arena of research.

In point of fact, it seems also necessary to say that up till now the Arabization policy in Algeria has faced many problems that impede, somehow, language revitalization. This chapter also dealt with the investigation of major factors and steps for language revival. Since language has great impact on society, culture, identity, and religion; many scholars have also recognized the importance of language revitalization. The subsequent chapter i.e. research methodology will focus on the description of students’ questionnaire and teachers’ interviews. In other words, we will present valid analyses of the results via the empirical statistical facts obtained from our participants and informants respectively.

# Chapter Three

## Data Collection, Analysis and Discussion

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### **3.1. Introduction**

This chapter is mainly devoted to present an inclusive view about the research design and the implemented tools to conduct such investigation in general, and to analyse and discuss the research findings in specific. It states the target population, the sample, and both the research approaches and instruments used in gathering the required data about the topic. Then, it reveals the statistical facts of the collected data and their possible analyses for the sake of answering the projected research questions and/or to confirm or refute our proclaimed hypotheses.

### **3.2. The Research Design**

It is worth mentioning that research design has an integral role in conducting good research as well as the appropriateness of research methodology serves in obtaining better results and reliable conclusions. In other words, the research scheme helps in getting an overview about the way we should pace at some point in our research after deciding about hypotheses, exhibiting the bases on which our target population was chosen besides the procedures of data collection till the analysis of the research findings.

#### **3.2.1. Target Population**

The target population of the current study is based on different categories of both levels of MA students of languages and a randomly chosen group of Arabic language teachers in the faculty of letters and languages at Ibn Khaldoun University of Tiaret.

#### **3.2.2. Research Approaches and Instruments**

The research tools that were implemented to conduct the present investigation were both quantitative and qualitative in which the study was based on two main methods including; a questionnaire and an interview respectively. The choice of two instruments hoped to help us attaining the objectives of our dissertation in which both were used to probe the attitudes towards the use of Modern Standard Arabic and to explain the underlying reasons behind the failure of Modern standard Arabic revitalization.

The first instrument i.e. Questionnaire was administered to master students at both levels (MA1 & MA2) in the faculty of letters and languages at Ibn Khaldoun University of Tiaret within the following specialties: Arabic, English and French. Our sample consisted of one hundred (100) students that are subdivided as follow: 50 English language students, 25 Arabic language students and 25 for the French language students. However, the second one i.e. the interviews were directed to six (06) Arabic language teachers who had been selected

randomly. These instruments were used in order to get extensive views about the current status of Modern standard Arabic.

### 3.3. Research Methodology, Data Collection and Findings Analysis

So far, the present research describes the research methodology. Then, it presents the both the collected data, that has been obtained through students' questionnaire and teachers' interview and analysis of findings

#### 3.3.1. Students' Questionnaire

The questionnaire encompassed three sections as follow:

**Section one** (QQ 1-6): dealt with students' personal information and involved their age, gender, mother tongue, etc.

**Section two** (QQ 7-24): this section tried to find out students' attitudes towards the use of Modern Standard Arabic.

**Section three** (QQ 25-31): the third section had to do with students' views of Modern Standard Arabic revitalization

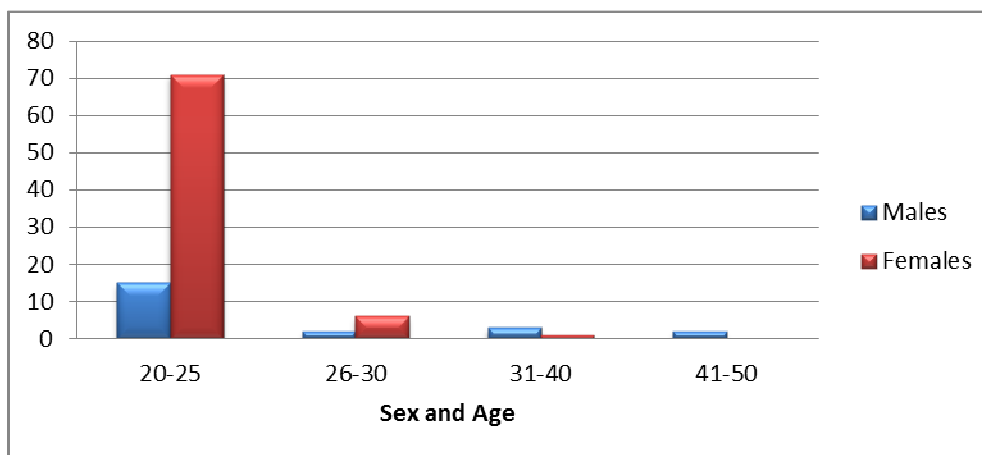
#### 3.3.2. Analysis of Students' Questionnaire

This part deals with the analysis of students' questionnaire as a first method including; personal information, language attitudes and language revitalization in terms of their different opinions.

##### 3.3.2.1. Students' Personal Information

###### QQ 1&2: Sex and Age

This section firstly discloses our respondents' gender and ages. Then, it represents the other variables include our participants' domains, levels, specialities and mother tongue(s). The rate of recurrence of our respondents are presented trough the graph underneath:



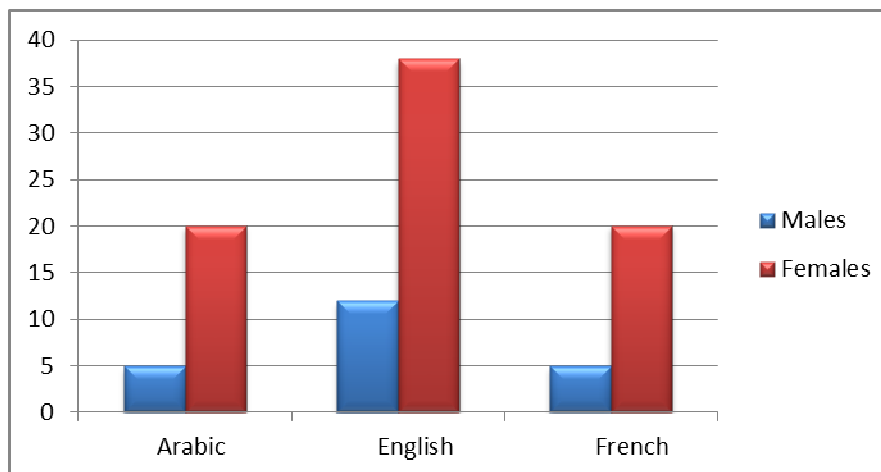
**Graph 3.1 The Distribution of Respondents by Age and Gender**

It is clearly indicated in graph 3.1 that the total number of the respondents is 100 respondents. It also reveals that our respondents are different in terms of sexes and ages in which there are 78 females with an average rate of 78% and 22 males, who represent 22%. In fact, what makes females outnumber their males counterpart is that females are more cooperative and motivated than males.

From the same graph, we can distinguish five age groups in which the first group represents the youngest one between 20 to 25 as well as its huge number that amounts 86 respondents. The second group of participants is aged between twenty six and thirty (26-30) and their total number is 8. As for the third and the fourth groups in which the ones whose age are between thirty one and forty are four (04) participants; while, the fourth group represents only 2 respondents aged between forty one and fifty. Since the age of the last group is aged more than fifty (50), no one has that age at university even it is never late to learn. It seems that our data is based on the greatest number of participants that belongs to the first group due to their massive number that helps in getting many views.

In fact, it is of a paramount importance to get an idea about our participants' educational background including; their domains, levels and specialities as well as getting an overview about their attitudes towards Modern Standard Arabic and the other foreign languages like English and French is a requisite for this study. Thus, we have asked them to reveal that personal information. Our data is presented in details in graphs 3.2, 3.3 and 3.4 as follow:

### QQ3: Domains

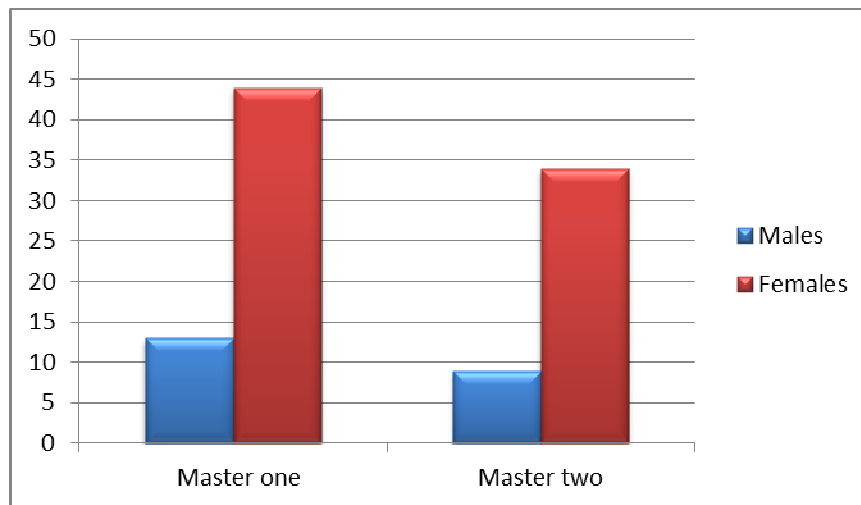


**Graph 3.2 Students' Domains of Studying**



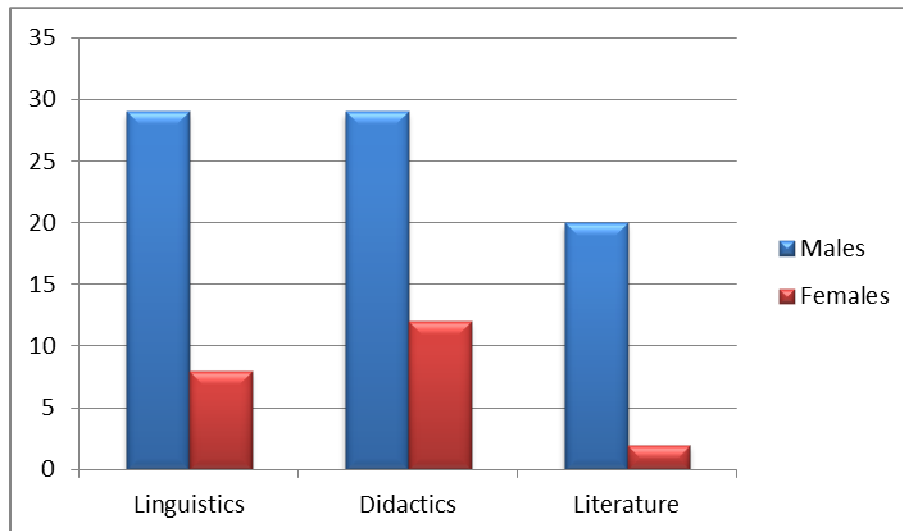
It has been indicated in graph 3.2 that the majority of students 50 % (38 females and 12 males) study the English language. On the contrary, the ones who study French are 25% of students (20 females and 5 males). Then, 25% of them (20 females and 5 males) study the Arabic language. One can say that since the present study has to do with MSA; it is supposed that Arabic language students outnumber the others. However, it has been observed that majority of our sample are English language students and this may be in turn to the fact that nearly most of all the other domains were on strike resulted in some difficulties to find those students.

#### QQ 4: Level



**Graph 3.3 Students' Levels**

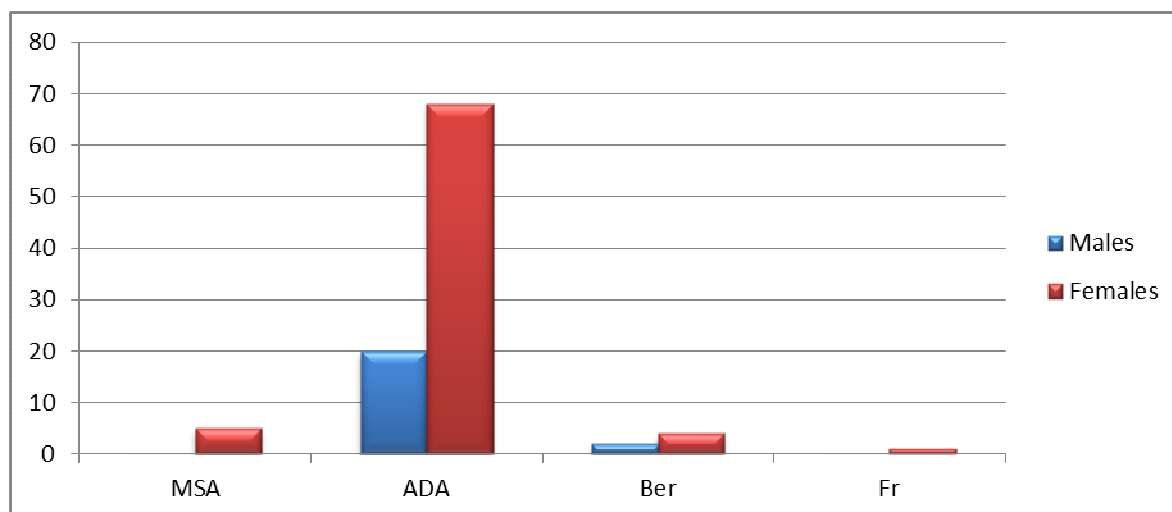
The collected data in graph 3.3 discloses that the majority 57% of students (44 females and 13 males) are master one student. On the contrary, the minority of them 43 % (34 females and 9 males) are master two student. One may deduce that the number of our participants are unequal due to the fact that master two students are concerned with conducting their dissertation at that time.

**QQ 5: Speciality****Graph 3.4 Students' Specialities**

As far as their specialities are concerned; it has been indicated in graph3.4 that 37%students (29females, 8males) say that they study linguistics. The sum that represents the ones whose specialty didactics are 41%students (29females and 12 males); while, the last group whose total number 22% students (20 females and 2 males) study literature. One may deduce that the majority of students whose specialities are either '*linguistics*' or '*didactics*' because such specialties can be found in all three domains; while, '*literature*' is restricted to French language students.

**QQ 6: Mother Tongue(s)**

Students' mother tongue(s) plays an important role in the present study in the sense that it helps in the assessment of their mother tongue(s) as well as to probe their attitudes towards MSA. It may help us knowing whether students tend to use MSA as their mother tongue(s) or not. Our data is revealed in graph as follow:



**Graph 3.5 Students' Mother Tongue(s)**

From graph 3.5, it has been observed that 88% of students (20 males and 68 females) say that their mother tongue is the Algerian Dialectal Arabic; while, Modern Standard Arabic is spoken by 5% of students (5 females only) as their mother tongue. As far as Berber is concerned, as a mother tongue, it is used by 6% students (2 males and 4 females). Surprisingly enough, the French language is used by only one female as her mother tongue. It seems that the majority of students use ADA as their mother tongue, and one can deduce that ADA is the suitable for daily communication.

In fact, it has been observed that Modern Standard Arabic lacks its native speakers. Such claim may possibly in turn to the reasons that MSA represents the high variety that is thought to be used only in official contexts as well as most of students think that it is difficult to communicate with such variety of language. Besides, it has been indicated that Berbers use only their language variety to communicate.

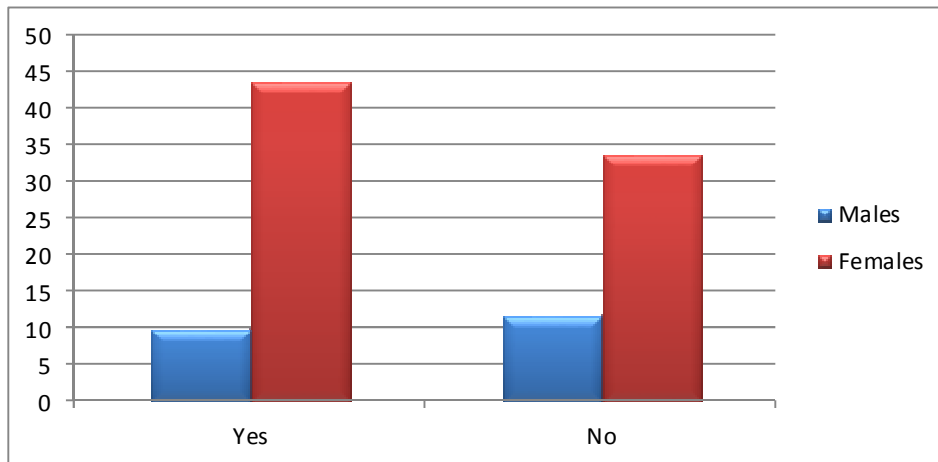
Because of the omnipresent phenomenon namely language contact; it has been predicted that foreign languages can be used as a mother tongue by our respondents like French. Here in, different reasons can be distinguished to validate that claim including; mixed marriages, immigration, etc.

### **3.3.2.2. Students' Attitudes towards the use of Modern Standard Arabic**

This section has been set in order to investigate students' attitudes towards Modern Standard Arabic and the other language varieties such as ADA, Ber, Fr and Eng. It includes the testing of the extent of using Modern Standard Arabic and those language varieties. Moreover, it seeks to find out which language varieties our respondents prefer to use in their

daily life. The present section includes an array of questions which have been presented as follow:

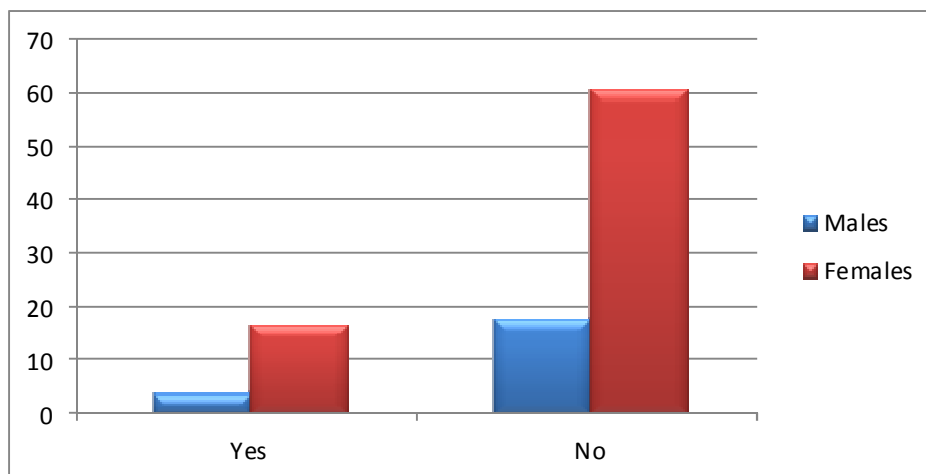
**QQ 7: Do you master MSA?**



**Graph 3.6 Students' Levels in MSA**

Graph 3.6 reveals that 54% students (10 males and 44 females) say that they master Modern Standard Arabic; while, the ones who do not master that language represent the total number of 46%students (12 males and 34 females). One may observe that the majority of students master MSA; however, most of them are the ones who study the Arabic language. Definitely, it is obviously seen that most of them tend to mix between MSA and Algerian Dialectal Arabic.

**QQ 8: Do you use MSA?**

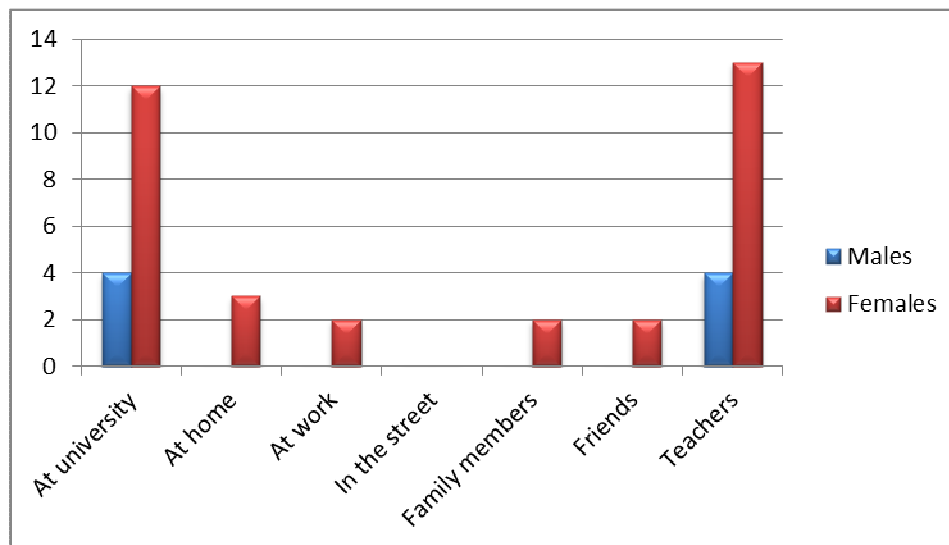


**Graph 3.7 Students' Use of MSA**

As it is presented in graph 3.7 that 79% of students (61 females and 18males) state that they do not use Modern Standard Arabic, and only 17% of students (17 females and 4 males) say that they use that language. Therefore, one may deduce that the reason that can

explain the lack of using MSA is their negative views towards MSA in which they see it as a complex language to communicate with, and it is used just in formal settings.

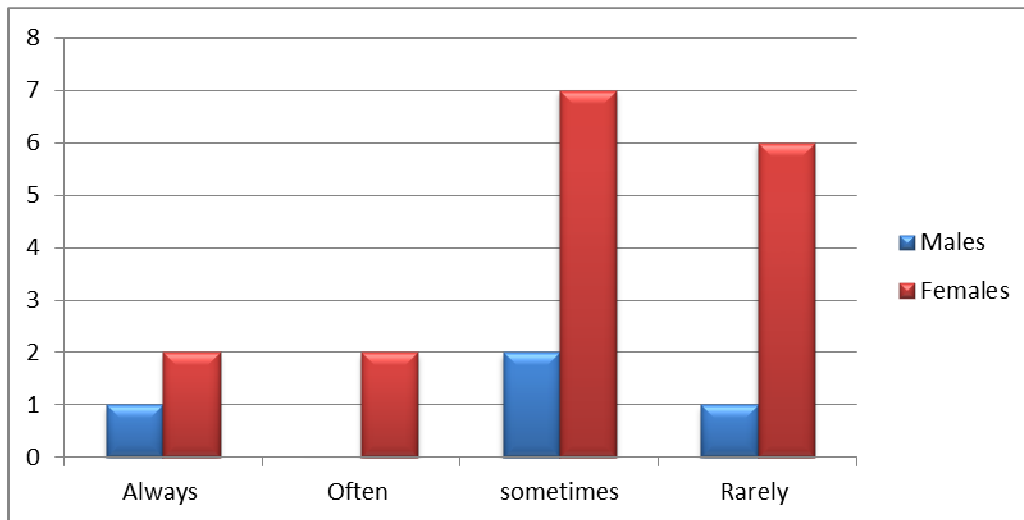
### QQ 9&10: Where and with whom do you use MSA?



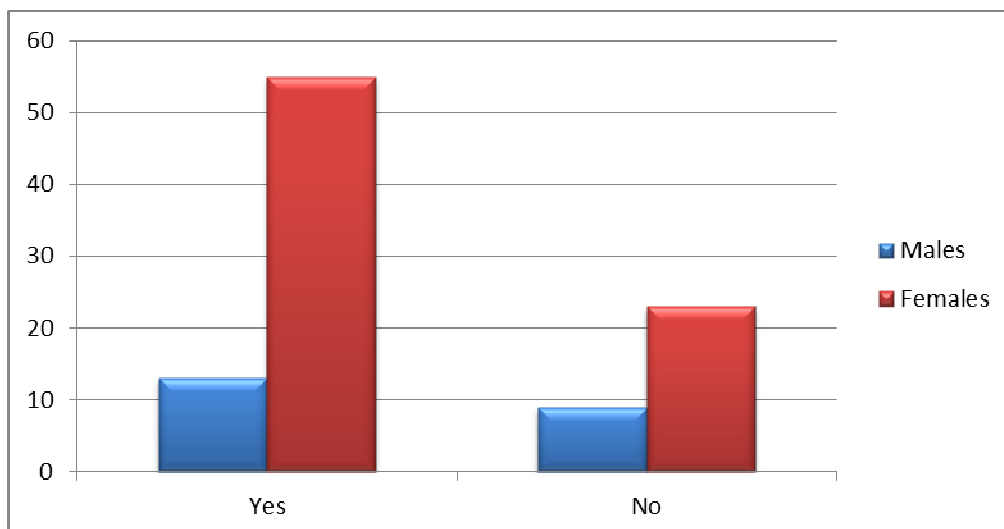
**Graph 3.8 Places of Using and Members with whom MSA is used**

Graph 3.8 reveals the sum of students who simply say that they use Modern standard Arabic. Herein, one may claim that the majority of students 16% (4 males and 12 females) use MSA ‘at university’ with their teachers. Besides, we can also see that only five (5) females in which three (3) of them tend to use MSA ‘at home’ and the rest use it ‘at work’. As for the ‘street’, it has been indicated that no one use it there.

Moreover, it seems that those who are highly motivated to answer our questions are girls in the sense that they are interested in using languages. It has also been observed that two (2) girls use MSA with their family members; while, the ones who use it with their friends are also only two (2). Hence, one can say that the use of Modern standard Arabic is restricted to the academic settings. However, it lacks its use in the other private situations.

**QQ 11: How often do you use MSA?****Graph 3.9 Frequency of Using MSA**

From graph 3.9, one can observe that most of our respondents 9% of students (7 females and 2males) say that they ‘*sometimes*’ use Modern Standard Arabic ;while, three (3) students (2females and 1male) say that they always use MSA, and two (2) girls often use that language. As for the last group who rarely use MSA, their total sum is 7% (6 females and 1 male). We can say that the lack of using MSA may possibly in turn to the reason that students tend to use Modern Standard Arabic for specific purposes and periods of time.

**QQ 12: Do you think that MSA is a complex language?****Graph 3.10 Students' Perceptions of MSA**

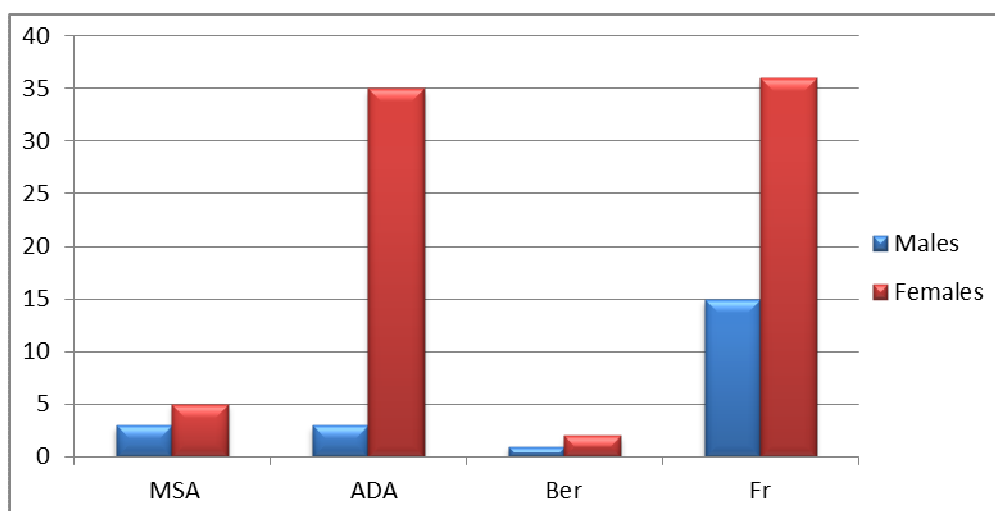
From the obtained data in graph 3.10, we disclose that 68% (55 females and 13males) of students perceive MSA as a complex language, and the ones who see it as not a complex language are 32% respondents (23females and 9males). Students are asked to justify their views in which nine(09)males say that it is difficult in terms of its ‘*vocabulary*’; while four(04)of them state that MSA is considered as complex because of its ‘*grammar*’. On the contrary, thirty four (43) of females state that it is not easy to master the ‘*vocabulary*’ of MSA. However, twenty one (21) of them say that its ‘*grammar*’ is amongst the most difficult task to deal with. Moreover, it is worth noting that students who said “No” do not justify their opinion.

The obtained data indicate that the majority of students’ opinions towards MSA are that of a complex language at the level of its vocabulary and grammar. Therefore, one may claim that most of the students believe that it hard for them to use and even to learn Modern Standard Arabic.

### QQ 13&14:

- **The most radio channels and music you listen to are in**
- **The most television channels and films you watch are in**

Since our study is based on language attitudes towards Modern Standard Arabic. Hence, we have asked them to reveal their language choice used in their daily life. By asking such a question, we want to see to what extent Modern Standard Arabic is used by our respondents. Since the two questions are so interrelated and the language choice which students have chosen in **Q13** is the same one that has been selected in **Q14**. We have presented the same obtained data that is to say the same results in one graph as follows:



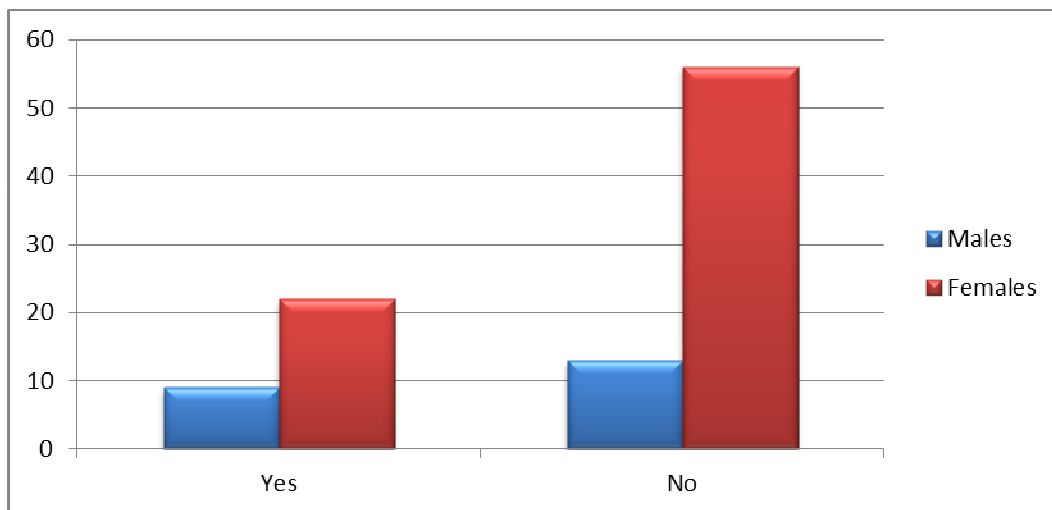
**Graph 3.11 Students’ Language Choice**

From the data graph 3.11, one may notice that the majority of students 51% (15 males and 36 females) prefer to watch and listen to the French language in their life. 38% (3 males and 35 females) of students prefer to watch and listen to Algerian Dialectal Arabic, and only 8% (3 males and 5 females) students have a preference to watch and listen to Modern Standard Arabic. As for the ones who favour Berber for the same purposes are only 3% of the students (1 male and 2 females).

Besides, those who select French also prefer other foreign languages like English, Turkish and the Korean languages. Here in, we can deduce the great number of choosing foreign languages rather than MSA can be justified by the only fact that today's youth are excited to travel over the world or getting opportunities for job, and for that reasons they do believe that such goal can be reached only through learning foreign languages. Strangely enough, they underestimate MSA in the sense that they do not perceive MSA as a language of modernism as well as they think that someone who tends to learn MSA is not considered as an open-minded person.

#### QQ 15: Do you feel ashamed when using MSA?

It has been claimed that when someone speaks in Arabic; he or she may feel ashamed. Thus, we have asked such question to refute that statement. Therefore, we have also asked our respondents to justify their answer by giving them various choices.



**Graph 3.12 Students' Attitudes towards Using MSA**

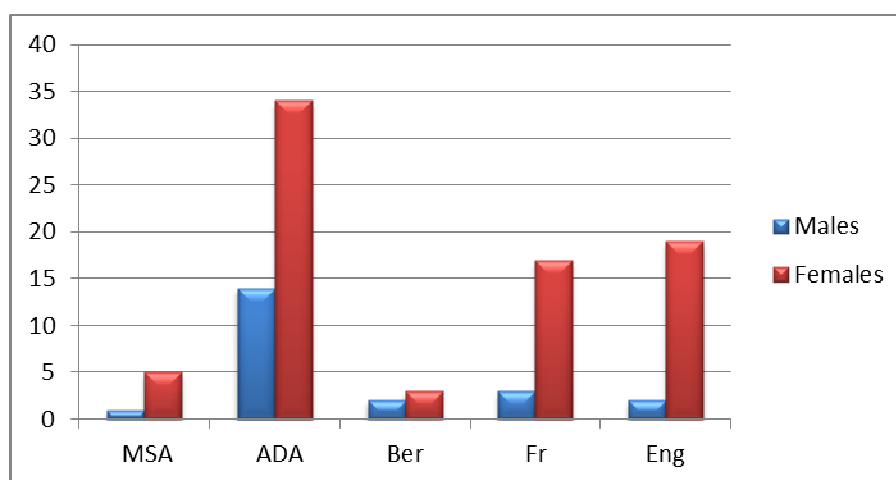
From the obtained data in graph 3.12, one may notice that there are 31% students (9 males and 22 females) do feel ashamed when using Modern Standard Arabic; while, 61% of students say 'No' and most of them state that it is the language of Kuran. As for the ones whose answer 'Yes', they are asked to justify their responses by which 15% of students say that '*most of the Algerians have negative attitudes towards MSA*'. Moreover, 6% say that they



*'feel illiterate when using MSA'*. Besides, 2% of students state that *'MSA does not express their selves as the other languages'*. Finally, 8% of our respondents state that they *'feel mocked by others when using MSA'*. In this respect, one may deduce that due to the negative attitudes of MSA; the majority of speakers are not proud of using that language to communicate.

### QQ 16: Which language variety do you prefer to use in your daily life?

It is important to notice that language use plays an integral role in defining students' language attitudes towards Modern Standard Arabic. Here in, we have asked our respondents to reveal their preferable language to be used as their mother tongue.



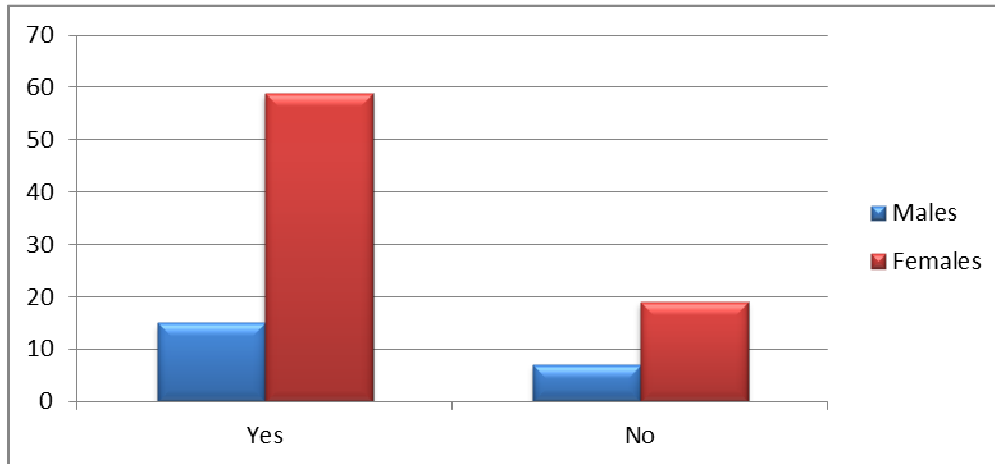
**Graph 3.13 Students' Preference in Language Use**

The collected data in graph 3.13 reveals that the majority of students 48% (14 males and 34 females) prefer to use Algerian Dialectal Arabic and this is because of one reason given by them that it easy to communicate with Algerian Dialectal Arabic. 21% (2 males and 19 females) of students say that they like to use English in their daily life. This may possibly because of its importance as being an international language. Those who have preference to use French are 20% of students (3 males and 17 females). Herein, it is worth noting that the majority use the French language for prestige.

Moreover, 5% of students (2 males and 3 females) prefer to use Berber due to the fact they are its native speakers. One can say that Berbers do all the best to preserve their mother tongue as well as they are so proud of it. Above and beyond, the data in graph 3.13 also shows that only 6% (1 male and 5 female) of students favour to use Modern Standard Arabic. One may assume that MSA is not always practical as a mother tongue that is why they perceive it as not a language of daily life.

**QQ 17: Are you motivated to enhance your level in MSA?**

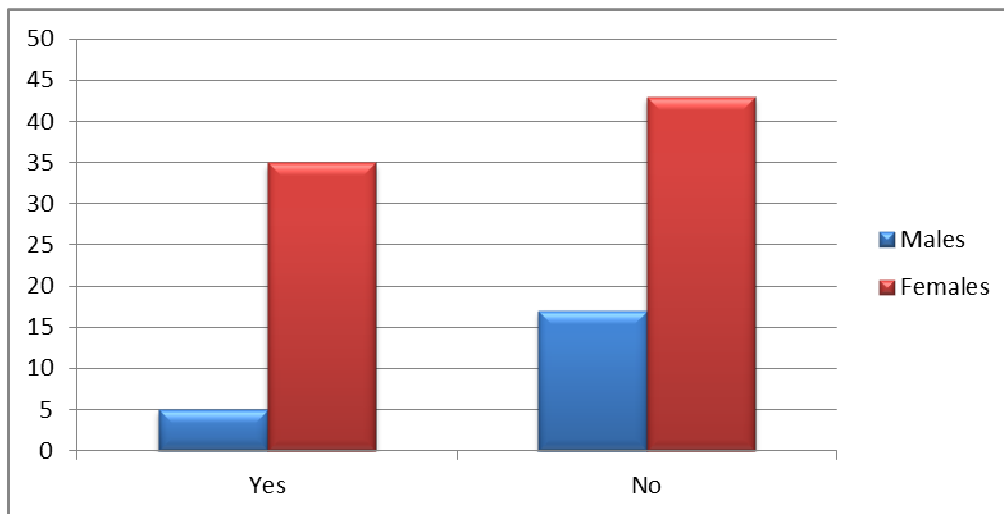
It has been revealed that the large majority of students do not master Modern Standard Arabic. Hence, our respondents are asked if they are motivated to enhance their level in that language or not.



**Graph3. 14: Students' Motivation towards MSA**

It has been noticed that the majority of students 74% (15 males and 59 females) are motivated to learn more about MSA in which the reason that can explain their great motivation is that they are not satisfied of their current level. On the contrary, the minority 26 % (7 males and 19 females) of them are not interested in and this may possibly because of their beliefs that it is hard to acquire Modern Standard Arabic. Furthermore, they think that MSA is not the most useful language rather than the other foreign languages.

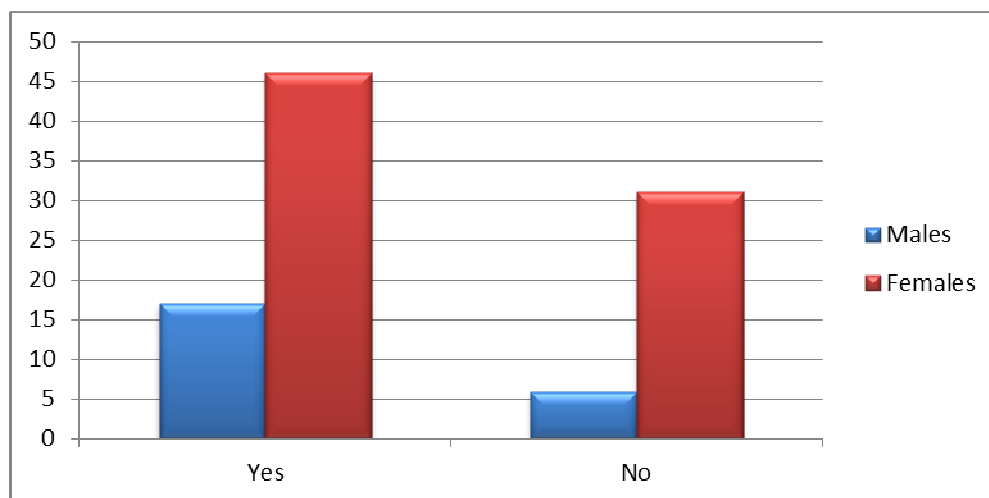
However, it has been observed that most of our respondents see MSA as just a vehicle of our religion, identity, culture that is to say as a symbol and not as a language of their development. Those who answer by 'Yes'; they justify their response in which 48% (10males, 38 females) of them say that MSA is '*part of our religion, identity and culture*'; whereas, 25% (5 males, 20 females) of them state that '*it is very important for our society to show our existence*'. Yet, *only one (01) female states that MSA is her 'best language'*.

**QQ 18: Do you think that MSA will disappear among the Algerians?****Graph 3.15 Students' Opinions towards the Future of MSA**

The obtained data reveals that 60% (17males, 43 females) of students say that Modern Standard Arabic is characterized as a simplified language of the religious language i.e. Classical Arabic and it will be preserved by Quran; while, 40% (5 males, 35 females) of them state that there is a lack of awareness towards the current status of MSA in which it is restricted in some domains and it lacks its users. One may deduce that the maintenance of Modern Standard Arabic will be only at the level of the written form rather than the spoken one.

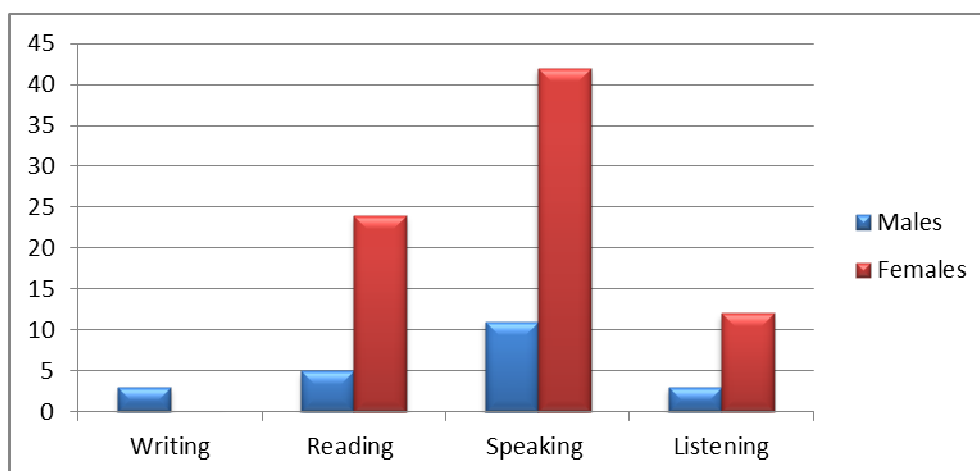
**QQ 19: Do you use French language?**

We have asked students the question in order to assess the extent of using French. Our collected data is presented in the following graph as follow:

**Graph 3.16 Students' Use of French**

From graph 3.16, it has been observed that the majority of both females 46% and males 17 % use the French language; while, 37% of students (6 males and 31 females) do not use that language. Students tend to use French because they view it as a language of modernism as well as they regard someone who uses French as more civilized rather than the one who speaks Modern Standard Arabic and even the Algerian Dialectal Arabic.

**QQ 20: Which skill(s) do you master in the French language?**



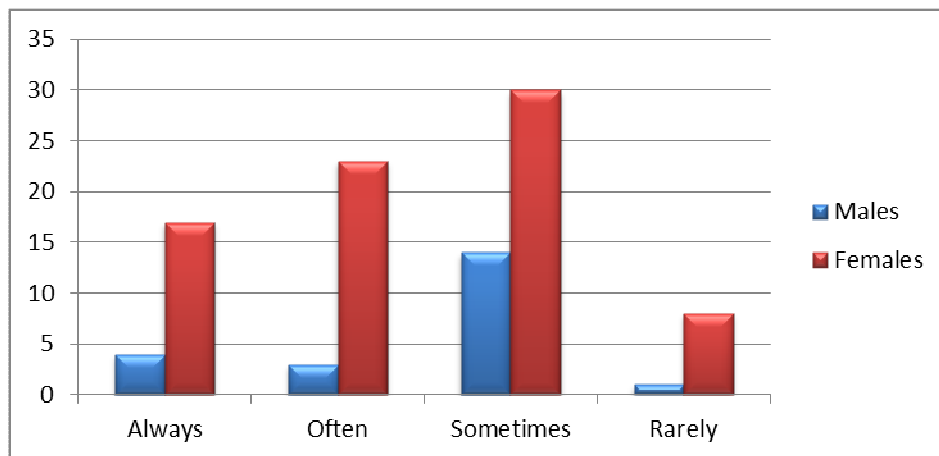
**Graph 3.17 Students' French Language Skills**

Students are asked to state the different skills that they master in the French language in order to test their knowledge of it. The obtained data in graph 3.17 displays that only three (03.3%) males say that they are competent in the writing skill. Besides, 29% of students (5males and 24 females) are able to read French. Amazingly, we have found that the majority of them 53% (11males and 42 females) are proficient in speaking. As for the last group of students 15 % (3males and 12females) state that they like better listening that language. Accordingly, one may notice that most of our respondents are so competent in French

It is important to mention that some students have chosen more than one skill in the sense that they can be passive bilingual students. Herein, one may notice that French is more practical in comparison with MSA. They think that the French language is more prestigious rather than MSA that is why they are excited to learn its four skills.

**QQ 21: How often do you use the French language?**

We have asked our respondents that question to find out the occurrence that they use the French language in their daily life. Their answers have been as follow:



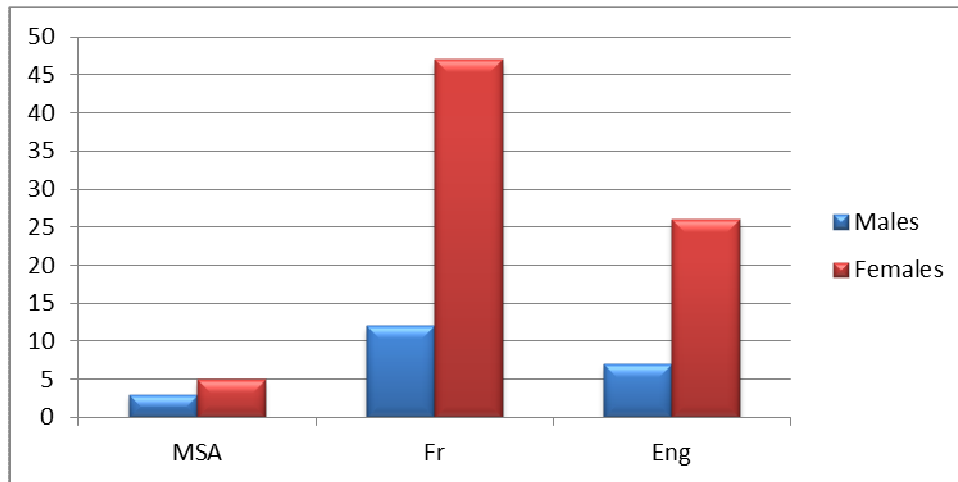
**Graph 3.18 Students' Frequency of Using French**

The gathered data in graph 3.18 indicates that 21% of students (4 males and 21 females) say that they '*always*' use French; while, 26% of students (3 males and 23 females) state that they '*often*' use the French language. In addition, 44% of students (14 males and 30 females) say that they '*sometimes*' use that language. Besides, the total number of the ones who state that they '*rarely*' use French are 9% of students (one 1 male and 9 females).

It has been revealed that the majority of students in which most of them are females use the French language and this may possibly because of different reasons including; specialty, preferred language and prestige( to show off). In contrast, the minority do not use that language. One can claim that it may possibly that their level in French is weak.

**QQ 22: Which language do you prefer to use in your mobile or laptop?**

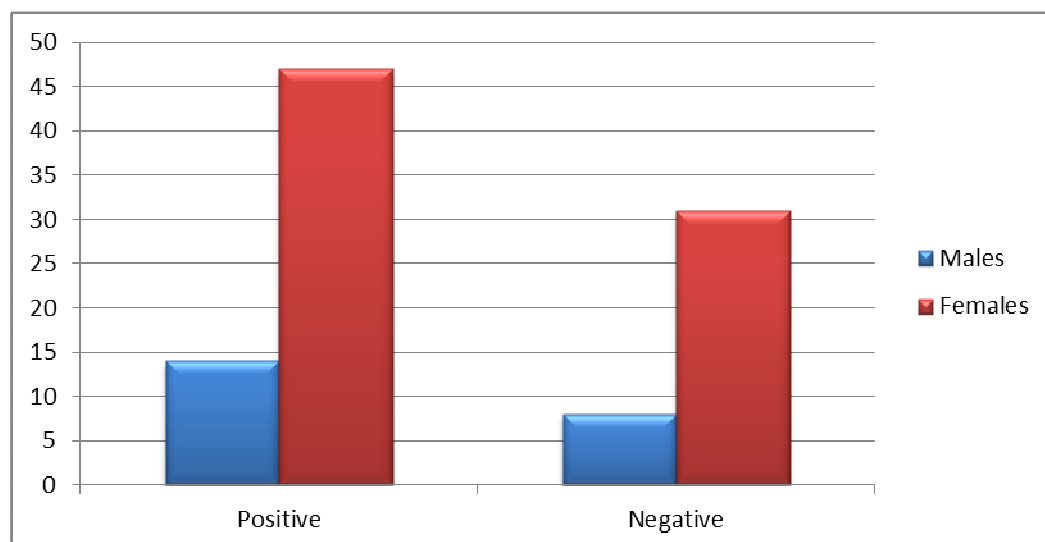
Such question has been set in order to know if our respondents use Modern Standard Arabic in the various technological means used in their daily life such as: mobile phones and laptops. The obtained data are going to be presented in graph 3.19:



**Graph 3.19 Students' Language Use in their Mobiles and Laptops**

From graph 3.19, it has been observed that only 8% of students (3 males and 5 females) prefer to use Modern Standard Arabic in their mobile phones or laptops. Moreover, it has been noticed that the majority of students prefer to use either French or English in which 59% of students (12 males and 47 females) use French; while, 33% of them (7 males and 26 females) use the English language. One reason can explain why students do not use MSA is that of their misunderstanding of some mistranslated scientific words used in mobile phones or laptops that is why they see that it is difficult to use MSA. As for the ones who prefer to use foreign languages, they may have a desire to learn that language through such way.

**QQ 23: The co-existence of French with the Arabic varieties within the Algerian society is**

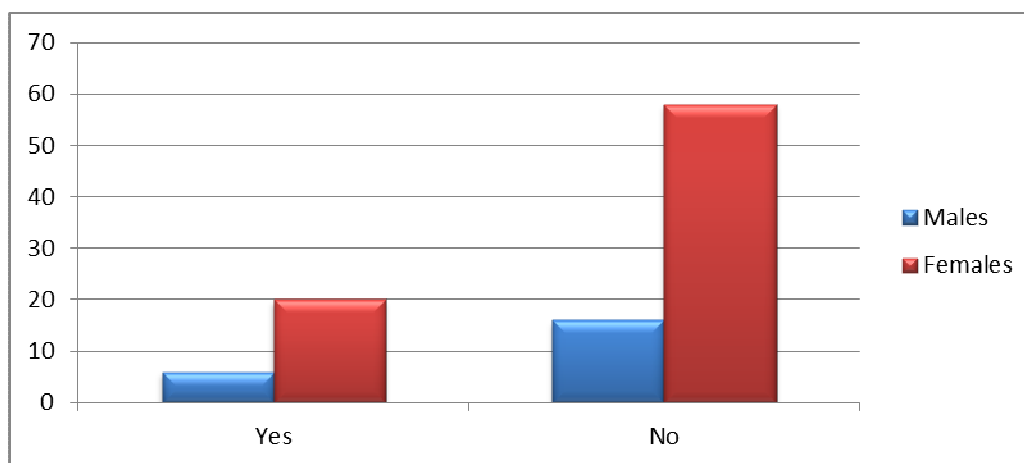


**Graph 3.20 Students' Perception of the French Language**

The results show that the majority of students 61% (14males and 47 females) view the French language within the Algerian speech repertoire as '*positive*' and the same number of participants say that it enables them to communicate with native speakers at the same time it is desirable to understand their culture. On the contrary, 39% of students (8males and 31 females) state that the co-existence of French with the Arabic varieties within Algerian society as '*negative*'. In other words, they assert that it has a great impact on MSA acquisition and/or learning in the sense that most of the Algerians are influenced by using that language.

One may assume that the ones whose answer '*positive*' may have positive attitudes towards the French language; while, for the other group of students; it seems that they have negative attitudes towards that language.

**QQ 24: Do you think that French will disappear among the Algerians?**



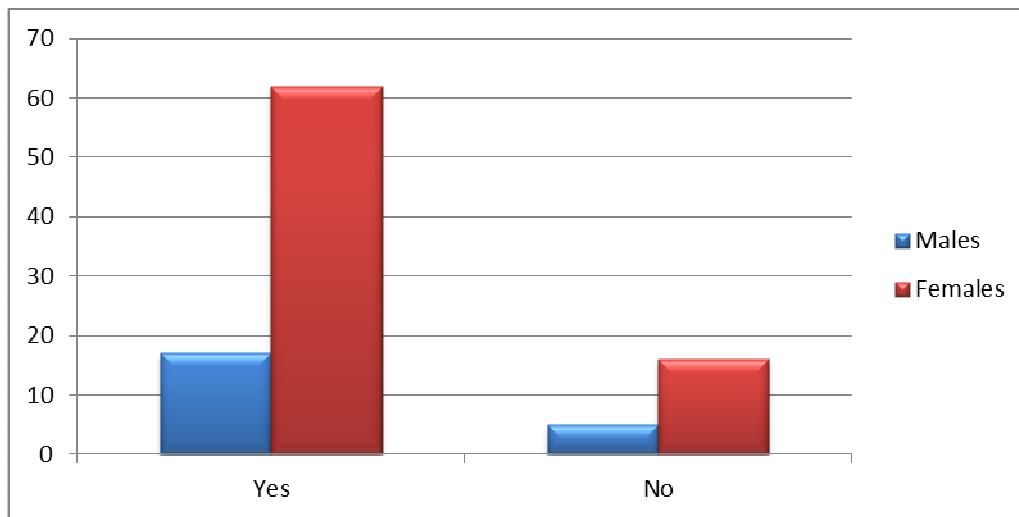
**Graph 3.21 Students' Opinions of the Future French**

Graph 3.21 shows that the minority (26%) of students (6 males and 20 females) think that the French language will disappear among the Algerians and replaced by English. Moreover, the same group say that it may be influenced by the English language; while, the majority 74% of them (16 males and 58 females) do not think so. In other words, they state that French is used everywhere such as; university, administration, even public settings, etc. Herein, we can deduce that most of our respondents recognize the great extent of foreign language influence within the Algerian society.

### 3.3.2.3. Language Revitalization

This section tries to test students' perceptions towards Modern Standard Arabic Revitalization in specific and the Arabization Policy in general since MSA goal depends on the successfulness of this process. Accordingly, students have been exposed to answer a set of questions as follow:

#### QQ 25: Do you think that MSA is in danger?

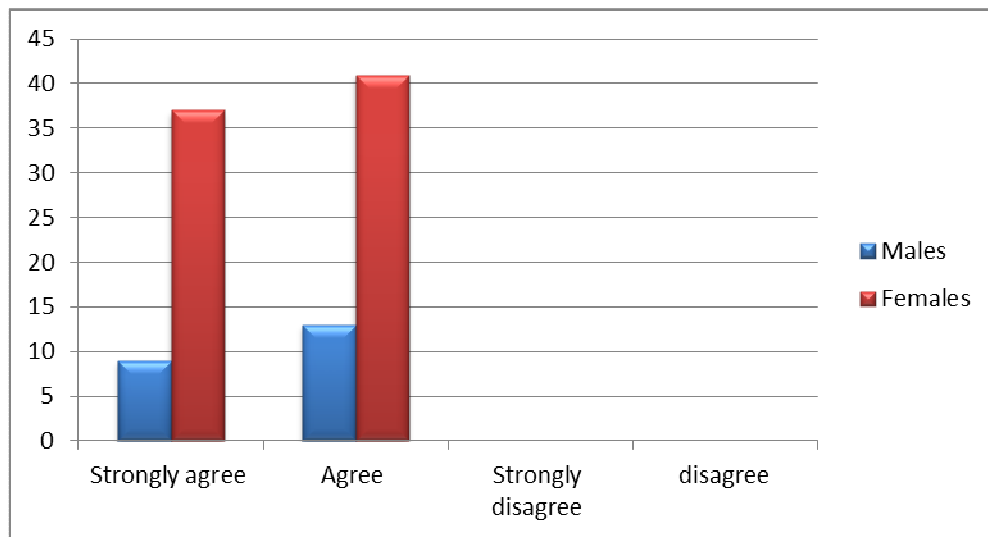


**Graph 3.22 Students' Perceptions of the Status of MSA**

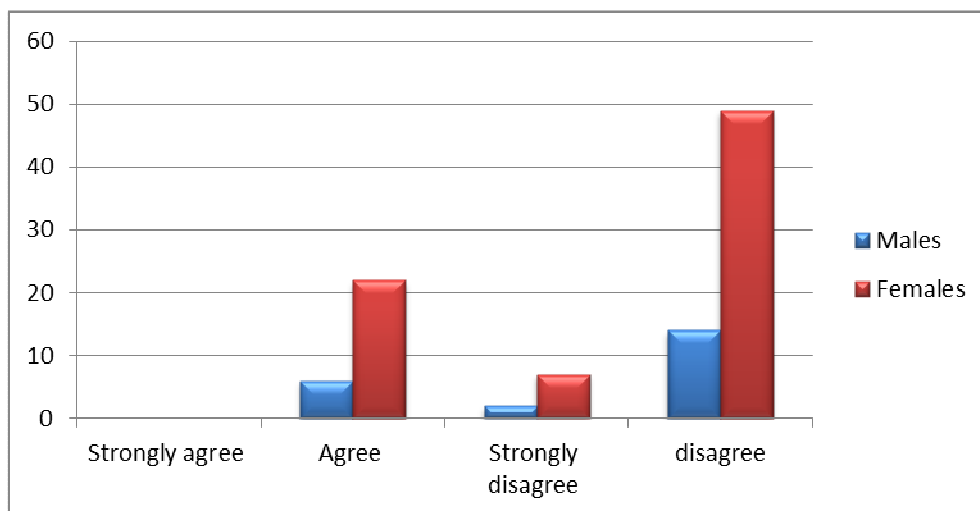
It has been observed that the majority 79% of students (17 males and 62 females) state that MSA is in danger; while, only 21% of students (5 males and 16 females) do not think so and only one of them says that it is preserved by Koran. The justification of the students whose answer 'Yes' can be summarized as follow; 20% of students (5 males and 15 females) say that what makes of MSA in danger is '*the political, educational systems that are adopted*'. On the contrary, 59% of students (12 males and 47 females) state that MSA is in danger because of the '*mixing between the Algerian Dialectal Arabic and MSA*'. However, one male say that MSA is also influenced by globalization.

One may deduce that the majority of students have recognized the current status of MSA and this may possibly in turn to one reason that is of the speakers extensive use of ADA that has become the most useful vehicle to communicate even in the formal contexts.



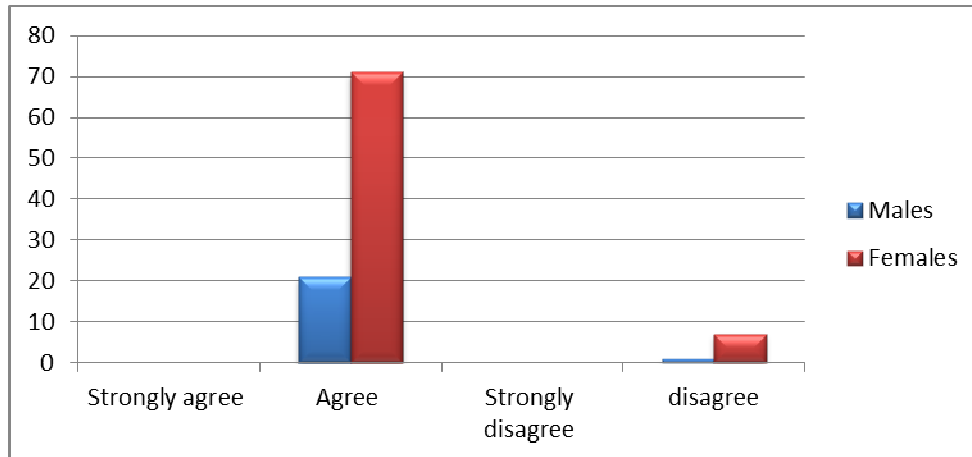
**QQ 26: MSA revitalization as a national and official language is desirable****Graph 3.23 Students' Views towards MSA Revitalization**

The collected data in graph 3.23 shows that all of our respondents answer positively in which there are 46% of students (9males and 37 females) who are '*strongly agree*' with MSA revitalization. Those students may have great positive attitudes towards MSA as well as they may also pay more attention to the current status of that language. The majority of students 54% (13 males and 41 female) state that they are just '*agree*' with that statement. In fact, Students are not interested in using Modern Standard Arabic in their daily life; however, they pay more attention to its position as an official and national language of their country.

**QQ 27: MSA revitalization will hinder the country's progress****Graph 3.24 Students' Beliefs towards MSA**

It has been noticed in graph 3.24 that the majority of students 63% (14 males and 49 females) and also 9 students (2males and 7 females) are against that claim. However, there is some students state that they ‘agree’. Those students may have negative attitudes towards MSA in the sense that they do not think that MSA is a language of modernism.

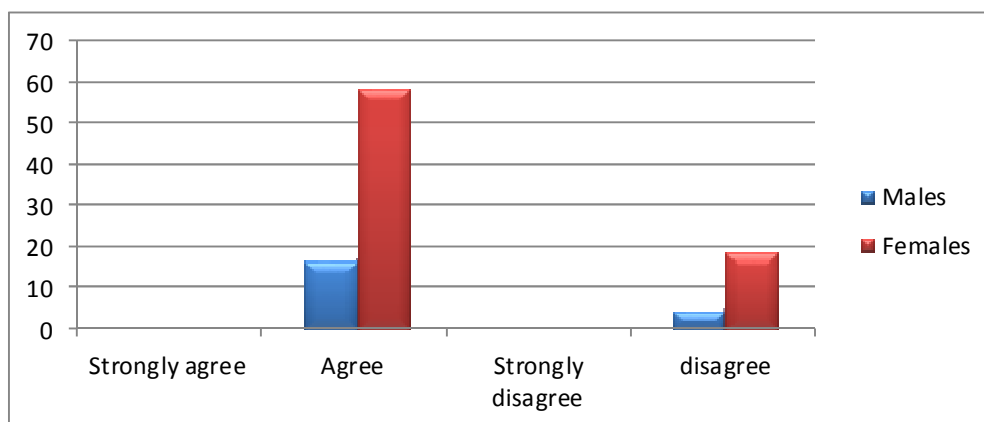
**QQ 28: It is important to review the Arabization Policy in Algeria**



**Graph 3.25 Students' Views towards the Arabization Policy**

Graph 3.25 shows that the majority of our respondents 92% (21 males and 71 females) see that it is necessary to review the ‘Arabization Policy’ and they think that through such essential process; Modern Standard Arabic will ensure its position and power in Algeria. On the contrary, the minority of students 8% (one 1 male and 7 females) say that they are against and this may be in turn to the fact that today, being multilingual or bilingual speakers has become the main goal as well as the interest of the majority.

**QQ 29: It seems that most of the Algerian parents guide their children towards studying foreign languages rather than MSA from their childhood**

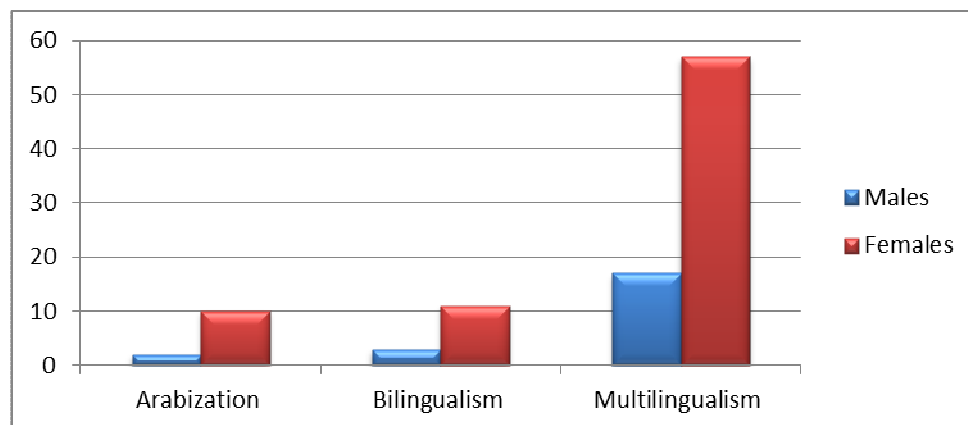


**Graph 3.26 Students' Perceptions of the Algerian Parents' Guidance**

It is noticed in graph 3.26 that a great number of students 76% (17males and 59 females) say that they ‘agree’ to teach their children foreign language ; while, only 24%( 5males and 19 females) state that they do not and all of them assert that they underestimate Modern Standard Arabic. Their justification can be presented as follow; 46% (11males and 19females) of students think that teaching French language is important and ‘helps them in getting opportunities for jobs’. However, 30% (6males and 40females) of students state that learning the French language or even the other foreign languages will ‘enable them to travel over the world’. Herein, one can say that the attitudes of parents towards languages have played an integral role in increasing the position of that language; however, foreign languages have become the most preferable of many Algerian parents rather than MSA.

One may notice that the majority of students give an excessive importance to the foreign languages in the sense that they believe that through those languages, they will ensure their future. The extensive use of foreign languages within the Algerian society may be considered as another reason for their choice. Unfortunately, they regard MSA as a language that cannot gives them an opportunity to get best futures or even jobs.

### QQ 30: Are you for



**Graph 3.27 Students' Preferences of Linguistic Diversity**

From the result in graph 3.27, we can deduce that the majority of students 74% (17 males and 57 females) prefer to live in a ‘multilingual’ society. 14% (3males and 11females) tend to select the phenomenon of ‘bilingualism’; while, the minority of students 12% (2males and 10 females) say that Arabization is the most important linguistic phenomenon to deal with. Students’ answers have been justified as follow; 30% of students say that Arabization is ‘not so conceivable, and not promising for the time being’. Besides, 35% of students state that ‘it is important to live in a bilingual or multilingual society because this leads to the technological benefit from the world’; While, only 5% of them say that ‘Arabization is

*fundamental in preserving our culture and identity*'. Finally, 16% of students justify their answer by selecting the last choice is that the Arabization process will *ensure the linguistic autonomy*'.

One may claim that it is a matter of language attitude. Here in, students are asked to reveal their best linguistic phenomenon to be used within their society in which most of them are for multilingualism and/or bilingualism. So, how can MSA be revitalized and nearly all of students do not have positive attitudes towards the Arabizaion process.

### 3.3.3. Teachers' Interviews

Since the present research mainly focuses on examining the current status of Modern Standard Arabic; choosing the Arabic teachers helps us in getting reliable data that makes of our study more valid.

During the interviews, the Arabic language teachers are asked to answer seven questions. They are only six (6) teachers from the Department of Arabic at Ibn Khaldoun University of Tiaret. All of those teachers hold PhD degrees. We have conducted our interviews with few numbers of teachers because of time limitation. These interviews consist of two sections namely:

**Section one (Q1):** it deals with professional data of the Arabic language teachers.

**Section two (Q2-Q6):** it reveals the teachers' perceptions of the current status of Arabization Policy

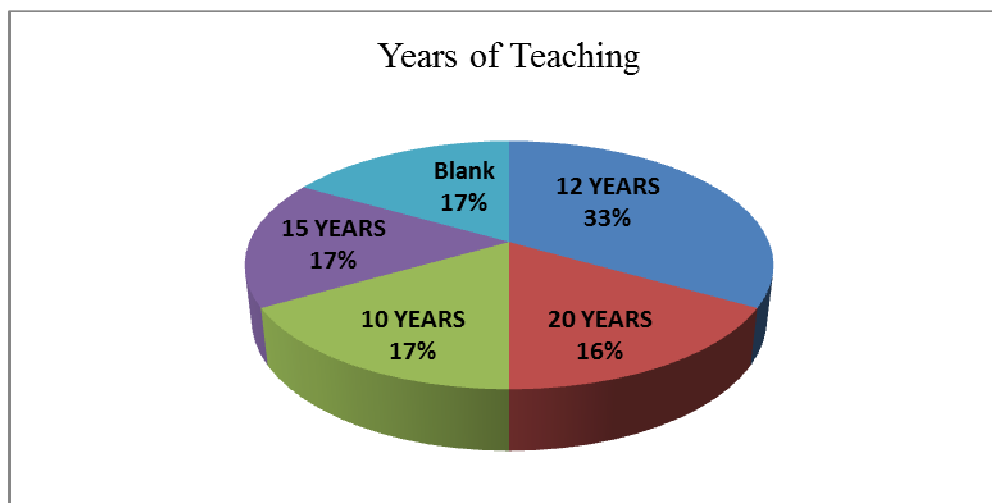
### 3.3.4. Analysis of Teachers' Interviews

The current interviews reveal our informants' personal backgrounds as well as they disclose the analysis of their different views towards the status of MSA within Algerian society.

#### 3.3.4.1. Teachers' Professional Data

##### QQ 1: Teaching Experience

It has been noticed in graph 3.29 that all of teachers have long experience with the teaching profession in which our gathered data reveals that two male teachers have been teaching for 12 years. One male has been teaching for 20 years; while, the last male teacher has left it blank. As for female teachers, we have found out that one female teacher has been teaching for 10 years and the other one has been teaching for 15 years.



**Graph 3.28 Informants' Teaching Experience**

In fact, the teaching experience of our informants may help us getting more accurate and extra data about the most important linguistic policy which Algeria has witnessed. We have noticed that most of our informants have many considerable years of teaching. Thus, one may say that those teachers are more experienced in such dogma as well as they may have much information about its history.

#### **3.3.4.2. Teachers' Perceptions of the Arabization Process**

This section includes a set of array questions about the Arabization policy as well as asking these questions to the Arabic language teachers helps in getting an overview about the current status of Modern Standard Arabic.

#### **QQ 2: What do you think about the current status of 'Arabization policy' in general and Modern Standard Arabic in particular?**

It is observed in our interviewees' answers that nearly all of informants state the same answer in which five (05) of them assert the weakness of the Arabization process is the cause in the sense that Modern Standard Arabic is in danger; while, only one teacher say that it is not. To start with, five teachers say that the '*Arabization Policy*' is regarded as a complex paradox in the Algerian context due to many reasons in which they emphasize that not all the main goals of such process have been achieved. However, the status of Modern Standard Arabic has been progressed than before.

Moreover, they also say that today the '*Arabization Policy*' as a linguistic policy is influenced by the life requirements in the sense that there is a sort of abuse of MSA by speakers. Besides, they stress that the power or the position of MSA as a language is absent and marginalized within its society because of the speakers' negative attitude towards using MSA. Moreover, they say that most of the dictionaries or the Arabic lexicon represent a set of

various and mixed concepts and these have great impacts on Modern standard Arabic. Consequently, they state that there is a lack of MSA reinforcement either inside the country or outside it resulted in the declining role of the ‘*Arabization Policy*’ and its political decision.

**QQ3: Do you think that using MSA in all realms as the most essential goal has been achieved? What are the foremost reasons? And why?**

As for the second core question in this interview; informants are asked to emphasize the main reasons that justify the lack of using MSA among the Algerians in which all of them proposed different reasons including that the Algerians are excitable about the colonial language i.e. French and even its culture rather than the Arabization. In other words, they indicate that there is what is called "القابلية للاستعمار"-(aptitude for being colonised) a concept given by Malek Ibn Nabi.

Moreover, they say that because of the absent role of language and identity .According to speakers, the one who is regarded as someone civilized or educated has become the one who speaks the French language. In the same line of thought, they proclaim that MSA development is based on the user himself in which they say that most of students’ level in MSA is weak that is why such policies have been failed. Generally, they also insist that the chief reason that has a great influence on the Arabization process is the political one. In other words, Arabization successfulness is based on those political decisions that support Modern Standard Arabic.

**QQ 4: What are the major obstacles that hinder the vital role of MSA to be used as the dominant language in various domains such as the field of science?**

Furthermore, we have asked teachers about the position of MSA within the scientific field. This question may help in getting the valid data whether MSA as a language is practical at the level of science or not. In this respect, they stress that the language that takes power in the scientific field is the foreign languages like French and English. By contrast, Modern Standard Arabic lacks such power. In other words, there is a lack of MSA propagation as well as the weakness of an original product because of the francophone production dependency. So, all that has been discussed before has affected the vital role of MSA as the national and official language within the Algerian country.

**QQ5: The co-existence of MSA with the omnipresent phenomenon ‘Globalization’ and technology has influenced the position of MSA. Here in, how do you expect that status in the future? And why?**

Actually, because of globalization and the advances of technologies, Modern Standard Arabic has encountered many challenges. Here in, informants view the phenomenon of globalization as a kind of war in which it has a great impact not only on MSA itself but also on the linguistic identity. They also state that within such complex situation, Modern Standard Arabic is still facing many controversial issues. As far as the future status of MSA is concerned; informants say that MSA is preserved by Kuran as well as it is one of the eternal languages.

**QQ6: Do you think that there are an enough efforts for MSA Revitalization? To what extent those efforts are effective?**

Finally, we have asked them to inform us whether there are enough efforts for MSA revitalization or not. They emphasise that there are no great projects, but there are some considerable attempts for MSA revitalization. This can be seen through teaching MSA to the children of kindergarten as well as promoting the Koranic schools for memorizing the Holly Quran and also in order to teach the religious practices. In addition, they say that there are other immense projects but of no avail. Furthermore, they assert that the fact is the absence of either material or incorporeal motivation for those projects development in general and both the Arabization policy and MSA revitalization in specific such as the lack of the scientific research encouragements in Arabic.

**• What do you think about the current status of ‘Arabization policy’ in general and MSA in particular?**

As for the one who says that the ‘Arabization Policy’ is not in danger and it is more practical than before in which he gives the example of translation progress in the Arabic language. He also says that we should not hurry to promote the ‘Arabization Process’ even though there is the opposite of that policy. Besides, it is important to mention that this informant has founded a Koranic school for teaching MSA so as to become more practical.

From the obtained data, it has been observed that it is a fact that due to various reasons including; political, educational, and societal obstacles. Modern Standard Arabic is marginalized within the Algerian society .This resulted mainly from the weakness of the Arabization policy. Unfortunately, it has been observed that there is a lack of awareness of the Arabization promotion within the Algerian speech repertoire. Hence, one can claim that the

more political decision is powerful, the more the Arabization dogma will present in our society that is to say for better or for worse Modern Standard Arabic revitalization is based on that political decision.

### **3.5. Conclusion**

To conclude with, this chapter represents the empirical study that has been conducted at Ibn Khaldoun University of Tiaret. In order to validate our investigation about the current status of Modern Standard Arabic, we have used two instruments; the students' questionnaire that seeks to identify students' attitudes towards the Arabic varieties in general and MSA in particular as well as their attitudes towards foreign languages besides the teachers' interview that is used to refute our hypotheses concerning the '*Arabization Policy*'.

As not expected, the obtained data discloses the weakness of the Arabization process in Algeria in the sense that students' attitudes towards this linguistic phenomenon are negative. In other words, the results denote that the majority of students are for multilingualism and/or bilingualism. Moreover, it is found that there are many reasons behind hindering Modern Standard Arabic revitalization which is the essential element in the Arabization policy.



## General Conclusion

To go over the main points, then, it has been obviously noticed that language planning and language policy as subfields of Appliedlinguistics are of a paramount importance in the sense that these areas of study have played an integral role in solving languages problems especially their status within societies or whole countries. Therefore, the present research tries to shed light on the most essential linguistic policy that Algeria has witnessed namely; the ‘*Arabization Policy*’. The latter has played an integral role in promoting the status of Modern Standard Arabic to be used in all domains in the Algerian context.

However, the fact is that Modern Standard Arabic is still influenced by many co-existed language varieties being related or unrelated including; ADA, Ber, Fr, Eng, etc. resulted in the declining role of MSA as being the high variety that has to be used in formal settings. In other words, it has been clearly perceived that Algerian Dialectal Arabic and even French have become more practical by speakers rather than Modern Standard Arabic that is to say that there is a lack of using Modern Standard Arabic amongst students and their teachers in general and even within the Department of Arabic language in particular.

Today, we can say that the linguistic and even the sociolinguistic situation of Modern Standard Arabic has remained ambiguous due to many reasons that have mainly resulted in university teachers and students’ highly negative attitudes towards it and the ‘*Arabization Process*’ as a whole.

From a sociolinguistic point of view, we can say that students’ language attitudes would ensure the success of Modern Standard Arabic Revitalization. However, it has been noticed that the majority of students hold negative attitudes towards using Modern Standard Arabic in their daily conversations with other students and even with their teachers in which both see it as an obstruction to communication. Because of the technological advances; most of them are influenced by French and even the other foreign languages such as: English, Spanish, Turkish, etc. In other words, students are so interested in being bilingual or plurilingual rather than Arabized speakers predominantly for prestigious reasons.

In fact, students’ language attitudes towards Modern Standard Arabic have a great impact on its revitalization and more generally on the Arabization process. It has been observed that there is a lack of awareness of the ‘*Arabization Policy*’. To cut a long story short, most speakers and sociolinguists in Algeria are in dilemma of either maintaining their official and national language for well-kept social belonging and national identity solidity or using foreign languages for technical reasons. To state it differently, albeit decision makers

## **General Conclusion**

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are strongly blamed for the current status of MSA in Algeria; speakers also take the blame. Therefore, both are concerned with looking over immediate the solutions so that the revival of interests in using MSA in all domains and contexts in Algeria would come a reality.

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# **Appendices**

**Appendix A: The Questionnaire in English**

**NB:** You are kindly invited to tick  the best choice that seems true for you.

**Abbreviations and Acronyms:**

**MSA:** Modern Standard Arabic

**ADA:** Algerian Dialectal Arabic **Ber:** Berber

**Fr:** French

**Eng:** English

► **Section One: Personal Information**

1. **Sex :** Male  Female
2. **Age:** 20- 25  26- 30  31- 40  41- 50  >50
3. **Domain:** Arabic  English  French
4. **Level :** Master one  Master two
5. **Speciality :** Linguistics  Didactics  Literature
6. **Mother Tongue:** MSA  ADA  Ber  Fr

► **Section Two: Language (s) Use and Attitudes towards MSA**

1. **Do you master Modern Standard Arabic?** Yes  No
2. **Do you use Modern Standard Arabic?** Yes  No
3. **Where do you use MSA?**  
 At university  At home  Street  job   
**Others (specify):**.....
4. **With whom do you use MSA?**  
 Family members  Friends  Teachers   
**Others (specify):**.....
5. **How often do you use MSA?**  
 Always  Often  Sometimes  Rarely
6. **Do you think that MSA is a complex language?** Yes  No   
 Why? Is It because...?  
 Grammar  Pronunciation  Vocabulary  Punctuation
7. **The most Radio channels and Music you listen to are in:**  
 MSA  ADA  Berber  French

**Others (specify):**.....

**8. the most Television channels and Films you watch are in:**

MSA  ADA  Berber  French

**Others(specify):**.....

**9. Do you feel ashamed when using MSA?** Yes  No

Why? Is It because...?

Peoples have negative attitudes towards MSA

You May feel as someone illiterate or uneducated

Does not express yourself as the other languages

You may feel mocked by others

**Other (specify):**.....

**10. Which language variety do you prefer to use it in your everyday life?**

MSA  ADA  Berber  French  English

**Others (specify) :**.....

**11. Are you motivated to enhance your level in MSA?** Yes  No

Why? Is It Because...?

Very important for our society to show our existence  your best language

The official and national language of our country

Part of our religion, identity and culture

**Others (specify):**.....

**12. Do you think that the MSA will disappear among the Algerians?**

Yes  No

Why? Is It because...?

The language of our religion and it is preserved by Quran  the national language of our country  the lack of its speakers since it is restricted in some domains  the lack of awareness towards the status of our language

**Others (specify):**.....

**13. Do you use French language?** Yes  No

**14. Which skill(s) do you master in the French language?**

Writing  Reading  Speaking  Listening

**15. How often do you use the French language?**

Always  Often  Sometimes  Rarely



**16. Which language do you prefer to use in your mobile or laptop?**

MSA  French  English

**Others(specify):**.....

**17. The coexistence of French with the Arabic varieties within the Algerian society is:**

Positive  Negative

Why? Is It because...?

helps peoples to communicate easily with native speakers

French is affecting the MSA acquisition  French is desirable due to the intercultural differences  French has replaced the status of our national/official language

**Others (specify):**.....

**18. Do you think that French will disappear among the Algerians?**

Yes  No

Why? Is It because...?

It may be affected by the English language  it is the language of modernity

It is used everywhere even in informal settings  It is being taught in our schools as the first foreign language

**Section Three: Language Revitalization**

**1. Do you think that MSA is in danger?** Yes  No

How? This can be seen through...:

The political, educational system that is adopted

The mixing between MSA and ADA language varieties

Its users when they keep away from their mother language

**Others (specify):**.....

**2. MSA revitalization as a national and official language is desirable**

Strongly agree  Agree  Strongly disagree  Disagree

**3. MSA revitalization will hinder the country's progress**

Strongly agree  Agree  Strongly disagree  Disagree

**4. It is very important to review the Arabization policy in Algeria**

Strongly agree  Agree  Strongly disagree  Disagree

**5. It seems that most of the Algerian parents guide their children towards studying foreign languages rather than MSA from their childhood**

Strongly agree  Agree  Strongly disagree  Disagree

Why? Is It because...?

Opportunities for jobs  enable them to travel over the world  Learning foreign languages would ensure their best future  Underestimate their national language

**Others (specify) :**.....

**6. Are you for?**

Arabisation  Bilingual  Multilingual

Why? Is It because...?

Arabization is not so conceivable, and not promising for the time being

Being bilingual or multilingual society leads to the technological benefit from the world  Arabization is fundamental in preserving our culture and identity

The Arabization process would ensure the linguistic autonomy

**Others (specify):**.....

*Thank you very much for your collaboration*

## استبيان: Appendix B

ملاحظة: ضع علامة  في الخانة المناسبة لاختيارك

المرحلة الأولى: معلومات شخصية

1. الجنس: ذكر  أنثى
2. السن: 25-20  30-26  40-31  50-41  أكثر من 50
3. الميدان: العربية  الفرنسية  الإنجليزية
4. المستوى: أولى ماستر  ثانية ماستر
5. التخصص: لسانيات  تعليمية  آداب
6. لغتك الأم: العربية الفصحى  اللهجة العربية الجزائرية  الأمازيغية  الفرنسية

المرحلة الثانية: استعمال اللغة أو اللغات والمواقف السائدة اتجاه اللغة العربية الفصحى

1. هل تتقن اللغة العربية الفصحى؟ نعم  لا
  2. هل تستعمل اللغة العربية الفصحى؟ نعم  لا
  3. أين تستعمل اللغة العربية الفصحى؟  
الجامعة  البيت  الشارع  العمل
  4. مع من تستعمل اللغة العربية الفصحى؟ العائلة  الأصدقاء  الأساتذة
  5. كم مرة تستعمل اللغة العربية الفصحى؟ دائما  غالبا  أحيانا  نادرا
  6. هل تعتقد أن اللغة العربية الفصحى معقدة؟ نعم  لا  لماذا؟  
ذلك بسبب: نحوها  نطقها  مفرداتها  علامات ترقيمها
  7. أكثر الأغاني و القنوات الإذاعية التي تسمعها غالبا ما تكون باللغة:  
العربية الفصحى  اللهجة العربية الجزائرية  الأمازيغية  الفرنسية
- .....(اذكرها).....
8. أكثر البرامج التلفزيونية و معظم الافلام التي تشاهدها تكون بال لغة :  
العربية الفصحى  اللهجة العربية الجزائرية  الأمازيغية  الفرنسية
- .....(اذكرها).....

9. هل تخجل من استعمالك للغة العربية الفصحى ؟ نعم  لا  لماذا؟ لان:

نظرة المجتمع السلبية للعربية الفصحى  سخريه الاخرين منك لاستعمالها

اللغة العربية الفصحى لا تبرز شخصيتك في المجتمع مقارنة باللغات الاخرى   
تشعر بانك شخص غير مثقف او غير متعلم

اخرى(اذكرها).....

10. أي لغة من اللغات تفضل استعمالها في حياتك اليومية؟

العربية الفصحى  اللهجة العربية الجزائرية  الامازيغية  الفرنسية

اخرى(اذكرها).....

11. هل لديك رغبة في تطوير مستواك للعربية الفصحى؟ نعم  لا  لماذا؟ لان :

من الضروري ابراز هويتنا وثقافتنا وهذا يكون الا بلغتنا العربية

العربية جزء من ديننا،هويتنا و ثقافتنا

هي لغتنا الوطنية و الرسمية للبلاد

هي لغتك المفضلة

أخرى(اذكرها).....

12. هل تعتقد ان اللغة العربية الفصحى ستزول من الجزائر؟ نعم  لا  لماذا؟ لان:

هي لغة الدين ومحفوظة بحفظه

العربية هي اللغة الرسمية والوطنية للبلاد

نقص التوعية باهمية مكانة العربية الفصحى كلغة دين ووطن

العربية تفتقر مستعملها فهي محدودة في بعض المجالات

اخرى(اذكرها).....

13. هل تتقن اللغة الفرنسية؟ نعم  لا

14. اين يكمن اتقانك للغة الفرنسية؟ الكتابة  القراءة  النطق  السمع

15. كم مرة تستعمل اللغة الفرنسية؟  دائما  غالبا  احيانا  نادرا

16. اي لغة من اللغات تفضل استعمالها في جوالك او حاسوبك؟

العربية الفصحى  الفرنسية  الانجليزية

.....أخرى(اذكرها).....

17. تعيش اللغة الفرنسية ضمن اللغات العربية الاخرى في المجتمع الجزائري هو امر

ايجابي  سلبي

لماذا؟ لأن:

الفرنسية تسهل التواصل مع الناطقين بها

الثقافة تختلف باختلاف اللغة و الفرنسية مرغوب فيها لفهم ثقافتها

تآثر الجزائريين بالفرنسية اعطى لها مكانة لغتنا الوطنية في المجتمع

اللغة الفرنسية تؤثرعلى اكتساب العربية الفصحى

.....اخرى(اذكرها).....

18. هل تعتقد ان الفرنسية ستزول من الجزائر؟  نعم  لا

لماذا؟ لأن:

اذا تآثر الجزائريين باللغة الانجليزية

الفرنسية هي اللغة الاولى الاجنبية في الجزائر

استعمال اللغة الفرنسية موجود في اغلب المجالات

الفرنسية لغة التطور

.....أخرى (أذكرها).....

المرحلة الثالثة : احياء اللغة العربية الفصحى

1. هل تعتقد ان اللغة العربية الفصحى في خطر؟  نعم  لا

لماذا؟ ذلك من خلال :

النظام السياسي التعليمي المتبع  احتكاك العربية باللهجة العربية الجزائرية

التأثير الشديد للجزائريين باستعمال اللهجة العربية الجزائرية عوض الفصحى

.....أخرى(اذكرها).....

2. إحياء اللغة العربية الفصحى كلغة وطنية رسمية أمر مرغوب فيه  موافق  غير موافق

3. إحياء اللغة العربية الفصحى يعترض طريق تقدم وتنمية البلاد  موافق  غير موافق

4. إن من الضروري اعادة النظر في سياسة التعريب في الجزائر  موافق  غير موافق

5. معظم الاباء الجزائريين يحثون اولادهم منذ طفولتهم على دراسة اللغات الاجنبية اكثر ما هو عليه با

نسبة للغة العربية الفصحى  موافق  غير موافق

لماذا؟ لان:

كسب فرص عمل

اللغات الأجنبية تضمن لأولادهم مستقبل زاهر

تمكنهم من السفر حول العالم

الاستهانة باللغة العربية الفصحى

أخرى (اذكرها).....

6. أنت مع

التعريب  الازدواجية اللغوية  التعددية اللغوية

لماذا؟ لأن:

التعريب لا يتواءم مع العصر الحالي

اللغات الأجنبية لغات التطور التكنولوجي

التعريب عنصر اساسي في المحافظة على الهوية والثقافة

لا تكون استقلالية لغوية الا بالتعريب

أخرى (اذكرها).....

شكرا جزيلاً على تعاونكم

## Appendix C: The Questionnaire in French

## • Des Information Personnelle

1. Sexe : Masculine  féminin
2. L'âge : 20-25  26-30  31-40  41-50  >50
3. Domaine : Arabe  Anglais  Français
4. Niveau : première année master  douzième année master
5. Spécialiste : Linguistique  Didactique  Littérature
6. Langue Maternelle : Arabe Classique  Arabe Dialecte  Tamazigh  français

## • L'usage Et la Point De Vue De La Langue Arabe

1. Etes- vous bien maitriser la langue Arabe ? Oui  No
2. Est- ce- que vous utilisiez la langue Arabe ? Oui  No
3. Ou vous l'employez ? Université  Domicile  Travail
4. Avec qui vous l'employez ? Famille  Amis  Instructeur
5. Combien de fois vous l'employez ? Toujours  Parfois  Souvent  Rarement
6. Croyez-vous que cette langue est compliquée ? Oui  No

Les causes sont : Prononciation  Grammaire  Vocabulaire  Ponctuation

## 7. La majorité des chansons et radio que vous l'écoutez édités avec la langue

Arabe Classique  Dialecte  Tamazigh  Français

D'autres langues.....

## 8. La majorité des TV Channel que vous regardez sont avec la langue

Arabe Classique  Dialecte  Tamazigh  Français

9. Etes – vous honteux d'employer cette langue ? Oui  No **Pourquoi ? Parce que**

Le regard de la société  Méprisaton des autres

Vous sentiez que vous êtes une personne non intellectuelle

L'Arabe Standard ne montre pas votre personnalite dans la societe par rapport a d'autres langues

D'autres (spécifier).....

## 10. Quelle langue préférez- vous dans ta vie quotidienne ?

Arabe Classique  Arabe Dialecte  Tamazigh  Français

D'autres (spécifier).....

11. Avez-vous l'envie d'améliorier votre niveau de la langue Arabe ? Oui  No **Pourquoi ? Parce que**

Il est nécessaire de repérer notre identité et notre culture

L'Arabe est une partie de notre religion, identité et culture

C'est notre langue nationale et officielle de notre pays

C'est ton langue préférée

12. **Croyez – vous que la langue Arabe va dispara en Algérie ?** Oui  No

**Pourquoi ? Parce que**

C'est la langue religieuse est préserver de sa préservation

L'Arabe est la langue officielle et nationale de notre pays

Manque de sensibilisation de la valeur de notre langue

L'Arabe est besoin de ses utilisateurs dans tous les domaines

D'autres (spécifier).....

13. **Etes-vous bien maitrise la langue Française ?** Oui  No

14. **Ou pouvez –vous la maitriser ?**

L'écriture  la lecture  prononciation  l'écoute

15. **Combien de fois vous employez cette langue ?**

Toujours  Parfois  Souvent  Rarement

16. **Quelle langue préférez-vous dans ton téléphone ou votre PC ?**

L'Arabe  Français  L'Anglais

D'autres (spécifier).....

17. **Coexistant de la langue Française parmi la langue Arabe dans la société**

**Algérienne c'est** Positive  Négative

**Pourquoi ? Parce que**

Le Français facilite la communication

La culture ça se diffère le Français indésirable pour comprendre leur culture

L'influence des Algériens par Français donne une valeur à notre langue nationale de la société

La langue Française influence à l'acquisition de la langue Arabe

D'autres (spécifier).....

18. **Croyez –vous que la langue Française va dispara en Algérie ?** Oui  No

**Pourquoi ? Parce que**

L'influence des Algériennes de la langue Anglaise

Le français est la première langue étrangère en Algérie

L'utilisation de cette langue dans tous les domaines

Le Français est la langue de développement

D'autre (spécifier).....



• **Revivre de La Langue Arabe**

1. **Croyez – vous que la langue Arabe est en danger ?** Oui  Non

**Pourquoi ? Parce que**

L'ordre politique suivant  Masse entre la langue et le dialecte

L'influence des Algériens par le dialecte

D'autre(specifier).....

2. **Revivre de la langue Arabe nationale et officielle c'est désirable.**

Pour  Contre

3. **Revivre de la langue Arabe empêché le par cour de la progression de notre pays.**

Pour  Contre

4. **Il est très important de bon voire la politique d'Arabisation plane en Algérie.**

Pour  Contre

5. **La plupart de parents Algériens provoquent et poussent ses enfants dès leur naissance à étudier les langues étrangères.** Pour  Contre

**Pourquoi ? Parce que**

Trouver des postes de travail

Les langues étrangères assurent leur avenir

Voyager dans le monde

Méprisez la langue Arabe

D'autre(specifier).....

6. **Etes-vous pour**

L'Arabo-plane  Bilinguistique  trèslinguistique

**Pourquoi ? Parce que**

L'Arabo plane n'a pas d'actualité

Les langues étrangères sont des des langues de progression technologique

L'Arabo plane est très important pour préserver notre identité et culture

L'Independence peut réaliser à travers l'Arabo plane

D'autre(specifier).....

*Merci d'avance pour votre aide*

### مقابلة شفوية مع دكاترة الأرب العربي: Appendix D

تعتبر هذه المقابلة أهم جزء من مذكرتنا حيث نرجو منكم الاجابة على الاسئلة التالية:

#### المرحلة الأولى: المعلومات المهنية

#### 1 مدة التدريس:

يعتبر التعريب من أهم السياسات اللغوية التي انتهجتها الجزائر بعد فترة الاستقلال من أجل تحقيق أهم أهداف التعريب وهو جعل اللغة العربية لغة المجتمع الجزائري وذلك من خلال احيائها ومحو ما خلده الاستعمار الفرنسي، إلا أنه كان فيه جملة من التحديات والعوائق لنجاح هذه السياسة اللغوية.

من فضلكم نرجو الإجابة على الأسئلة التالية

2 كيف ترى حالة التعريب عامة، وعلى وجه الخصوص حالة اللغة العربية الفصحى في الجزائر اليوم؟

3 هل تعتقد أن التعريب حقق أهم أهدافه وهو تعميم استعمال اللغة العربية؟ لم أو ماهي الأسباب الجوهرية في رأيك؟

4 في رأيك، ما هي أبرز العوائق الحالية التي تعترض اللغة العربية الفصحى لتصبح فاعلة في عدة مجالات أبرزها المجال العلمي؟

5 في رأيك، ما هو مصير اللغة العربية الفصحى في ظل تحديات العولمة والعصرنة؟ لماذا؟

6 هل هناك مشاريع مستقبلية للنهوض واحياء اللغة العربية الفصحى؟ ما مدى نجاعة تلك المشاريع وكيف تكون كيفية ذلك؟

## **Appendix E: Arabic Teachers' Interview in English**

### **Section One: Professional Data**

#### **1. Teaching Experience (years):**

### **Section Two: Teachers' Perception of the Arabization Policy**

The Arabization Policy is regarded as the one of the most important linguistic dogma in which Algeria after its independence has adopted such process in order to revive the status of Modern Standard Arabic within Algerian society. On the other hand, the Arabization policy is aiming at the eradication of the colonial language. However, this linguistic dogma is facing many problems and even challenges to be successful. Here in, the present interview may help us in getting valid data about the current status of Modern Standard Arabic.

#### **Would you like please to answer the following questions?**

- 2.** What do you think about the current status of Arabization policy in general and the Modern Standard Arabic language in particular?
- 3.** Do you think that using MSA in all domains as the most essential goal has been achieved? What are the major reasons? And why?
- 4.** What are the chief obstacles that hinder the vital role of MSA to be used as the dominant language in various domains such as the field of science?
- 5.** The co-existence of MSA with the omnipresent phenomenon of globalization and technology has influenced the position of MSA. Here in, how do you expect that status in future? And why?
- 6.** Do you think that there are an enough efforts for MSA revitalization? To what extent those efforts are effective?

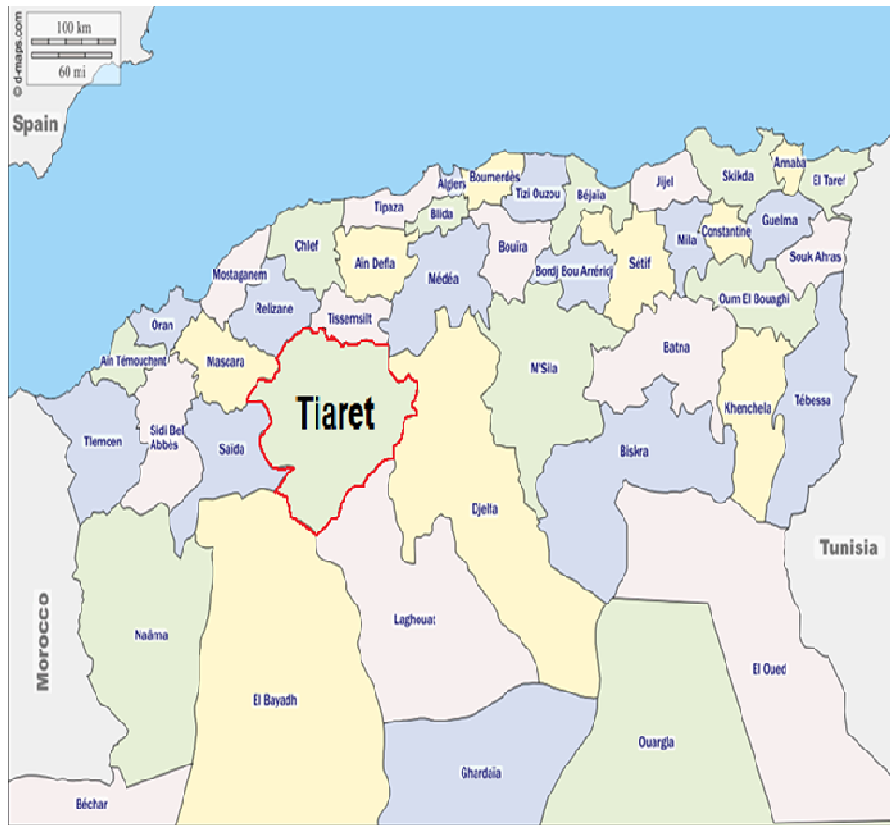
**Appendix F: Entretien d'Enseignants Arabes en Français****Première partie: Données Professionnelles****1 Expérience d'Enseignement (année):****Section Deux: Perception des Enseignants de la Politique d'Arabisation**

La politique d'arabisation est considérée comme l'un des dogmes linguistiques les plus importants dans lesquels l'Algérie, après son indépendance, a adopté un tel processus afin de faire revivre le statut de l'arabe moderne et standard dans la société algérienne. D'autre part, la politique d'arabisation vise l'éradication de la langue coloniale. Cependant, ce dogme linguistique est confronté à des problèmes complexes et même à des défis pour réussir. Ici, la présente interview peut nous aider à obtenir des données valides sur l'état actuel de l'arabe standard moderne.

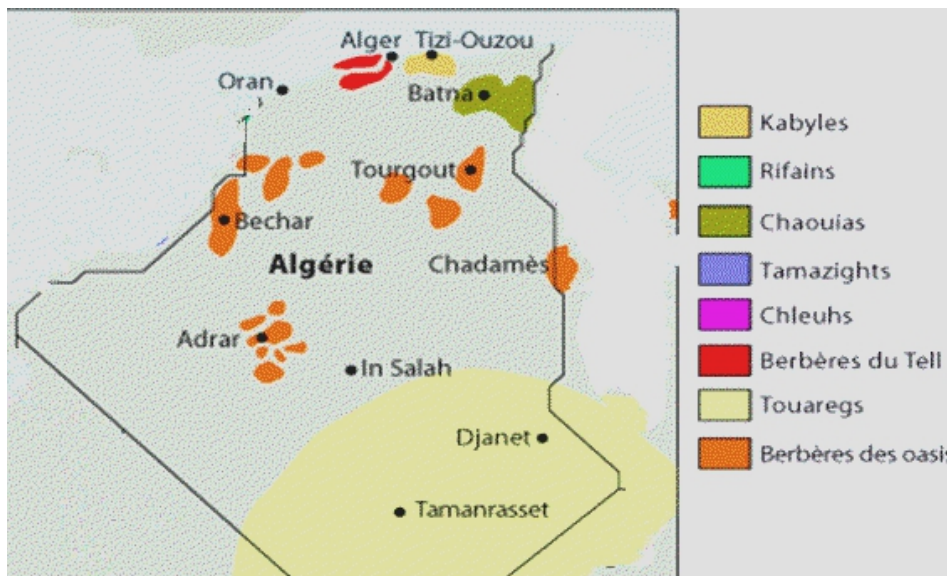
**Voulez-vous s'il vous plaît répondre aux questions suivantes?**

2. Que pensez-vous de l'état actuel de la politique d'arabisation en général et de la langue arabe standard moderne en particulier?
3. Pensez-vous que l'utilisation de MSA dans tous les domaines en tant qu'objectif essentiel a été réalisée? Quelles sont les principales raisons? Et pourquoi?
4. Quels sont les principaux obstacles qui empêchent le rôle vital de la MSA d'être utilisée comme langue dominante dans divers domaines tels que le domaine de la science?
5. La coexistence de MSA avec le phénomène omniprésent de la mondialisation et de la technologie a influencé la position de MSA. Comment attendez-vous ce statut à l'avenir? Et pourquoi?
6. Pensez-vous qu'il y a assez d'efforts pour la revitalisation de MSA? Dans quelle mesure ces efforts sont-ils efficaces?

**Appendix G : Maps**



**Map 01: Map of Algeria Highlighting Tiaret (Wikipedia)**



**Map 02: Map of Berber varieties in Algeria (Wikipedia)**

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"اللغة العربية تفوق سائر اللغات رونقا ، ويعجز اللسان

عن وصف محاسنها"

الاطالي كارلو نلانو

"إن للعربية لينا ومرونة يمكنها من التكيف

وفقا لمقتضيات العصر"

وليم ورك