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**Faculty of Letters and Languages**  
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**Section of English**



**Investigating Prejudice towards Tamazight Language**  
**Case study: Master Students of English Department at Ibn**  
**Khaldoun University of Tiaret**

**A Dissertation Submitted to the Department of Foreign Languages in Partial Fulfilment**  
**of the Requirements for the Master's Degree in Linguistics**

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah the Entirely Merciful, the Especially Merciful**

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" (13) سورة الحجرات

**“O you mankind, surely we created you of a male and a female, and we have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant” Al-Hujraat: Verse 13.**

"وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافُ اَلْسِنَتِكُمْ وَالْوَالِنِكُمْ ۗ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ" (22) سورة الروم

**"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge." Ar-Room: verse 22**

صدق الله العظيم

**God almighty has spoken the truth**

# Dedication

First and foremost, we are grateful to the Almighty God for his guidance  
and blessings.

This modest work is dedicated to our beloved parents, our families

Also to our best friends, classmates, and our teachers,

Special thanks go to Chaidi Ayoub, to Ilyes Benamara,

To Bendoula Laid, Soumia, Oceane, Zineb, Ikram

and all who helped, and believed in us in terms

of what our work is worth by supporting us

To carry on our research work.

We are extremely grateful

Thank you!

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## Abstract

Due to the existence of many languages in Algeria, there has been a parallel increase in the amount of contact between members of different social groups. As a result of this social contact, different outcomes have been emerged. This research work will give insights concerning the prejudice phenomenon towards Tamazight within the Algerian society in general and in the department of English at Ibn Khaldoun University- Tiaret in particular. Its main concern is the presence of language prejudice that targets its negative impact on Berber /Amazigh learners, its reasons, and some given elucidations to remedy this issue. Thus, both quantitative and qualitative mixed research methods are adopted, in which there is an online questionnaire submitted to non-Berber/Amazigh MA1 students both specialities (linguistics & didactics) and an email interview addressed to Berbers of Master students of both levels and specialities. After the interpretation of the collected data, the main findings from both informants show that language / linguistic prejudice does exist in Tiaret and it has become prevalent in this community. The existence of such phenomenon is due to many reasons including; different origins, ethnicity, culture, judgment, etc. These outcomes have a negative impact on Berber students that lead them to psychological consequences such as; violence, loneliness, hate, conflict, and social discord, etc. To sum up, this investigation involves a list of suggestions that may help students to overcome or remedy the issue.

**Key Words:** Prejudice, language / linguistic prejudice, Berber/Amazigh and non-Berber/Amazigh students, Tamazight language, Tiaret speech community, ethnicity

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## List of Abbreviations, Acronyms Used in the Dissertation

**MA:** Master Degree

**Prof.:** professor

**Dr.:** Doctor

**MR.:** Mister

**BA:** Bachelor Degree

**&:** and

**i.e.:** that is

**Ph.D.:** Doctor or Doctor of Philosophy

**n.d.:** no date

**MSA:** Modern Standard Arabic

**T:** Tamazight

**ADA:** Algerian Dialectal Arabic

**AR:** Arabic

**BC:** Before Christ

**AAVE:** African-American Vernacular English

**lge:** Language

**SpCom:** Speech Community

**CofP:** Community of Practice



**US:** United States

**UK:** United Kingdom

**ling:** linguistics

**L2:** Second Language Learned or Acquired

**FLN:** Front Liberation National

**ALN:** Army Deliberation National

**CA:** Classical Arabic

**AA:** Algerian Arabic

**F:** French

**et al:** and others

## Key to Phonemic Transcription

Arabic vowels	Vowel Sound in English
/ə/	ا
/aɪ/	أي
/æ/	ا
/ɪ/	إ
/ʊ/	او
/ɑ:/	آ
/i:/	إي
/a/	أ

Consonants in Letters and Phonetic Symbols	
(أ)	/ʔ/
(ب)	/b/
(ت)	/t/
(ث)	/θ/
(ج)	/ʒ/ ; /dʒ/
(ح)	/ħ/
(خ)	/ð/
(ز)	/z/
(س)	/s/
(ش)	/ʃ/
(غ)	/ɣ/
(ف)	/v/
(ك)	/k/
(ل)	/l/
(م)	/m/
(ن)	/n/
(و)	/w/
(ق)	/g/

# **GENERAL INTRODUCTION**

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## **GENERAL INTRODUCTION**

Across humanity, language was one of the factors that shows the identity of any person in the whole world, in which it was identified as a method of communication with its different forms (written and spoken) that consists of words that are used in conventional and structural ways, where it shows What does a person think about? How does he/she view things? And how he/she is viewed by people? In other terms, language shows person's identity that is characterized by the feelings, beliefs, religions, behaviours, traditions, and cultures that distinguish people from one person to another. Since language is regarded as a tool of communication that unifies people as well as it separates them according to the way it is used, taking in consideration words choice, tone and behaviour where people use it for good desires to obtain better communication, while others use it in a negative way to deliver their negative feelings and thoughts depending on each person's personality, goal, and desire, where each of those has its role in making any communication successful and/or unsuccessful.

In fact, language plays a crucial role in any society; it is considered as a vehicle or medium in human interaction. From sociolinguistics point of view, the concept of "language" refers to the relationship between language, society as well as the context, its usage and role in a multilingual and multicultural society. As it is acknowledged, Algeria is well-known as a multilingual and multicultural society because of the coexistence of different languages and dialects (varieties) in its era such as Arabic, Tamazight, French, and English, where each one of these languages has an important role in the Algerian society. As a result, there was a contact between the Arabs (majority groups) and Imazighen / Berbers (minority groups) simply for the reason that they belong to different social groups and they speak different languages where they have different traditions and cultures, but the only thing that unifies between them is the Islamic religion. Hence, these differences gave birth to the linguistic phenomenon or social inequality that is known as language prejudice, or linguistic prejudice,

which is based on the person's language or his / her way of speaking. In other terms, it refers to the preconceived opinion (feelings, ideas, and beliefs) that people have on a particular category of people or group members based on the language that is used.

From a purely linguistics standpoint, the two terms “language” and “prejudice” has attracted the interest of many scholars and researchers since decades, where they have a strong relationship to a great extent. Language has a central and critical role in prejudice and its forms, which is the same case for prejudice in a way where it can have an implicit as well as an explicit effect on language. Nowadays, people make judgments about others in general and languages in particular, which creates a kind of inferiority complex to most speakers of that prejudiced language. In short, language or linguistic prejudice is a phenomenon that does exist in the whole world as well as in Algeria, and more precisely in the Tiaritian speech community, where students of English at ibn Khaldoun University may prejudge each other, as well as they do to the Berber/Amazigh students of the same university. Therefore, we have decided to conduct this research work that came after a conscious observation through interacting with students speaking different languages and they belong to the different social group, where we have noticed that these differences will lead to the creation of other phenomena and serious consequences that will be harmful on both sides.

So, our dissertation is entitled “Investigating Prejudice towards Tamazight Language. Case study: Students of English department at Ibn Khaldoun University of Tiaret”. The aim or the objective of this research work is;

- ✓ To highlight the factors that lead students to prejudice.

### **Statement of the Research Problem**

Language prejudice refers to negative attitudes that are expressed towards a group of people explicitly or implicitly, in our department, for instance, most students have a sort of

negative attitudes towards Amazigh/ Berber students, and the ones who use the Tamazight language and its varieties. For this reason, we would like to know why do students judge and evaluate Berber/ Amazigh students, and how prejudice can be introduced by them in the department of English. So, the present study tends to attempt and to show that no language is better than any other languages. It also attempts to demonstrate the negative attitudes towards Tamazight language, which are based on social attitudes, not linguistic ones. Also, judgements of this type are in fact based on personal judgements and relate mostly to the social structure of the community rather than to language. Thus, we want to find out the reasons and the consequences behind this phenomenon.

The investigation has been done in the Tiartian speech community on the basis that the Tamazight language is prejudiced much in that community which may, therefore, be an appropriate site to observe the attitudes of the others on the Tamazight language. So, this problematic raise three main questions.

### **Research Questions**

Three main research questions have been raised to achieve the aforementioned objectives, which are as followed:

- 1) Is there present language prejudice on Berber speaking students at the English department?
- 2) What are the main reasons behind it?
- 3) How are the Berber students affected and what to propose to remedy the issue?

## **Assumption and Hypotheses**

Seeking to find reliable hypotheses to the aforementioned question, the following hypotheses are put forward:

1. Yes, language prejudice is present on Berber speaking students at the English department.
2. The reasons can be due to different origins, ethnicity, culture, judgment and intolerance to difference (closed mindedness).
3. Language prejudice affects the Berber students, negatively in which she or he may have a sort of complex that is related to psychology, and as a proposition to remedy this issue it may be by creating a sort of an interaction between members to understand the norms of the other languages and cultures.

## **Sample Population and the Used Instruments**

Our target representative is master 1 & 2 students (both specialities; didactics and linguistics) with Berber and non-Berber students of the English department in Tiaret university. So; we have used an online questionnaire for non-Amazigh/Berber speakers of MA1 (Linguistics & Didactics), and an online interview with Amazigh/Berber students of MA1 and 2 of both specialities, to be neutral and have multifarious perspectives and different responses from both side.

Another reason behind choosing this sample is MA students are familiar with the phenomenon of language prejudice in the previous years, where they are regarded as the new generation that opens the doors for better future for our society and the once that have different perspectives towards this phenomenon that would be better explained by Amazigh / Berber students' experiences in a way of knowing where is the problem, and try how to fix it.

## **Structure of the Study**

This research work is divided into a general introduction, three chapters (the first two chapters are theoretical, while the third one is practical), a general conclusion, and two appendices.

The first chapter is devoted to literature review; it is divided into two sections, in the first section, we will provide a general view about the sociolinguistics and language variation by reviewing the most important variable of this research which is “language” and other basic concepts that are strongly related to it including; dialect, culture, language maintenance, majority and minority groups, etc., while in the second section, we will shed light on the phenomenon of “prejudice” in general which is an unfair treatment direct or indirect towards minorities and linguistic prejudice / social inequality in particular by reviewing its types, reasons, examples and theories, etc.

The second chapter has been devoted to the features of the sociolinguistic situation in Algeria i.e. we will contextualize our research to Algeria and its sociolinguistics profile, it is subdivided into two main sections starting with a historical background; the coexistence of languages and language varieties. Some aspects also identified as sections that can go further to analyse the phenomenon of language prejudice like; Arabisation process, language conflict and identity, etc. Then, we will investigate the Tiaret speech community, its geographical location, etymology and social background.

The last chapter is the most important section in any dissertation or thesis (practical), where it involves the analysis and the interpretation of data gathered from both mixed instruments; the online questionnaire that was sent to master one students(non- Berber) of the English department via email who were selected randomly. Besides, email-interview which was carried out with Berber students (MA 1&2). Thus, these mixed methods allow us



to gather qualitative and quantitative data in order to maintain and further scientific validity and credibility of the research. In addition, the general discussion of the main findings with some suggestions and recommendations in order to remedy the problem.

# Chapter One

## A General Overview about Prejudice

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## **Section One: Sociolinguistics and Language Variation**

### **1.1 Introduction**

In this study, there are two important notions which are language and prejudice; language plays a crucial role in any society. Also, Prejudice has attracted the interest of many scholars and pioneers, especially sociolinguists who describe it as a serious phenomenon where it must overcome it or at least reduce it. Thus, this chapter will be devoted to a theoretical framework that will introduce some linguistic concepts and notions that are strongly related to this research by mentioning different researchers, different views, and theories.

More precisely, linguistic prejudice or language prejudice is the main study of this research which involves prejudices about people's ways of speaking or about the use of different languages in a particular society. People can draw conclusions about other groups on the basis of language. Therefore; this research will review and provide a clear and inclusive image about this phenomenon that will be explained in the following sections in much more detail.

### **1.2 Language**

The main aspect that makes us different from animals is a language or our way of communicating with each other. From a purely linguistic point of view, it is difficult to give a clear and common definition for the linguistic concept "language". In fact; it has been defined by many scholars, in different disciplines, by using different ways. Some linguists focus on the language system by concentrating on the component of language in which they covered all the aspects of language including; phonetics, phonology, morphology, syntax, and semantics. However, others built their definition on the use of language as a means or as a tool of communication in a particular society. Therefore, in this case, there will be no differences between human beings and animals. However, bio linguists believed in language

as a mental organ like any other organics of the human's body. For example, heart, eyes, mouth, etc. According to them, the most important thing is its nature and not the misconception in which they claimed that language is a mental organic and not as a means of communication.

For Chomsky (1957) "*from now on I will consider language to be a set of (finite or infinite) sentences, each finite in length and constructed out of a finite set of elements*"(p. 13). Accordingly, all natural languages in all its forms (written or spoken) are considered as a language. Since each natural language has a finite number of sounds and a number of letters in which it is known as the alphabetic writing system, although Ige may have many distinct sentences where each set can be represented as a finite sequence of these sounds or letters. Here is the case where the linguist describes some particular natural Ige to determine which one of the finite sequence elements in the Ige are sentences and which are non-sentences.

However, from the most widely quoted definitions stated by Race Johnston (2008) who defined language as: "*Language is the process or set of processes used to ensure there is agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication*"(cited in Josiah, 2016, p.40). According to him, language is visualized in terms of "process" or a "set of processes" by involving the use of consciously systematized sets of arbitrary symbols (where symbols themselves are neither logical nor meaningful except at the level of function) to make the communication between interlocutors living within the ambience of an identifiable culture easier. By inference, William Rice Johnston cleverly conjectures the notion of logic in language use. From Johnston's illustration about the word "process" and the expression "set of process" he is interested in the logical domain of human language.

### **1.2.1 Dialect**

According to specialists in the field of dialectology, the term 'Dialect' is a form or a variety of a language that is spoken in a particular region or used by a group of people. Moreover, dialect refers to the non-standard language, which means it has deviated from its origin and it can be called a language variety that is used in informal settings by the majority of people.

Dialect is divided into two forms; regional and social dialects; regional dialect is related to the geographic area which represents our origin, whereas social dialect is related to social or ethnic groups where it is not spoken by all members of the group; such as the case of United States of America that is considered as the best example, where the majority of black speakers tend to use African-American Vernacular English (AAVE) to show their ethnic identity and pride (Slimane-Mahdad, 2020; Ammour, 2012, p.23).

Accordingly, a dialect represents a person's accent with its grammatical features like morphology and syntax. In which a group of people who share the same dialects that have a sort of mutual intelligibility between them are known as a speech community.

### **1.2.2 Culture**

One of the most important concepts in social sciences is a culture where it has been studied in different fields including anthropology, philosophy, sociology, psychology and linguistics, etc. Linguistically speaking, it is obvious that linguists have always viewed the concept of culture from different perspectives and they did not agree on the specific definition to this concept where some of them stressed their definitions on the hidden features of cultures, while the others on the concrete and visible aspects of culture which are known as the cultural artefacts.

In this regard, Geertz (1977) defines culture as *"an historically transmitted pattern of meanings embodied in symbols ,a system of inherited conceptions expressed in a symbolic form by means of which men communicate ,perpetuate ,and develop their knowledge about attitudes towards life"* (p.89). In view of that, he stressed on the culture as a system of shared meanings and concepts that are encoded in symbols, letters, and words; in other words, people use to communicate by using a language where these shared meanings are represented in. Also, Geertz (1977) shaded the light on the historical inheritance and transmission of cultures of a given society across generations.

However, Kreober and Kluckhohn (1952) state their definition on the cultural artefacts such as music, literature, food, etc. In which they also focused on the lines between explicit and implicit patterns of a culture where they pointed out that: Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as a product of action, on the other as conditioning elements of further action (p.181).

### **1.2.2.1 Language and Culture**

''Language'' and ''Culture'' are two linguistic concepts that are related to each other in which they are used interchangeably. Thus, they attracted many scholars' interest where they dug deeper for a better understanding of the relationship between language and culture. (Wenyng, 2002, p. 328). In this regard, Brown (2000) states that: *"A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture"* (p .117).

Therefore, the same opinion is shared by Wardhaugh (2010) where he argues:

The exact nature of the relationship between language and culture has fascinated, and continues to fascinate, people from a wide variety of backgrounds. That there should be some kind of relationship between the sounds, words, and syntax of a language and the ways in which speakers of that language experience the world and behave in it. (p.229)

According to the quotation above, it is quite clear that language is a part of the culture where it plays an important role in it. Therefore, people use language to transmit their culture and identity through the use of language. Other scholars confirm that the use of language differs in terms of manner, way of thinking, and way of talking in which the way we communicate refers to our culture, traditions and what our parents and society inherent to us since birth. Researchers describe language as a vehicle by which culture is transmitted from parents to their children. Language plays an important part in a culture where they go hand in hand with each other. Hence; there is a strong relationship between them where they complete each other.

### **1.2.2.2 Sapir–Whorf hypothesis**

The relationship between language and culture seems like a miraculous mystery that has attracted many scholars and linguists over centuries to mediate that issue and carry out research on it.

Many hypotheses have been suggested discussing that problem. One of these hypotheses namely ‘‘ Sapir Whorf hypothesis’’ that discussed the issue of the relationship between language and culture proposed by the American anthropologist and linguist Edward Sapir (1929) and his student Benjamin Lee Whorf (1940). This hypothesis roll around two main principles, which have two versions; the strongest version that refers to ‘‘linguistic determinism’ states that language determines thought and those linguistic categories determine and

limit cognitive theories, in other terms, lge determines how we look at the world and not just how it affects our way of looking at the world. The weakest version is known as "linguistic relativity" holds that the structure of a language affects the way people conceptualize the world, or in other words, the structure of language has an impact on the way how people (speakers) view the world. For example, Arabic has many words for different kinds of camels such as *حفظ*, *ضائل*, *الناقة*, *الجمل*, *الابل*, while in English there is just one term which is the camel (Sapir-Whorf Hypothesis, 2014).

### **1.2.3 Language Maintenance**

Language maintenance has attracted the interest of many scholars and pioneers in the field of linguistics. It is regarded as one of the results of language contact situation that refers to "language survival" or "language retention".

Veltman (1991) asserted that '*language maintenance is the practice of speaking one's mother tongue throughout one's lifetime as the only language in daily use*' (p.147). According to him, language maintenance refers to a situation where a linguistic minority of a speech community continues to use its traditional language despite the host conditions exhorted on it by a dominant language group where all people over the world noticed that the planet we live in is rich in languages and cultures and all this heritage must be preserved from loss by the use of technology which plays an important role by making the world smaller.

Sociolinguists and political theorists have suggested a variety of answers to the questions of "why does it matter if some languages die or become marginalized?". All answers were based on the value of diversity, they point out that "*fewer languages means less global linguistic diversity, and global linguistic diversity is itself something that is valuable*" (Levy, 2001, Quoted in Kaouach, n.d., p.72). In view of that, linguistic diversity is gained much more importance in the world where it gives more value and meaning to life.



In brief, language maintenance refers to the preservation of the original language from one generation to another through a group of speakers or a speech community whose aim is to keep using that language and never lose it.

### **1.2.4 Speech Community vs. Community of Practice**

“Speech Community” and “Community of Practice” are considered as core notions in sociolinguistics where the study of speech communities has attracted the attention of many scholars and linguists in which it was one of the debatable concepts. This indicates that there are differences between them.

One of those researchers is known as the leader of American structural linguistics and the father of speech communities idea whose name is Leonard Bloomfield (1926), he conducted a study on the concept speech community and he wrote a whole chapter on speech communities in his book entitled "**language**" in (1933, ch.3) . According to him, ‘*A speech community is a group of people who interact by means of speech*’ (p.42). From this definition, we understand that he gave precise explanations about the external variation and external boundaries by interaction which covers both “urban” and “rural” communities. Other definitions were given by Labov (1972), Gumperz (1968), Hockett (1958), Lyons (1970), Milroy (1980), Eckert (n.d.), and Trudgill (1974) etc. However, none of them agree on an exact definition about ‘SpCom’, but in reality, there was a general agreement about the important role of ‘SpCom’ for the study of language variation and change.

The notion “Community of Practice” was firstly introduced by the so-called Eckert and McConnell-Ginet (1992). After that, Lave and Wenger (1991) has followed them where they defined ‘CofP’ as:

An aggregate of people who come together around mutual engagement in an endeavor. Ways of doing things, ways of talking, beliefs, values, power relations – in short, practices – emerge in the course of this mutual endeavor. As a social construct, a CofP is different from the traditional community, primarily because it is defined simultaneously by its membership and by the practice in which that membership engages. (1992, p.464)

The previous quotation reveals that the community of practice “CofP” is a group of people who share the same goals, interests, and family members. Also; it differs from traditional communities where it has a crucial value for researchers in the field of language and gender. This indicates that there is a slight difference between both concepts in several factors. This table below shows the distinction between” Speech Community” and “Community of Practice”.

Speech Community	Community of Practice
<ul style="list-style-type: none"> <li>➤ Shared norms and evaluations of norms are required.</li> <li>➤ Shared membership may be defined externally.</li> <li>➤ Nothing to say about the relationship between an individual’s group and personal identities.</li> <li>➤ Non-teleological.</li> <li>➤ Nothing to say about maintenance or (de)construction of boundaries between categories.</li> <li>➤ Acquisition of norms.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Shared practices are required.</li> <li>➤ Membership is internally constructed.</li> <li>➤ Actively constructed dependence of personal and group identities.</li> <li>➤ Shared social or instrumental goals.</li> <li>➤ Boundaries are maintained but not necessarily defined in contrasts with outgroups.</li> <li>➤ Social process of learning.</li> </ul>

**Table.1.1** Different Assumptions and Predictions that can be used to Distinguish Research based on the Speech Community and Community of Practice *Adopted from* (J. Holmes & M. Meyerhoff, 1999, p.179).

Hence, comparison and contrast between the speech community and community of practice; Speech community is a phrase broadly used by the American linguist Bloomfield in which style is used in its appropriate place. However, other linguists such as Swales (1990) put forward the six criteria that are necessary to treat a group of language users as community members whose people engage as a communicative activity, because of their specific linguistic choices and mutual relations. One can already notice the seeds of the more recent sociolinguistic and psycholinguistic framework.

According to Mayerhoff (2002, p.526), the community of practice is "*an analytical domain*" cited in (Davies, 2005). That usually surrounds a smaller population of language users, but also it guides us towards principles of language use of broader significance. It is the appropriate place where the register is used, in which it is quite clear that those who belong to the same "COFP" are members of the same community of practices.

### **1.2.5 Majority vs. Minority Groups**

In social psychology, many definitions were given to the concepts of majority and minority groups where power and /or status play crucial roles in them. Both of the groups are related to society, in which many differences between them are shown in the shape below:

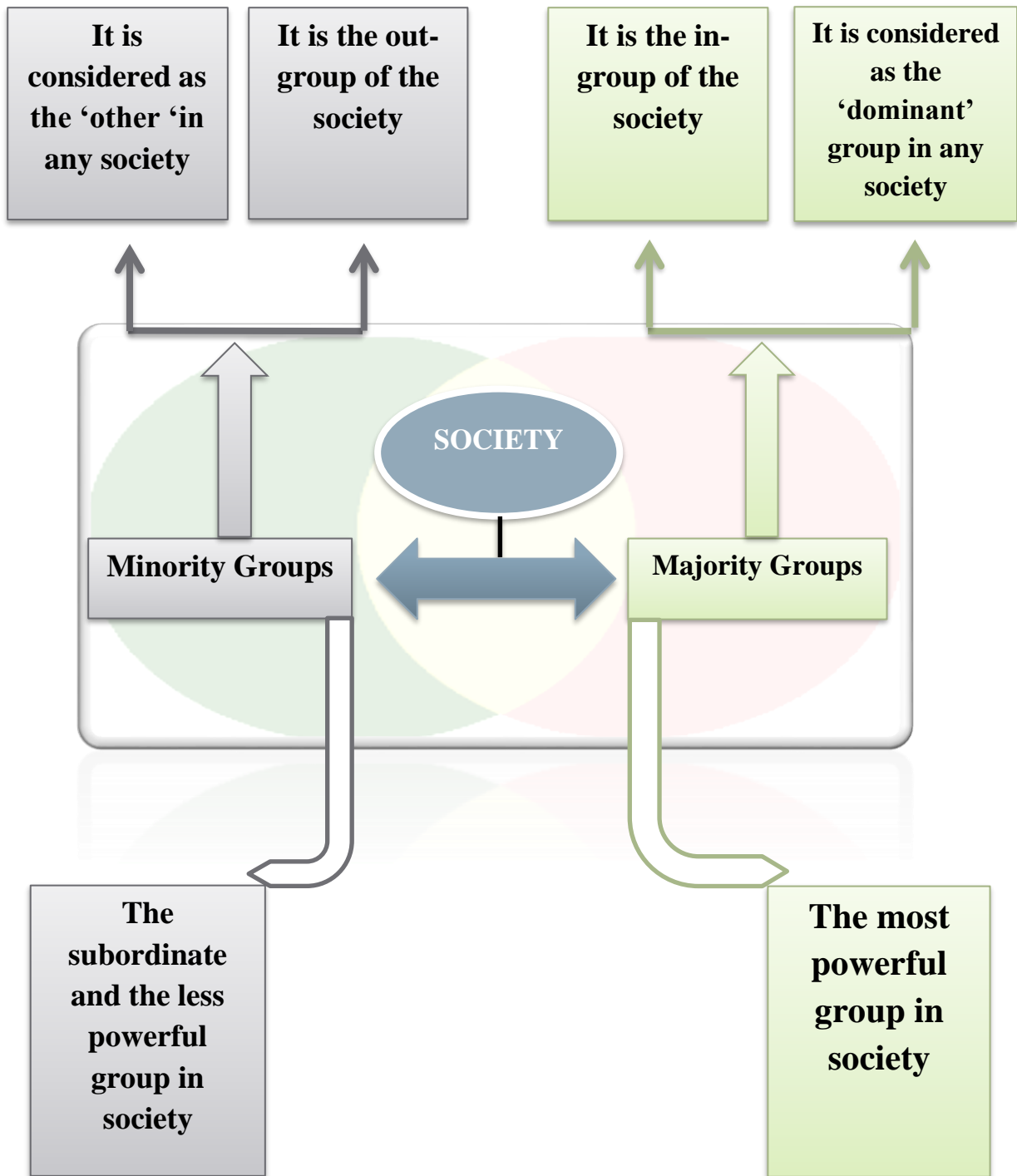


Figure 1.1 Majority versus Minority Groups (unknown source).

## Section Two: linguistic Prejudice and social inequality

### 1.3.1 Prejudice

Prejudice is a type of psychopathology, where it is considered as a class of behaviour that makes any members of any society in a harmful situation. From a social science point of view, the notion “Prejudice” is defined as unfair treatment or attitudes towards groups of people. These attitudes are often negative and they are based on false or true information about the other groups (Brewer & Brown, 1998). In other words, prejudice is a concept that is often used to refer to a prejudgements or forming an opinion which is like a sort of positive or negative evaluation towards people, or a person because of their gender, beliefs, values, ethnicity, language, age, nationality, education, or other personal characteristics, in which this evaluation is based on their perceived group or membership. These acts of prejudice are seen as a pervasive issue in any society, where it can negatively impact any person's life, in which each of these acts are categorised to many types according to many reasons. Thus, many examples are shown in different societies.

Allport Gordon Willard (1897-1967) was an American theorist and social psychologist who defines prejudice as *“an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group”* (p. 9). In view of that, this notion is totally like stereotypes where it is considered as the major cause that leads to discriminating others. Here, people will be marginalized because they belong to certain group members.

Pioneers and researchers in the field point that there is a strong relationship between judgments of certain social group members and the treatment of a person towards those groups and these judgments are based on emotions or reactions towards a group as a whole or individual as specific (Cuddy et al., 2007; Mackies & smith,2002).

### 1.3.1.1 Types of Prejudice

In every society, there are many types of prejudice acted against a person or a group of people, but here it is preferable to mention the three important types that are mentioned in this shape.

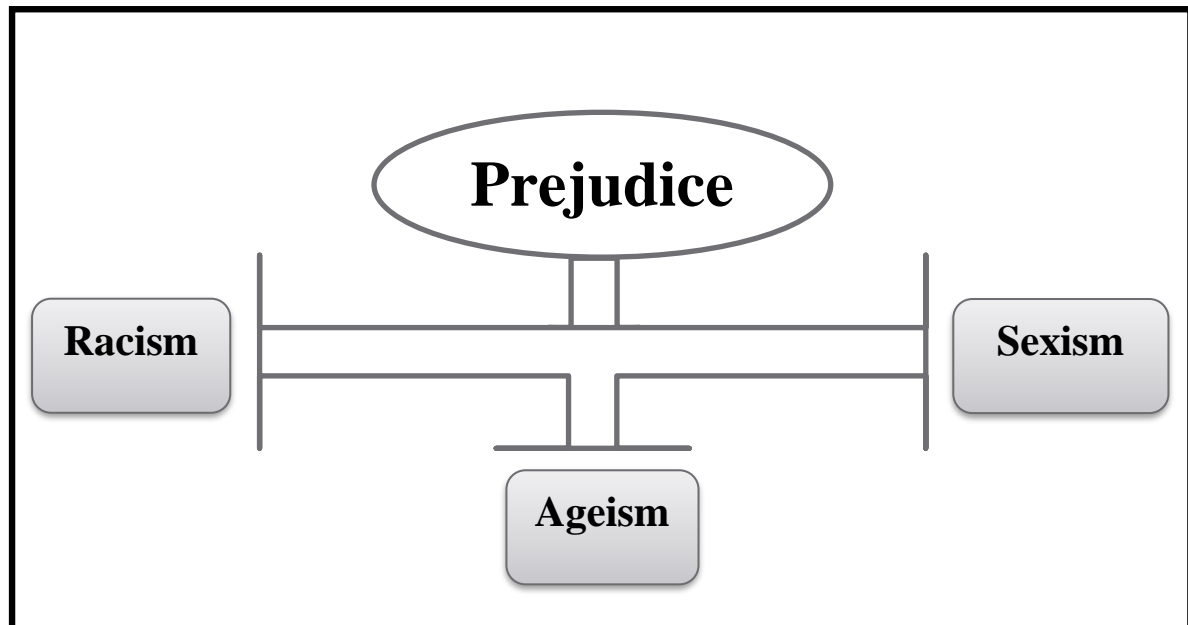


Figure 1.2 Main Types of Prejudice

#### 1. Racism

Racism is prejudging and discriminating against individuals, or a group of people that is based on the beliefs that race reflects differences in inheritable capabilities, attributes, and it is also based on the beliefs about one's racial superiority. Racism has many forms, including explicit racial prejudice and discrimination. For example, the Jim Crow law after the reconstruction, the other form is known as unconscious beliefs, stereotypes, and attitudes towards racial groups such as assuming limited ability when a student speaks non-standard English ("National Association", 2019,p.1).

## **2. Sexism**

Sexism is a concept that emerged from the “second-wave feminism “of the 16’s century. It is a prejudgment and discrimination based on sex, or gender, in which their beliefs are surrounded under the idea that one sex is superior, or more valuable than the other sex, where it imposes limits on what men and boys should do and the same case for women and girls. This concept was formulated to raise awareness and consciousness about the oppression of women and girls. In the 21st century, they also added the oppression of any gender by including men, boys and transgender (“Masequesmay”, n.d.).

## **3. Ageism**

According to many scholars, there is a little consensus in the way the concept “ageism” should be defined and understood. The concept ageism was coined first by the Gerontologist and Psychiatrist Butler (1975) in which he defines ageism as:

A process of systematic stereotyping and discrimination against people because they are old, just as racism and sexism accomplish this with skin color and gender .Old people are categorized as senile, rigid, in thought and manner, old fashioned in morality and skills. (p. 12)

In the quotation above Butler defined ageism as a problem concerning and affecting older people only, while others such as (Bytheway & Johnson,1990; Pal-more,1999) argue that ageism should be understood as an issue that affects and concerns people of all ages ( Snellman,2016, p.2).

### 1.3.1.2 Examples of Prejudice

There are many examples concerning the notion of prejudice, but this table will contain the main ones that were explained before to have a clear image. All of these are based on gender, ethnicity, race, age, sexual preference, physical or intellectual disability, or mental illness. Here, each type of prejudice has its example of prejudice.

<i>Prejudice type</i>	<i>Prejudice</i>
<i>Sexism</i>	<i>Gender</i>
<i>Ageism</i>	<i>Ethnicity or Race</i>
<i>Racism</i>	<i>Age</i>
<i>Homophobia</i>	<i>Sexual preference</i>
<i>Disability</i>	<i>Physical or intellectual disability, or mental illness</i>

**Table 1.2** Examples of Prejudice *adopted from* (Lorenzo Kadil, n.d., slide 30).

### 1.3.1.3 Reasons for Prejudice

In fact, Vincent N. parillo explained the real reasons for prejudice, where he said that people have motivation to prejudice others because of cultural differences, in which those cultural differences are seen from their behaviour. Therefore, he defined prejudicial behaviour as a positive and negative attitude. As a contrary, other researchers gave another definition to this term as "*system of negative beliefs, feelings, and action orientation regarding a certain group of people*" (cited in Vincent, n.d.p.504). So, it is quite clear that other researchers assumed that prejudicial behaviour refers always to negative attitudes towards others.

According to many scholars, the most common group that was always victimized or marginalized by others who are of different age, sex, race (Mackie et al., 1996). At the beginning of the 20th century, it was acknowledged that prejudice was a reaction to a certain group of people like certain race and ethnicity, etc. and it is just like when animals would



react to other animals (Klineberg, 1940). Currently, this theory was considered as an old one, that is not accepted in the scientific fields, but in another way, it has given an essential ‘‘component’’ for prejudice, where they explained it as an innate fear for the unknown and unnatural, shared by many mammals (Hebb & Thompson, 1968).

Another theory that proved that prejudice is taught by others. Then, Tajfel (1981) confirmed that hatred and suspicion against others can be taught. This example was clear enough to describe and explain this theory; babies are born with no prejudices but when they grow up they will unconsciously learn to prejudice others. So, these attitudes or feelings are taught by their parents, families, peers and also societies.

### **1.3.4 Other related Concepts to Prejudice**

In this section, there are many concepts that are related to prejudice in general and linguistic prejudice in specific where it is better to mention the main ones namely; ethnic prejudice, stereotypes, language or/ and linguistic prejudice, bias in language and language of racism. These concepts will be explained in much more details.

#### **1.3.4.1 Ethnic Prejudice (Ethnocentrism)**

Ethnic prejudice is a concept that usually refers to the negative beliefs or attitudes towards ethnic groups and its members in a way where it is based on inadequate and false information. There are three dimensions that are included in ethnic prejudice, which are known as cognitive, affective and cognitive dimensions. The first is the cognitive dimension or prejudice that people believe that it is true. The second one is the affective dimension; what people like or dislike, in other terms, it refers to the negative feelings they have to do with sentiment and emotions about a group such as a dislike, disgust, or suspicion. The third one is the cogitative dimension. In fact, it is a prejudice that refers to the tendency of mind regarding

acting against members of another group, in other words, it is what people tend to behave or do (Yang, 200, pp.115-121).

Most of the explanations of the concept "ethnic prejudice" until the first quarter of the twentieth century were mainly focused on the biological determination (Rose, 1999). Thus; all these theories associated the cause of ethnic prejudice to genetic factors like the innate dislike for out-groups or the biological inferiority of a group. There were two currents of biological determinism known as the biological inferiority explanation that maintains that ethnic prejudice exists because of the group that had been prejudiced against where it is biologically inferior, because of that, this issue is viewed as a natural reaction to the inferiority of those groups, by the early twentieth century; the biological inferiority had lost its legitimacy. Therefore, the innate tendency explanation came instead where it is regarded as the biological argument that contends that people have like a sort of innate tendency to dislike out-groups members and like the members of their own groups (Ibid).

#### **1.3.4.2 Stereotypes**

Many definitions were given by many scholars to define the concept of stereotypes, and this was introduced and discussed separately in a portion of Lippmann's book entitled "**Public Opinion**", in which Lippmann (1922) says in his words:

For the most part we do not first see ,and then define; we define first then see.in the great blooming ,buzzing, confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture.(p.81)

In the previous quotation, Ibid refers to stereotypes as images, or pictures that are created in a person's mind about a person, a thing, event, a system, or a group, in which those images are not based on personal experiences, but they are most likely fixed in our culture, where we raised and live. Another definition was brought by Gudykunst and Kim (1992) argue that "*stereotyping is a natural result of the communication process, we cannot not stereotype. Anytime we categorize others, our stereotype of that category is activated*" (p.133). Stereotypes occupy a continuum of positive and negative categories, where people are placed, the problem of stereotyping is that people take stereotyping characteristics, actions that apply to a group of people and interfere it to all group members. This tendency is known as Ibid (1982) as outgroup homogeneity bias which means considering all the members of outgroups as all being alike.

Stereotyping has a process formation in which three key aspects of stereotypes were highlighted by Hewstine and Brown (1986): First, on the basis of identifiable characteristics as sex and ethnicity people were selected into categories. Second, a set of characteristics is attributed and generalized to all members of a category, the last key aspect is that the same set of characteristics are attributed to individual members of a category.

### **1.3.4.3 Language Attitudes**

Most of the time, we cannot give a full explanation of the concept "language attitudes" without referring to the attitudes themselves. The concept "attitudes" varied considerably in time, where many scholars did not reach its exact definition, the most common definition was given by Gordon Allport in (1935) where he viewed that "*an attitude is a mental and neural state of readiness, organized through experience, exerting a directive and dynamic influence upon the individuals response to all objects with which it is related*" (p.810). From this quotation, Allport definition summarizes attitude as an implicit theory of attitude structure

and function in which he explains what attitudes are, how they appear, and what they do (Adelina Ianos, 2014, p.94).

The concept "language attitude" means the feelings and thoughts that people have about their languages, or other languages. From the 1960's to the present day, according to many different theories, language attitudes has been developed. The two most important theories were known as mentalists view and behaviourists view. The behaviourists theory consider attitudes as behaviours or responses to a given situation, as a contrary, mentalists theory understand language like it is being located in the human mind, that can be inferred using a right motivation force, and that it cannot be identified directly. Both of these theories were mainly different in terms of conception of attitudes; the behaviourist theory has just one component namely the effective, while the mentalist theory differentiated three components which are the cognitive, the effective, and readiness for action. The mentalist theory that enables the prediction of linguistic behaviour has become the predominant view for language attitudes (Khetir, 2017, p.108).

#### **1.3.4.4 Bias in Language**

Bias is a word that has been derived from the French word "biais" which means angle or slant. Bias is an appropriate favour or support to a person, group, race, or even an argument against another, that exists mostly in the cultural context , where it can creep into several forms of academic , general life , and also literature ("Literary devices", n.d. para1).

Bias in language refers to unbalanced or not a fair representation of a language, where it may contain "hidden messages" about the inferiority or the superiority of different groups. There are two types of biases, which are known as implicit bias (unconscious) and explicit bias (conscious). The explicit bias is the situation where a person is very clear about his/her feelings and attitudes, in which it is characterized by overt negative behaviours. Thus, those

behaviours can be expressed through verbal harassment. This type is done neurologically at a conscious level such as declarative and in words. The other type is the implicit (unconscious) bias, that is done out of the awareness of that person, that seems dangerous in the case where he/she can be in direct contradiction to that person's beliefs and values. The implicit bias has also many types such as the confirmation bias; when we make a judgment about a person and we believe that we did the right assessment by looking subconsciously for evidence to back up our views about that person (Nordquist, 2019).

#### **1.3.4.5 Language of Racism**

Many scholars carried research on language of racism, where there were two of those scholars named Wetherell and Potter (1992) who tried to map the language of racism by carrying a research to make an explanation of how racism is manifested through its several forms using language as *modus operandi*, and also how it is used in the aim to justify, suppress, rationalize and exalt certain behaviour and manners. They used to use a method of speech analysis, where they reached a numerous deal of newspapers articles, news shows and interviews to find out the communication strategies that are employed by white Anglo Saxons in New Zealand in regards with the tribe of Maori (who are the indigenous Polynesian people of New Zealand). The results of their findings suggested that the coexistence of those groups was based on ethnicity and racial terms, the white and the Anglo Saxons were justifying the expansive and the colonial of the white population, at the same time, they used demeaning characterization to describe the local population of the Maori. There was more social categorization in their research, in which it was more salient and discernible.

According to other researchers, who showed that racism can be subtly integrated into words that people use, into the means with which they choose, decide to communicate with other groups, and also on the way to express themselves (Van Dijk, 1993). Among those

researchers, Franco and Maass (1996) recognized that people tend to use a very specific vocabulary and language while describing a positive facts of out-group and the negative facts of an in-group when they are asked to, but they also tend to use general terms in the moment that they used to speak about the negative aspects of an outgroup and the positive ones of the in-group. In fact, people try to delete the inner prejudiced thoughts by being vague and general in choosing and selecting their words. De Paulo and Friedman (1998) suggested their view by proposing that people use nonverbal communication to express their racial opinions and tendencies.

#### **1.3.4.6 Linguistic Discrimination**

It is difficult to define linguistic discrimination without dealing with the main concept “discrimination”, which means treating a person or a group of people in an unfair way because of certain characteristics such as age, gender, race, disability, religion, sexual orientation, marriage, and civil partnership. Every person who has some of the above characteristics is going to be discriminated in an illegal way (unlawful discrimination), where it may be by a direct or an indirect way. Direct discrimination is treating people with protected characteristics in a less favourable way than others. For example, you have the experience and the qualification needed for the job, but your application is turned down because you are "too old", or "too young". The other way is indirect discrimination, in which in your workplace there is a kind of a rule or a policy that puts you at a disadvantage as compared to other workers. For instance, an organization includes a clause that forces all the employees to work on Friday. This puts all Muslims at a particular disadvantage because of the reason that as it is commonly known that Friday is regarded as a worship day for all Muslims (“what is discrimination”, n.d.).

Linguistic discrimination also known as linguicism is an unfair treatment of others that is based on their use of language. It can happen everywhere no matter how the diversity is, there will be always those kinds of discrimination against those people who are seen as "different", or "unfamiliar" who are known as minorities. Linguicism is not limited just for minorities; people with a distinguishable accent and low educational level, but also within members of a minority group who have a similar background and educational level.

### **1.3.3 Sources of Prejudice**

Prejudice exists all over the world, where it has been formed due to several sources, but we have selected the most common one's which are: culture, parents, and peers.

#### **1.3.3.1 Culture**

Culture plays a crucial role in any society, where it influences everything in human life starting from, the way we treat people, to the way we dress up. For example, in Islamic societies, eating pork is regarded as a sin. As a contrary, in different parts of the world within different religions, eating pork is delicate, in which they find it tasty. The other example is illustrated in the way in most eastern societies parents interfere in their children's choice of marriage. In other words, parents can agree and disagree about the girl chosen by their son, while in Europe; the son can choose any girl from any society and marry her because he/she loves each other. All those cultural things we take for granted are attitudes and not facts that we are obliged to work within our daily life (Dumitrescu, 2005).

#### **1.3.3.2 Parents**

As it is commonly known that children acquire different basic attitudes from their parents such as their political opinions, their religion, their favourite football team, etc. Due to those parental influences, even if those children grow older, those attitudes won't disappear.

So, this means that if parents of those children are prejudiced towards any group of people. Then, the children will hold the same prejudice towards the same group, especially if those parents never stop talking and interacting with those groups.

According to Diane Maluso, associate professor of psychology at El Mira College highlighted that parents play an important role in prejudice acquisition, where he stated that the relationship between parents and children's attitudes towards members of out-group is consistent, not only do parents teach prejudice directly through reinforcement, but children often learn their parents prejudiced attitudes by simply observing their parents talking about and interacting with people from other groups (“How do children learn prejudice”, n.d.).

### **1.3.3.3 Peers**

As children grow older, they go to school, where they make friends. Those friends form peer groups, who play a crucial role in transmitting social norms about prejudice. So, children hold those peer group's attitudes towards a specific group of people, where they like or dislike. In other terms, if those peer groups were prejudiced towards a group of people; automatically children will do the same because they both belong to the same social background and values.

Children are always being surrounded by people at school, in which those people are regarded as peer groups, where they receive several messages from those different peer groups by learning to associate a particular ethnic group with crime, violence, and bad things through reproducing these messages, which are often enough repeated, and also if they are reinforced by others. For instance, a peer group laugh along at a dilatory joke (Ibid).



### **1.3.4 Theories of Prejudice**

Prejudice has become a common issue all around the world, where it differs from society to another, it has many theories, but we are going to shed light just on two of them, which are known as scapegoat and aggression theories.

#### **1.3.4.1 Scapegoat Theory**

Scapegoating was defined by many scholars; one of them was Irvin Yalom, where she quoted that: *“scapegoating is another off-target manifestation. It is highly improbable for scapegoating to persist in a group in the absence of the therapist collusion”* (p.315). From the quote below, Irvin expressed that groups stereotyping is always performing an action rather than communicating directly, in which it is a defensive act that projects unacceptable emotions, hostility, frustration, and guilt onto other people, especially in a psychotherapy group.

The scapegoat theory is also known as frustration and aggression theory that is one of the most known theories of prejudice. It sees prejudice as a result of displaced aggression, the situation where people cannot achieve their goals. So, they react by being aggressive, but in the case where there is no apparent Target for their aggression. Then, they transfer their anger onto people by blaming them for their failure. For example, when the cotton prices in the US indicate an economic hard time aggression increase, the situation is displaced on the black population (Mentovich, n.d.).

#### **1.3.4.2 Aggression**

Aggression was regarded as a reward by several reinforcements that occurs in any human daily life. Aggression was defined by Arnold Buss (1961) where he stated that an aggressive act as *"a response that delivers noxious stimuli to another organism"*(p.3). From

the quote below, he noticed that any act that causes pain and discomfort to another person has to be considered as aggressive (Kendra, 2020).

Aggression is a concept that refers to a group of behaviours that causes harm and pain to us, others, or an object in the environment, in which it can serve several purposes such as a reaction to pain, to assert dominance, or to express anger and hostility in a way that can be physical, verbal, mental, or emotional. Aggression has many types, where we have chosen just two of them that are namely hostile and instrumental aggression.

### **1.3.4.3 Hostile Aggression**

Aggressive behaviour that represents reactive hostility to the way, where the aggressor reacts to a provocation or threat by the victims. This provocation may include threats and aggression, or other acts that may anger the aggressor in the aim to harm and injure the victims, in a response to those feelings of hostility that includes anger, fear, and resentment. Typically, there is always a kind of interpersonal conflict between the aggressor and the victim, while in many cases there is no prior relationship between them which means that they are strangers to one another. For example; a person who is embroiled in an intense interpersonal conflict with the victim will commit a hostile/reactive offence (Cornell et al, 1996, p.3).

### **1.3.4.4 Instrumental Aggression**

Instrumental aggression refers to actions that intended to harm another person in the aim to achieve a result such as asserting their favourite team to win the match (Rahmati & sharepour, 2016). It has two characteristics which are goal-directedness and planning. The instrumental aggressor acts in order to obtain a readily apparent goal like power, money, and other objectives beyond injuring and harming the victims. For instance, shooting a police

officer in the course of bank robbery. Some of those aggressors tend to be aroused and nervous while committing their victims. As a contrary, others have a sort of business-like attitude about their behaviour towards their victims (Cornell et al., 1996, pp.3-4).

### **1.3.5 Linguistic and Social Inequality**

Use of different language or language varieties in different social contexts gave birth to the new term of linguistic and social inequality, when a Speaker chooses to use a language variety rather than the other. This indicates the level of preference of his/her choice. All of this may be because of the social and educational status of the speaker. That means the differences in social and cultural background, even in the levels of linguistic competence and linguistic performance where it shows the problem of linguistic and social inequality (Gilany, 2007).

In the twentieth century, sociolinguists gave less importance to the linguistic differences where they focused much more on linguistic commonalities. Linguists decide to find similarities in languages that exist all over the world. This century has fixed all the things that were said before. For example, there are “good languages “and” bad languages”, but the new idea that was given in the century indicates that there is no language variety that is better than the other where all language varieties are equal and they have a common feature that was developed by a specialist in the field of linguistic and sociolinguistic. In this regard, linguistic and social inequality plays a crucial role in a language where it is used to a great extent (Ibid).

### 1.3.5.1 Types of Linguistic Inequality

It can be shown that three important types of linguistic inequality are mentioned briefly in this shape;

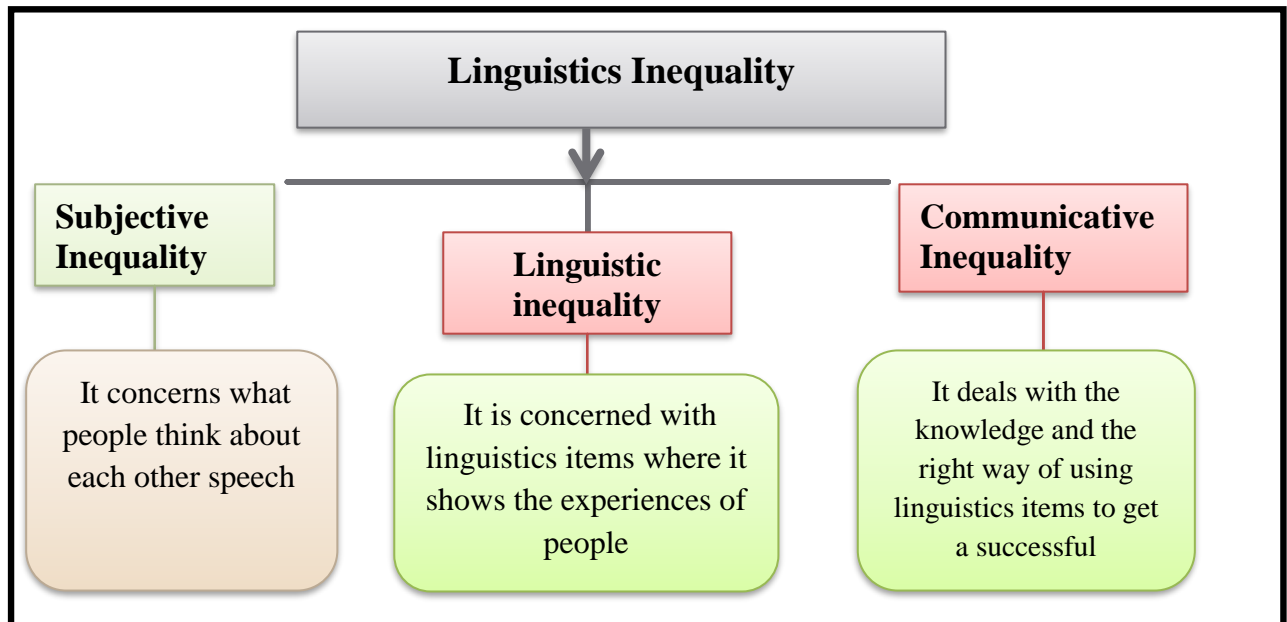


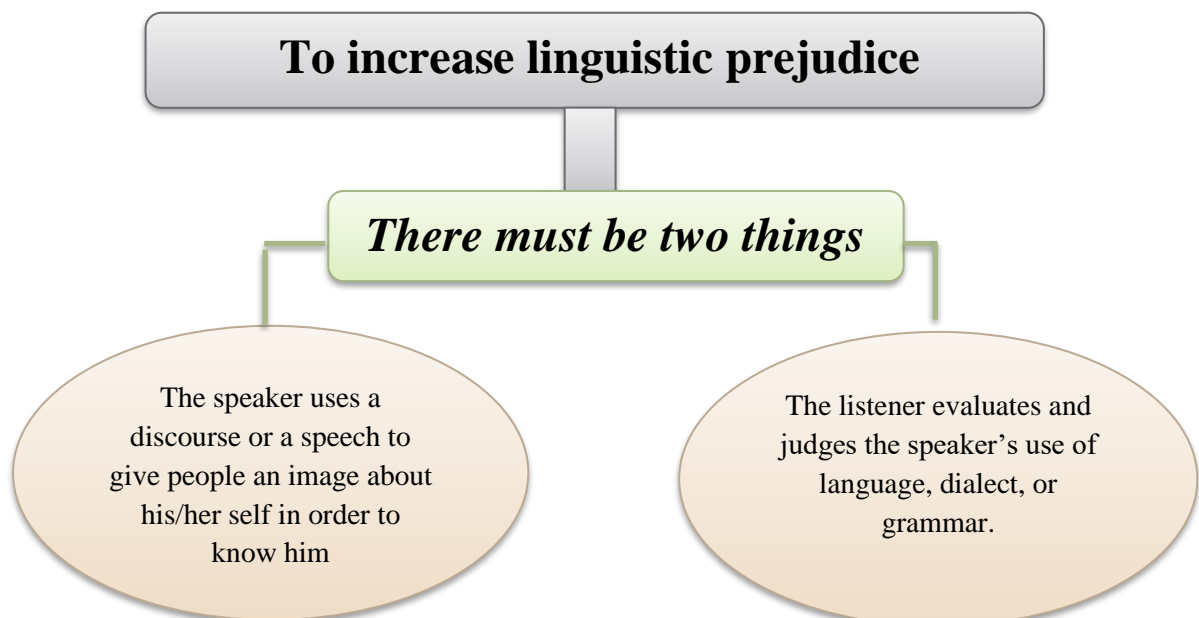
Figure 1.2.1 Types of Linguistic Inequality (Falaksher, 2017, pp.1-3).

### 1.3.5.2 Linguistic Prejudice

Language is one of the variables that makes people have prejudice because of their differences. This can reveal a social exclusive and serious impact for individuals, especially in the education system. ‘Linguistic prejudice’ or ‘language prejudice’ refers to the prejudgment or opinions of people towards groups or individuals based on their use of a certain language and it is the major cause of linguistic and social inequality. These opinions are based on stereotypes and not on real experiences. Also, it may increase in a case, where there is a sort of competition of differences between majority and minority groups. Besides, to overcome this phenomenon, people should recognize the existence of this problem in their society and that they should know if they have prejudice towards the language that is used by the other.

According to linguists, people still compare languages or language varieties where they are considered as “good” or “bad “languages. Such judgments still exist in most societies despite all what is said in linguistic and sociolinguistic. These judgments are not based only on language but also on the social and cultural differences of a community. In reality, most people think that they have a more prestigious language than the other. Thus; their languages tend to be evaluated in a good way than the other languages.

Possenti (1996) advocates that “*linguistic variations are conditioned by internal language factors or by social factors, or by both at the same time*” (p. 35). As the quotation clearly demonstrates, language must be analysed by making people understand the real meaning of language variations because some people think that changes are not good at all which make them in a situation of supporting the strengthening of language prejudice. In this case, two important things must be found to increase the phenomenon of linguistic prejudice that is shown in the shape below:



**Figure1.2.1.1** Ways to Increase Linguistic Prejudice (Gilany, 2007, p.3; Holtgraves, 2010).

### **1.3.5.2.1 Linguistic Prejudice Working in Educational System**

Specialists found that ling prejudice exists in any society, more precisely in educational settings. Giles and Powerland (1925) found out that most teachers focus on speech or discourse of their pupils rather than the knowledge or the idea. They provided an example of this where they made a comparison between three types of information and they figured out that speech is given much importance among the other types which cause this phenomenon. In another experiment, they also found that in the education system teachers emphasize much more on language. There are many teachers, who impose their pupils to speak the standard language in the classroom, where the one who uses non-standard language, dialects or accents will be punished or criticized by him/her. This act can lead to a negative performance of pupils. Thus, they become violent, aggressive and they lose self-confidence, etc., (cited in Ibid).

Several researchers in the field of psychology like; Schneidman (1976), Edward Caisns and Barbra Duriez (1976), Wallace Lambert (1967), Giles and Powerland (1975) have studied this phenomenon and they confirmed that pupils have prejudice too, when they hear their teacher speaking in the same accent, they give full attention to the teacher because they feel that the teacher is one of them, the majority of pupils have awareness because of the differences between accents, dialects and languages. Accordingly, teachers and pupils are sources of this phenomenon in the education process which can create huge and serious problems in informal settings.

### **1.3.5.2.2 Types of Linguistic Prejudice**

Linguistic and social inequality gives birth to linguistic prejudice, which is divided into three types which are cognitive uncertainty, linguistic insecurity and prestige.

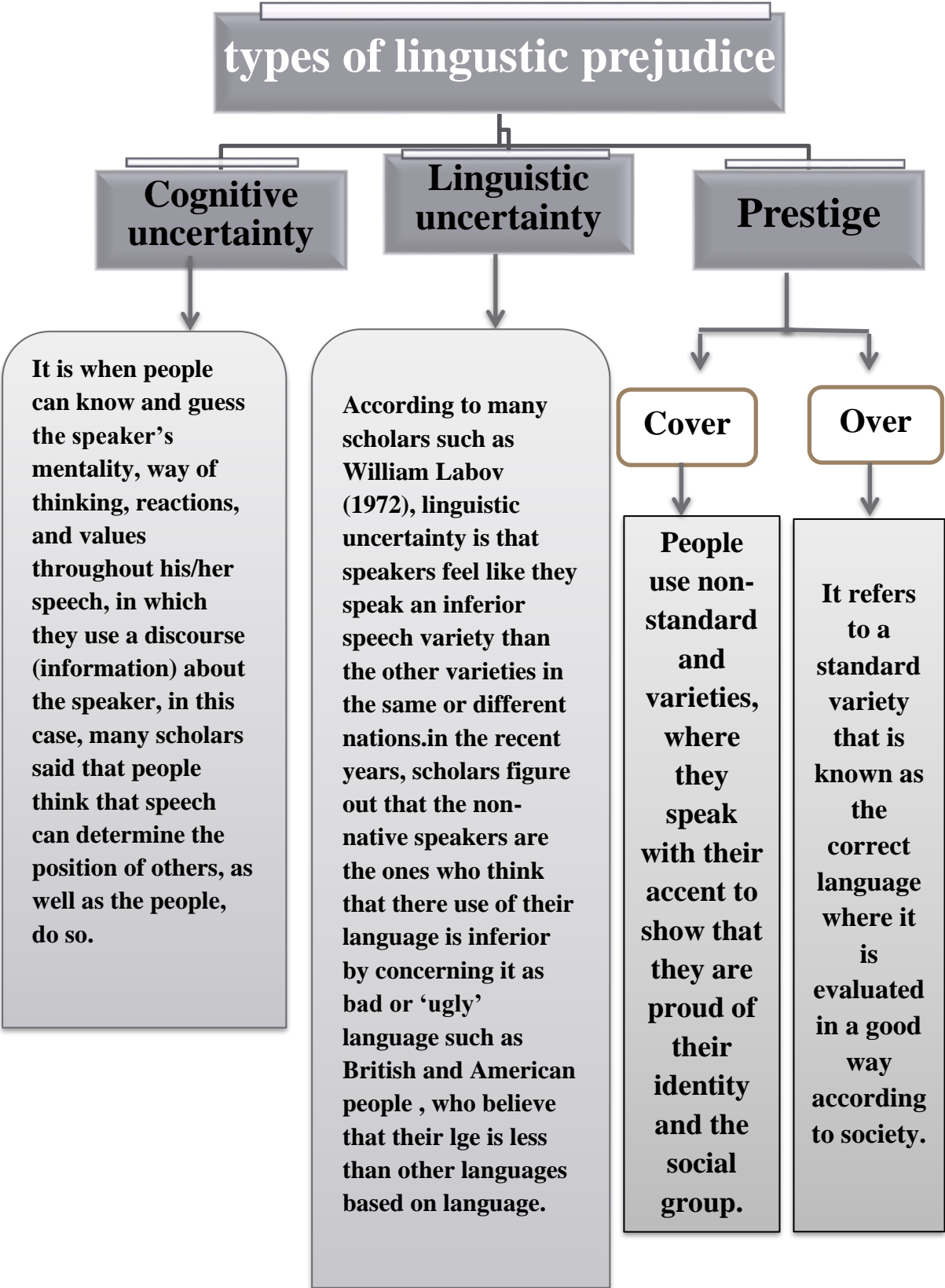


Figure 1.2.1.2 Main Types of Linguistic Prejudice (Raymond, n.d., p.115: Martinez & Petrucci, 2004; Owens & Baker, 1984; Preston, 2013).

### **1.3.5.3 Reasons for Linguistic Prejudice**

Most linguists agree that different reasons lead to linguistic prejudice, but in this section, we will shed light on the most important ones, which are linguistic incompetence and communicative incompetence.

#### **1. Linguistic Incompetence**

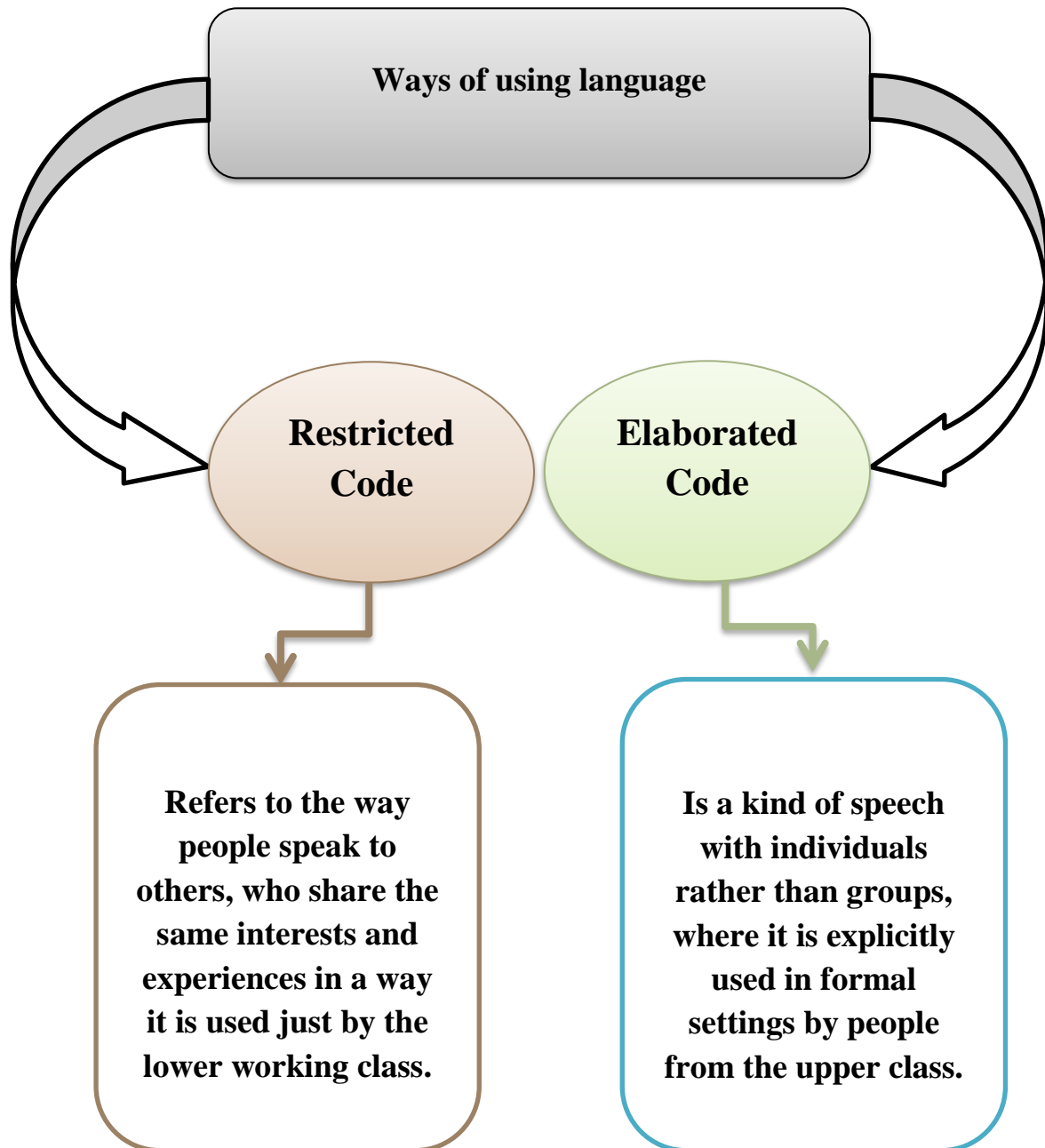
The American linguist Avram Noam Chomsky (which is considered as the father of modern linguistics) has defined the notion “competence” which is the way language is used in communication and it refers to the linguistic knowledge, the concept ‘linguistic incompetence’ refers to the lack of knowledge. Linguistic incompetence can be a feature of babies’ language and L2 is regarded as the second language that learners learn when they forget their mother tongue.

Actually, a kind of disagreement has risen among researchers about the existence of linguistic incompetence. After that, they made many kinds of research to find the problem. So, linguists use the deficit theory and they figured out that linguistic incompetence exists much more within children who belong to the lower classes. Every theory has advantages and disadvantages, but here it is better to focus on the most important disadvantage which is considered as a dangerous one when a child fails in his/her studies, schools will put the blame on the inadequacies of the child but linguists and sociolinguists who studied this phenomenon rejected this view because when a teacher asks questions about any topic, some of the students will answer in no more than one word, in this case, the teacher will think that this student is not competent enough. Therefore, the problem is not on the linguistics incompetence, but in the situation itself.

Basil Bernstein (1924–2000) was a linguist and researcher at the Institute of Education, University of London, he wrote a famous book entitled “ Class, Codes and Control” in



(1971). He states that there are two crucial ways of using language which is “restricted” and “elaborated” codes. Both concepts have different verbal use of language by different people in different contexts and situations. Here is the figure that illustrates the two different ways of using the language.



**Figure 1.2.1.3** Different Ways of Using Language (Bernstein, 1971).

Gordon Wells (1971) has provided relevant evidence about this issue in his survey by making an experiment about young children, where he asked them to use a microphone to speak in the radio to listen to their speech and he also asked their parents and others to interact with them in a purpose to help them as well as the wells and his team to figure out the relation between children's competence and the kind of speech. So, they analysed the structures that were used by children and carers, later on, in syntactic complexity, they discovered a clear difference among children whose language are matured. Despite all of these, there were strong connections either to social-class differences or differences in the speech of their careers. In sum, they found that social - class is not relevant at all. However, carers had a great influence where it can help children to improve themselves linguistically. From linguistics point of view, (Ibid) proved that children are unequal because of their experiences, but this will not help them solve the social problem of education failure because of this issue. Thus, researchers cannot use global linguistic inequalities to explain the reasons behind the failure of lower-class children (Hudson, 1996, pp. 222-223).

This table shows the differences between the two concepts by illustrating examples from the English language for better understanding.

<b>Restricted code</b>	<b>Elaborated code</b>
<ul style="list-style-type: none"> <li>• Non-standard English.</li> <li>• Narrow range of vocabulary.</li> <li>• Use of gestures.</li> <li>• Incorrect use of grammar.</li> <li>• Non-descriptive sentences.</li> <li>• Spoken in general by the working class.</li> </ul>	<ul style="list-style-type: none"> <li>• Standard English.</li> <li>• Wide range of vocabulary.</li> <li>• Complex sentences.</li> <li>• Good use of grammar.</li> <li>• Spoken in general by the middle class.</li> </ul>

**Table.1.3** Speech Code Activity *adopted* from (“Scly2 education dea”, 2014, slide 8).

## **2. Communicative Incompetence**

In general, communicative incompetence is also known as inequality in communication, the concept of “communicative competence “was studied by the so-called Dell Hymes (1971), Campbell and Wales (1970). In fact, this concept refers to knowledge that the speaker or a listener is in need to. However, communicative competence is also based on the Chomskyan “Linguistic competence”. So, this concept refers not only to the knowledge of linguistic form but also to the ability and practice of using these forms correctly.

According to Hymes (1971) language of children should be:

to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the othercode of communicative conduct. (cited in Hudson,2014,p.224)

As the quotation clearly demonstrates, communicative competence is about knowing the right and the wrong time to speak, with whom to talk, when, where, and in what manner. Moreover, it can include all the types of ability for a successful discourse or speech, and this must include at least linguistic competence by adding pragmatics to it and making close contact with attitudes, values and motivation. All of these use these forms correctly in an actual situation.

## **1.4 Conclusion**

Through the theoretical section, we tried to review and describe the problem of prejudice, more precisely language prejudice and/or linguistic prejudice by referring to different scholars, views, approaches and theories. Also, we have mentioned the most different concepts that are strongly related to our research.

To sum up, we can say that prejudice is an issue that exists in almost all societies with its different reasons, types, and examples in which all of those above are related to each other in a way or another. Prejudice has a strong relationship with language, where people use it as a tool to prejudge the out groups in the basis of several sources such as; our parents by acquiring all their attitudes and manners with out-groups and in-group, peers who are our friends that we are from the same social background and values, and our culture, in a way where it represents our cultural attitudes and not facts. All of the peers, parents, and culture use several theories to reach the goal of prejudicing people by using scapegoat theory and aggression with its different types. At the end of this chapter, we mentioned the most important notion which is linguistic inequality and prejudice by emphasizing much more on linguistic prejudice and the real reasons behind this phenomenon.

In the next chapter, we will focus on the current sociolinguistic situation of Algeria in general and Tiaritian speech community in particular.

# Chapter Two

## Features of the Sociolinguistic Situation in Algeria

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## Section one: The Context of the Study

### 2.1 Introduction

This chapter will be divided into two basic sections where we will provide a general overview about the context of the current research by introducing both Algeria and more specifically wilaya of Tiaret. In this chapter of the dissertation, we will focus on the most important things that are related to the context and the issue of language prejudice.

From a linguistic and sociolinguistics point of view, Algeria is known as a rich country because of its history and the coexistences of different languages and varieties. So, the purpose of this chapter is to describe the geography, history and sociolinguistic situation of Algeria. We will also deal with some sociolinguistic concepts that will be explained briefly in the following sections. Finally, it is better to describe the wilaya of Tiaret by providing it with its geographical location and etymology.

#### 2.1.1 Algeria: A Country Profile

Algeria is the largest country in Africa and the tenth largest country in the world. It is located in a strategic place which made it a vulnerable country to different colonization and invasion. It is situated in the Mediterranean Sea with a coastlines of 1200km, where it has borders with Morocco in the west, Tunisia and Libya in the east, and the south across to the Sahara desert by western Sahara, Mali, Mauritania and Niger (cf., map.1 in appendix 03). It has an area of 2.381.741km that lies mostly between longitudes 9°W and 12°E and latitudes 19° and 37° (“Geography of Algeria”, 2020).

Algeria is publically submitted as “**the People Democratic and Republic of Algeria**” which is regarded as one of the most important countries of North Africa. It is known as an Amazigh (Berber) Arab, Islamic, Mediterranean, and African country. It is a country of 40.4

million inhabitants of mixed ethnic groups of Berber and Arabs. It has different languages, according to 1963's Constitution; Arabic (AR) is the official language. After the constitutional amendment of May 8th, 2002 Tamazight /Berber is regarded as the national language. The first (1) foreign language was French because it is spoken by a large amount of Algerian people. Algeria as a country has fifty-eight (58) Wilayas, each wilaya contains demonstrative quarters, or in other words "Dairas". These administrative quarters are subdivided into baladiyas, which are small localities authorities that are the basic components of the territorial organization (Zaimeche et al., 2019).

Consequently, Algeria is well-known as a multilingual and multicultural society because of the coexistence of these languages that managed to make it so rich.

### **2.1.2 Ethnicity in Algeria**

Ethnicity represents an ethnic group which is a community whose members share a collective identity in cultural values. Algeria's population consists almost entirely of Amazighs and/or Berbers and Arabs.

Berbers also is known as Imazighen (ⵎⴰⴷⵉⵎⴰⵣⵉⵖⵉⵏ, ⵎⴰⴷⵉⵎⴰⵣⵉⵖⵉⵏ) consist of different groups; the Kabyles are the major group who live in the kabylie mountains in the east of Algiers, there are also people who live in the Aures who are known as Chaoui, the Mzab of the northern Sahara, the Touareg of the southern Ahaggar highlands, and other Amazighs / Berbers who can be found in the Atlas mountains close to Blida, some on the Massif of Dahra and Ouarsniss on another side of the Chelef river ("The Editors of Encyclopaedia", 2014).

Arabs who are Algerian Arabs or native speakers of Arabic have different lifestyles that differ from one region to another. From a linguistic point of view, there are various Arabs groups in Algeria, in which they have a slight difference between them, expect the dialects

spoken by the semi-nomads and nomadic people, who derived from the Beduin dialects which means a dialect that is spoken by the sedentary population of North has arisen from those of the early seventeenth century invaders. To conclude, there are also other minority groups who occupied Algeria for a while that are known as Phoenicians, the Turkish, the Spanish, the Vandals, the Romans and the French (“Country Profile: Algeria”, 2018, pp. 1-10).

In fact, Algeria has different languages and language varieties as well as different ethnic groups that varies from one place to another.

### **2.1.3 Historical and Geographical Overview of Algeria**

As it is commonly known, Algeria is a rich country with its history and geography, where it is situated in a strategic place that consists of three geographical zones, each zone has its own climate. Due to this richness, many colonization and invasion such as the Ottomans and French have seen Algeria as a “**vulnerable country**”. Therefore, Ottomans colonized Algeria for 314 years from (1514 - 1830) and the French colonization was from (1830 - 1962). Other things that were related to history were language, traditions, customs, and origins, etc.

#### **2.1.3.1 Amazighs**

Amazigh (ⵎⴰⴷⵉⵢⵏ ⵎⴰⴷⵉⵢⵏ) or Berber is a name of indigenous ethnic groups who live in North Africa; Algeria, Northern Mali, Morocco, Mauritania, Northern Niger, Tunisia, Libya, and part of western Egypt. Ennaji (2005, p.72) has asserted and confirmed that “*Berber is the mother tongue of the first inhabitants of north Africa...*” (Cited in Benguedda- Kesraoui, 2017, p.80). So, Amazighs are the original dwellers of North Africa in general and Algeria in specific. The Amazigh or Imazighen (ⵎⴰⴷⵉⵢⵏⵉⵎⴰⴷⵉⵢⵏⵉⵎⴰⴷⵉⵢⵏ) (plural form) are distributed in an area from the Atlantic Ocean to the Siwa Oasis in Egypt and from the Mediterranean Sea to



the Niger River in West Africa. Most Amazighs /Berbers live in Algeria, Morocco and Tunisia. While, a small population live in Niger, Mali, Mauritania, Burkina Faso, Egypt and other countries in Europe such as France, Germany, Canada, Spain, etc.

According to history, the Amazigh population speak Tamazight /Berber language and its varieties, which all of its branches form a Berber branch of the Afro-Asiatic family. The majority of the North African population (Algeria) is known as it has a Berber origin, but most of the ethnic groups are identified as Arab Berbers due to the Arabization. In Algeria, the Amazigh people are known especially as the Kabyle and Mzab (they are called like that because they speak varieties of Tamazight which is Taqbaylit and Tumzabit). And this may because of their looks (appearances) and accents. In general, Amazigh people are always defending their culture and language; they want to revive the Tamazight language and prevent it from being lost (Sayahi, 2004, pp. 15-54).

For Amazighs, There is a special (famous) day and it became a national holiday in Algeria, this day is the New Year according to the Berber calendar that it is called Yennayer (ⵢⵏⵏⵉⵢⵉⵔ). They celebrate it on the twelve (12) January and it is not linked to any religion or event, This celebration is related to the great history where the king Chachnak I (Chachnak or Sheshonq was an Amazigh king who won the war against an Egyptian pharaoh, He captured Egypt and became king of ancient Egypt from 943 to 922 BC) killed pharaonic throne during the Ramesses II period ( this period refers to the king of Egypt who is named Ramesses and /or Ramses the great (from 1279 to 1213 BC ), he was one of the most powerful and greatest pharaohs of ancient Egypt). In the 70 century, Imazighen created a flag to represent Amazigh/Berber, after that the world Amazigh Congress which is an international organization whose goal is to protect and promote Amazigh's identity, culture and language. Hence, this organization adopted the flag in 1996. This flag consists of blue, green, yellow

and the famous symbol “ⵣ” in Latin and Arabic, it is written like that, “Z”, “ز”. This symbol is written in red where it is put in the middle of the flag. Therefore, every colour has a specific meaning. For instance, the blue colour represents the sky and the sea, the green colour symbolizes the mountains and forests, while the yellow colour represents the desert and the unique letter “ⵣ” means “izuran” in English and French we say (“roots, les racines”). This figure represents the Amazigh in North Africa especially in Algeria and it does not belong to any region, country or organization it belongs to all Amazighs in all over the world. Amazighs use this flag to show their pride and identity. Thus, this flag is a symbol for their unity (Yinglun, 2018).



**Figure 2.1:** Amazigh / Berber Flag (Sache, 2009) cited in (Berber, 2014).

In kabylia (in French “**la grande kabylie**” in Arabic we say “القبايل الكبرى”, it exists in Tizi-ouzou), kablians felt that they are marginalized since the independence by the Algerian

governments. According to them, the government tries to eradicate their language, culture and traditions through the Arabization process. In 2001, there was a manifestation made by the kablians (Amazigh) for demanding their rights, democracy and reconnaissance of the language, identity and culture, because of that 133 Amazigh people died, 200 became permanently disabled and 5000 wounded in a confrontation with the gendarmerie or /and police and this what is called the black spring (in Kabyle “**tafsut taberkant**”, in French “**Printemps noir**” in Arabic “**الربيع الأسود**” or “**الربيع الامازيغي**”). After that, in 2002, the government made a new decision where the language of Amazigh people became a national language (Mouhleb, 2005, pp.55-56).

Despite all the challenges, they continued defending their language until it became a national and official language in the Algerian country. Thereupon, it can be seen that Amazighs /Berbers are the minority groups in Algeria where they are struggling to preserve their culture and surviving their language from death and loss. Besides this, the majority of these ethnic or /and minority groups like to refer to them as Amazighs and not el Barbar (*البربر*) as some Arabs call them due to the real meaning of the word.

### **2.1.3.2 Etymology of the term Amazigh (Berber)**

The etymology of the word “**Amazigh**” or “**Amaziɣ**” [ⵎⴰⴷⵉɣ] has multiple derivations such as Imazighen (the plural of Amazigh), Tamazight (the Berber language), and Tamazgha (the territory of Berbers). In the Massaoudi's article entitled “**the Etymology of Amazigh**”, the term '**Amazigh**' existed in different texts from antiquity, where it was under the form of Macwc in the pharaonic Egypt inscriptions in the period of Ramsis II, in which it appears in several forms in the ancient Latin and Greek as Axyes , Mazax , Mazyes , Mazaces , Mazikes. Moreover, ‘Amazigh’ is also found at the medium age in the Arab texts more precisely in ibn khaldoun’s texts (Khelkhal Haddouche & Touati, 2018, pp.4-5).

According to the basic studies of F. Nicolas in 1950 which was taken up again by K.Prasse in 1972 and the prominent researcher on Berber linguistics and culture S.Chaker in 1991, Messaoudi in his article observes that “**AmaziY**” / “**AmajY**” “is derived from the Berber verb “**jjeY**” which means “*to walk boastfully*” in the Touareg's dialect, where this view is too close of how Touareg people see themselves as “**Tamaheqt**”, “**Amajegh**”, or “**Tamaheqt**” which means “Nobel”. Thus, 'Noble' is the most suitable and credible etymology of Amazigh according to both of Messaoudi (n.d.) and also Jabali (2013), who agreed with Massaoudi's view that 'Nobel ' is the most suitable origin for Amazigh. As a contrary to Leo Africanus who defined Amazigh as a free man and linked it with the son of Ham Mazigh (Ibid).

### **2.1.3.3 Names of Algerian Amazigh Cities**

According to many researchers and historians, the original dwellers of North Africa more specifically “Algeria” are Amazigh and/or Berber (Brett, 2019) (cited in Leigh Keuter, 2019). , because of that many of its cities and villages are named in Tamazight and its varieties.

The table below shows some of those named cities and villages with their meaning in both languages; Arabic and English.

Name of cities	In Tamazight /Berber (etymology)	Meaning in Arabic and English
ادرار /Adrar ⵏⵕⵔⵓⵔ	ادرار	الجبل / Mountain
تيسمسيلت / Tissemsilt ⵜⵉⴱⵉⴷⵉⵏⵜ	تيسم سيثت	غروب الشمس / Sunset
اوران / Oran ⵏⵔⵏⵓⵏ	إهران	اسدين / Two Lions
رليزان / Relizane/ ⴷⵔⵉⴷⵓⵏ	إيغيل بزان	تل / hill حار جدا / too hot
غرداية/Ghardaïa/ ⵜⵓⴳⵔⵏⵓⵏⵉⵜ	ثاغردايت	الفأرة / Mouse
سوق اهراس / Souk Ahras/ⵔⵉⴱⵉⴷⵉⵏⵜ	سوق وهراس	سوق الأسد /Lion market
تلمسان / Telmecen ⵜⴷⵉⴱⵉⴷⵉⵏⵜ	ثالة يمسان	المنبع الجاف / Dry upstream
تيزي وزو / Tizi ouzou ⴷⵔⵉⴷⵓⵏ ⵏⵔⵏⵓⵏ	تيزي اززو	الهضبة / The plateau نبات فيه شوك / Thornplant
عين تموشنت / Aïn Témouchent/ⵜⵓⴳⵔⵏⵓⵏⵉⵜ	عين تموشنت	عين انثى الذئب / Eye of a female wolf
سطيف / Sétif / ⴷⵉⴱⵉⴷⵉⵏⵜ	سيتسفييس	التربة السوداء / Black soil
بجاية/Béjaïa / ⵔⵔⵓⵏⵉⵜ	تبقيث / Tabgayet	لؤلؤة البحر / Sea pearl

Table 2.1: Examples of the Algerian Amazigh Cities (unknown source).

As the table shows some examples of the names of the Algerian Amazigh cities. In fact, Imazighen gave these names to each city according to its environment or things that are famous for it.

#### **2.1.3.4 Arabs**

North Africa was first invaded by the Arabs in 642 as a goal to dominate the Mediterranean. Their next invasion was religious to spread Islam, where they started in the 7th century (first (1st) century in the **Islamic calendar**, *السنة الهجرية* in Arabic); it was a notable event for the North African notions' future as they went beyond remarkable shifts from the religious, linguistic, and sociolinguistic point of view. Unlike the other invaders, the Arabs lasted unbeaten and were even admitted as natives, where they became natives too. In 670 Uqbah Ibn Nafi was a commander who was sent to take control of the Berber kingdom which was called as bilad al Maghreb by the Arabs (land of the west) (quoted in Taleb Ibrahimi, 1997, p.30).

The results of the Arab invasion were shown in a way where the Berber population converted to Islam, in which they started learning Arabic to pray and read Quran that is written in this language which is considered as sacred (Kaddoui & Smail, 2019, p.35). To sum up, the Arab invasion helped the Arabic language to be introduced in the Maghreb especially in Algeria, where most of the lands were considered as a province of Arabism.

#### **2.1.3.5 Turkish and Spanish**

As a result of the interior conflict between Arabs and Berbers, Algeria was under the occupation of Spaniards who came from Iberian peninsula, whose direct reason of their presence was like all the other colonial power, which is to expand the territory of Algeria and become dominant in its areas. In the early beginning of the 1500s, the Spanish military campaign started to control strategic posts and new areas in North Africa, where they started their crusade in the aim to take revenge from the Islamic spread in the region, and also they took control of many important ports and towns in north Algeria like Marsa - el Kebir (1505), Oran (1509), Algiers (1510) and Bougie (Béjaïa 1510) in order to widespread Christianity

over Islam and to expand their territory. Besides, all Algerians were obliged to pay taxes for them, until the arrival of the two famous brothers Aroudj and Kheire-Eddine Barbarous (Barbarous means red beard), who are from the ottomans empire, which was the greatest empire in that time, in order to liberate the inhabitants of Algeria from the bad practice of the Spaniards in 1504 (Ghazali & Makboul, 2019, p.29).

As there was support from the Ottomans Empire to Algerian people, the result was that Algeria joined it (Ottoman Empire) and Algiers became its capital city in the region. Their existence was about 300 years, where they brought their language (Turkish) and made it as an official language, while neglecting both of Arabic and Tamazight / Berber, and no one of the Algerians was in charge for any official position. Most of the European countries such as French Italy, Spain, etc. used to pay taxes for Algeria at its military level, in which they imposed themselves on the Mediterranean basin for a long period of time, where many of them tried to destroy the Algerian military forces in order to gain its prominent military force. 1827 was the year where Algeria lost its military power in the Navarre battel in Greece when they supported the Ottomans in their military campaign. Thus, the result was that French colonized Algeria for 132 years, while Turkish people did not remain in Algeria and left it for once (Ibid).

### **2.1.3.6 French**

The French people have colonized Algeria from 1830 to 1962, where it has a great impact in Algeria and among Algerians. Also, their language (French) became an official language that is used in all domains. They tried to eradicate the Amazighs / Berbers and Arab's identity, culture and religion (Islam) (Berrabah, 2014, p.33).

French is regarded as a country that passed a long period of colonization in Algeria as most of the third countries in Africa and Asia, in which French colonization controlled all

social aspects, education, government, etc. For 132 years. At first, they started a military campaign in Algeria, where they succeeded in landing there. In Sidi Fredj, people living there marked a strong resistance led by Emir Abd-El-Keder, cheikh El Haddad, El Moqrani, Lala Fatima Nsumer, and others, who are known as the famous tribe leaders in a different direction. However, their actions were not enough, or effective to stop the French ones due to the traditional weapons, in which they were all put down (Ounes & Bergad, 2019, p.24).

After a long period of time, more specifically for about a century; people revolted in the first (1st) November 1954 under the leadership of a political wing called FLN (Front Liberation National) and the ALN as a military wing of revolution which means (Army Deliberation National). There was a kind of unity between people, in which they became unified, where the total independence was their demand. This conscious led the French government to negotiate in the 18th March 1962 in the Evian negotiation led by Karim Belkacem and others about independence. In the 3 July 1962, there was a kind of referendum about the independence in which most of Algerians agreed upon it by saying yes for independence, and in the 5th July 1962, Algeria got its independence from French colonizers and becomes a new-born state after the death of one million and a half martyrs to liberate it (Ghazali & Makboul, 2019, p.9-30).



## Section two: Linguistics Situation in Algeria

### 2.2.1 Tamazight

Tamazight or Amazigh language is additionally remarked as Berber in western literature where it is the language spoken by Amazigh flocks whose autochthonous people are of Tamazgha (North Africa, and the Republic of Mali, Niger and therefore the canary island) (cf., map.2 in appendix 04). Before the arrival of Arabs in this region which started from around the mid-seventh century, Tamazight was spoken everywhere in the world stretching from the Siwa Oasis in western Egypt, extending westward to the Canary Islands through Libya, Tunisia, Algeria, Morocco and from the northern coast of the Mediterranean Sea extending southward to Mauritania, Mali and Niger. So, Algeria is a part of Tamazgha which means that they also speak this lge in which it is used by the minority of speakers (Farrujia de la Rosa, 2015, p.115).

In this regard, Bktach (2013) states that “*The Berber has two names, Berber and Tamazight*” (p.33) (cited in Serier, Kribi, 2018). Accordingly, the term Berber can refer to Amazigh people and to their language (Tamazight). Also, Bouamrane (1986) said that “*the true name of Berber language is Tamazight*” (p.27). This language belongs to the African branch of the Afro-Asiatic (Hamito-Semitic) languages.

In 1996, the Algerian constitution amendment has defined Amazigh culture as “**one of the fundamental structures of Algerian national identity**”, “**احدى المكونات الأساسية للهوية الوطنية**”, Tamazight has been recognized as “**national language**”, “**لغة وطنية**” in 2002 where it was introduced in some part of the country especially in Tizi ousou, Béjaïa, Batna, and Skikda. After that, exactly in 2006 Tamazight was considered as the “**national and official language**” “**اللغة الوطنية و الرسمية**” such as Modern Standard Arabic. Because of that, this

language was introduced into the curriculum in Algeria as a whole, but the problem is that it is an optional language in the education system, where parents and pupils can decide if they want to study this language at school, or not (Serier & Kribi, p.115; Mouhlebb, 2005, pp.09-20).

Also, in the Kabyle region, the Amazighs language and its culture were taught in universities of Tizi ouzou that was created in 1990. Later on, Béjaïa (Bogiet or Bgayet) created the second department of Tamazight language exactly in 1991 (i.e. after one year of the opening of the first department of Tamazight and its culture). According to many Amazighs, these two (2) departments are working in harsh conditions where they face many difficulties. After a certain period of time, The Algerian government started to make a good relation with Amazigh people, because of that, the president L. Zéroual started to introduce Tamazight in the education system (“Tamazight Education & Online”, n.d.; Wingate, 2015; Chaif, 2015).

As a result, Tamazight was taught in several schools. Currently, in each region, there are many departments of Tamazight language and culture such as Bouïra, Boumerdès, Skikda and Algiers, etc. For the first time in the Algerian history, they opened the first department of this language in national higher school (école Nationale supérieure) in Algiers; the first promo was graduated in 2019 where they studied for 3 years, as they finish they go directly to teach in primary schools (Ibid).

In Algeria T Lang is used in education and formal contexts, it has different ways of writing. For instance, the word “**Tamazight**”, we can write it in different ways as “**ⵜⴰⴳⴷⵓⴷⴰⵢⵜ**” (Tifinagh),” **Tamaziyt** “ (Berber Latin alphabet), ”**تمازيغت** (Berber Arabic alphabet), because the Algerian Academy of the Amazigh language has not yet decided how to write the Tamazight language, the majority of Imazighen want the Latin alphabet, while the Arabs want the Arabic one. Imazighen or Amazigh people said that the Latin alphabet is

easier to understand, but until now they didn't decide how to write it (Ghoul, 2013, pp. 21-22). According to Abu-Haidar (2003, p.153)

Tamazight literature, originally oral, is now being written mostly in Latin script. Several novels, collections of short stories and poems, by contemporary writers, have become available in print since the 1970s.

The majority of these works to date are in Kabyle. (Cited in Ibid)

As the quotation clearly demonstrates, Tamazight language and its varieties are mostly written with Latin script since a long time ago. Linguists try to develop and simplify this language by giving and creating names and terms in Tamazight language that suit the new generation in a way where they delete foreign languages. In fact, they are trying to find a way to unify this language in the whole Maghreb in general and Algeria in specific. Also, Tamazight and its varieties were introduced in the Algerian media (TV shows, broadcast, and radio in Kabyle, Mezab, and Chenoua, etc).

Broadly speaking, the Tamazight language is an umbrella term that covers all its varieties that exist in Tamazgha, more specifically in Algeria and all of these will be explained in much more details in the coming sections.

### **2.2.2 Varieties of Tamazight (Berber)**

According to Laval documentation, Tamazight or/and Berber language has twelve (12) different dialects or varieties in Algeria which are known as Thaqbaylith, Shawiya, Tamazight, Thashelhit, Thumzabt, Thaznatit, Thamahaq, Shenoua, Tamazight tidikelt, Thamazight timacine, Thagergrent, and Thadaksahak (cf., map.3 in appendix 05)(Cited in Serier & Kribi, 2018,p.09).

In this section, we will try to cover all the variation of Tamazight that exist in Algeria that are mostly known, and we will give a small explanation to each one by providing it with some differences between Kabyle and Tamazight to avoid misunderstanding of some people.

### **2.2.2.1 Kabyle**

Kabyle [kə'baɪl] or Kabylean [kə'baɪliən] dialect ('**Taqbaylit**', 'θεϗβæjɪθ') is extremely closed to Tamazight language in which they have nearly the same pronunciation. This variety is much spoken in Tizi ouzou which refers to "la Grande kabylie". In Béjaïa (bogie or Bgayet), Boumerdès provinces, Bordj Bou Arréridj, Bouïra (Tubirett), Setif, Jijel and Algiers (cf., map.4 in appendix 06), people who speak this dialect are called '**ikvaylyin**' (**the Kabyles**, قبايل, **les Kabyles**) ("Encyclopaedia Britannica", n.d.).

This variety is considered as an important Tamazight/Berber variety which is the mother tongue of all Kabyle people who live in Tizi ouzou and Béjaïa, where there are other Kabylean who live in all over Algeria who still use this variety. According to Salem chaker (1998), the Kabyle variety is considered as the most ancient variety in Algeria which is written in Latin alphabet and used in media exactly in TV5, Beber TV (and many other channels that are situated in France), and also in Radio such as Chaîne 2 (Serier & Kribi, 2018, p.09; Ait Habbouch, 2013).

According to Maddy-Weintzman (2001, p.37)

The Kabylis are unique among the Berbers in that they have a long history of corporate identity and have been intimately involved in major developments throughout Algerian history, since the time of the French conquest—from their fierce resistance to French rule, to being the subject of sustained French attention in an effort to wean them away from Algeria's Arab Muslims (far more so than in Morocco), to their over-representation among both immigrant workers in France and in the Algerian state apparatus, to their essential role in the struggle for independence, at both the elite and mass levels. (Cited in Ghoul, 2013, p.12)

From this, we understand that the Kabyle variety is much more known than other varieties. Thus, they still defend their origins, identity, culture and traditions.

#### **2.2.2.1.1 Zdimoh**

The word Zdimoh comes from the Arabic word “**Jedi Moh**,” “جدي موح” (in English we say my grandfather Moh) and the word Moh comes from the name of our prophet Mohammed “**peace be upon him**”. Accordingly, this variety exists just in Tizi ouzou; it is a mixture of many language varieties which are Kabyle, Arabic (MSA) and French (because the majority of kablians can speak and master the French language) (Serier & Kribi, 2018, p.09).

This dialect is just like the Algerian dialectal Arabic, but there is just one difference between the two which is at the level of phonetic and they have the same lexical plans, Algerian linguists describe it as a unique and special spoken variety because they speak it with the Kabyle accent (Ibid).

### 2.2.2.2 Tachawit

Tachawit (**ⵜⴰⴳⴰⵎⴰⵏⵜ**) [təʃæwɪ:t] or the Chaoui [ʃəwɪ:] dialect is the second most spoken Berber language in Algeria. It is present in the East of the country, especially in the province of Batna (Aures), Oum-el-baouaghi, Tebessa, Khenchela and part of the province of Guelma and Biskra where it forms a linguistic continuum between the Kabyle and the Chenoua dialects (Sabrina, 2017).

People who speak this dialect are known as Chaouis (plural noun) or Ichawiyen. According to some specialists who translated Ibn khaldoun's texts, this term is derived from the ancient Amazigh 'châ' means "goat or sheep", but the Algerian writer Kateb Yacine was against this naming just like the term "Beber and Kabyle". He considered these names as derogatory, because of that, he suggested calling them all "Amazighs" and to refer to their variety as "Tamazight" to avoid these disrespectful names (Mira, 2014).

### 2.2.2.3 Chenoua

Chenoua [ʃənɔ:] or Tachenwit [tæʃənwi:θ] is a Berber /Tamazight dialect spoken by about 180.000 speakers where it is present in the province of Tipaza, Ain defla, and the coastline of Chelef in the west of Algiers (cf., map.5 in appendix 07). Those speakers are called "Chenouis" in Berber/Tamazight they call them as "Ichenwiyen" (Sabrina, 2017).

It is said that this dialect is closely related to the "Tachawit, Kabyle and Zenata" varieties that are spoken by most Amazighs /Berbers of the Aures mountains. Also, Tachawit dialect is a mixture between the original Tamazight /Berber language and the Latin language (Lafkioui, 2018).

#### 2.2.2.4 Mzab

**Mzab** (ⵎⴰⴷⵓⴱ) [mza:b] dialect also we can say (“Tumzabit” “ⵜⴰⵎⴰⴷⵓⴱⵉⵜ”) [tæmza:viθ] or (“Aghlan” “ⴰⴳⴻⵏⴰⵏ”) is a Tamazight /Berber dialect spoken by the Mozabites (Mzab Valley) by more than 200.000 speakers in the Pentapolis cities of Al-Ateuf, Beni-Isguen, Bonoura, Melika and Ghardaia where it is present in the northern Sahara of Algeria, especially Ouargela, Oued righ, Berriane and Guerrera (“Mozabite Language”, n.d.; Sabrina, 2017).

**Beni meزاب** or **Meزاب** people are afraid of losing their dialect, its value and prestige especially among the new generation (who prefer to use another language variety in their daily life). Because of that, they are trying to preserve it in which their main goal is to develop this dialect in the scientific, cultural and technical fields (Kirchner & Göttingen, 2018, pp.12-15).

#### 2.2.2.5 Tachelhit

Tachelhit “ⵜⴰⴳⴻⵏⴰⵏⵉⵜ” [təʃælhɪ:θ] or chelha [ʃælhæ] is one of the parts of the Tamazight/Berber Moroccan. Its people are known as the cheleuhs or “**ichlhiyen**” “ⵉⴷⵉⵏⵉⵏⵉⵢⵉⵏ” who are Berber people from southwestern Morocco where they live in the high Atlas, the anti-Atlas, and the Souss valley. It exists also in Algeria in Jijel (Ziama, Laalam, Taksana, Djimla...). Also, in Skikda (Kenwaa et Tamanart) and in Ait Bou Said where there are about 13.000 inhabitants located in Telmecen, Bousemghoun, the region of El Bayedh, and Ait Snus. (“What is Tachelhit”, 1970; “cheleuhs d’Algérie”, n.d.).

In the linguistic studies and recent developments, Tachelhit dialect has been one of the most important dialects that shed light on the interest of many linguists at that time (in the western Berber /Amazigh tradition). At the end of 1920 s, there were many important works

that were made by many special charters like Stumme, Destaing, Laoust, Justinard and many others who helped in revitalizing this dialect that is used by minorities. Currently, there were many works that have a great contribution in the field of “Chelha” (Chaker, 1994, pp. 1-3).

### **2.2.2.6 Touareg (Kel Tamasheq)**

**Touareg** [twa:rɛg] or (**Kel Tamasheq** “ ⵍⵏ ⵜⴰⵎⴰⵛⵉⵏⵜ ”) is a dialect of Tamazight/ Berber spoken by Tuareg people who are known as “الطوارق” in Arabic. They are a member of nomadic Berber and /or Amazigh people of the western and central Sahara who live mainly in Algeria (exactly in Djanet, Tamanrasset or “Tamanghasat”, and Illizi ), Niger (Abalagh, Tchín-Tabaraden , Keita, and Arlit), Mali (Aguel'hoc, Essouk, Gao, Kidal, Tessalit, and Tombouctou) and Western of Libya (Ghat , Ghadames, and Oubari ) (cf., map.6 in appendix 08) (“Larousse”, n.d.).

In Algeria, until now, **Touaregs** still use the Tifinagh alphabet in games, puzzles and short messages. According to historians, when the Touareg women give birth to their babies, they find themselves surrounded by Amazigh (Touareg) culture and traditions. After that, the mother will teach her son or/and her daughter the Tifinagh alphabet by writing it on the sand, because of that, most Touareg people do not have a problem with this script and they can understand it easily (unknown source).

### **2.2.2.7 Kabyle Hadra**

Kabyle hadra (“**Qabail el hadra**, قبائل الحضرة ”) they are originally Berber/Amazigh (exactly from Sanhadja, Kutama and Zenetes) in which they develop their dialects and they mix between Tamazight (Kabyle dialect) and the ancient sedentary Arabic with a special pronunciation which was made by them (“Kabyles hadra”, 2017).



People who speak this dialect are known as “**Qabail methdrin**“, mainly, they live in the mountains of Jijel, the north of the Wilaya of Mila and the Wilaya of Skikda (Collo) and other regions (cf., map.07 in Appendix 09). After a long time, those people became Arabised and mixed with Arabs. Many specialists in the field of language viewed that the name of “Kabyle hadra” is no longer used in Algeria (Ibid).

### **2.2.2.8 Tamazight versus Kabyle**

After recognizing the Tamazight language as an official and national language, a new linguistic contact has been raised in the Algerian country. For instance, diglossia between the Tamazight language and its varieties (Kabyle, Tachawit, Chenoua, Mzab, etc.) and this was according to the linguists Dourari (2017) (cited in Serier & Kribi, 2018, p. 45). Also, it gave birth to other phenomena or/and outcomes like borrowing, code mixing and switching between languages and its varieties, with time, Algeria can be a bilingual country just like the case of Canada.

Some people do not know the differences between Tamazight (or Thamazight “with “**th**” “**ث**” sound”) and the Kabyle variety, people think that the Kabyle variety is known as Tamazight language or it is the same, in fact, this is wrong, because of that, it is better to show the main differences between the two that will be shown in the following table;

Tamazight	Kabylian	English
Tamusni	leilm	knowledge
Yura	Ikteb	write
Tigzi	Lefhama	Comprehension
Adlis	Livret	Book
ayerbaz	Likul	School
Aselmad	Cix	Teacher
riy	byiy	want
Aqeddac	Axxedam	Worker
Asirem	Ammeni	hope
awezyi	Lmuhal	Impossible
Telleli	Lehna	peace

**Table 2.2** the Difference between the Tamazight and Kabyle *adopted from* (Ibid).

This table shows that the Tamazight language consists of different language varieties that exist in Algeria and there are many differences between the T language and Kabyle variety, we conclude that T is an umbrella term that covers all the varieties (Thaqbaylith, Tashawit, Touaregue, Thachnouith, etc. , (cf., examples.7 in appendix 11) and it used in formal settings while, the other varieties are used in informal settings (i.e. at home, in streets), because the majority of people think that Kabyle and other varieties are taught in schools and this is totally wrong, there is just one language that is used in education which is Tamazight, it is just like the Modern standard Arabic and its varieties.

### 2.2.3 Arabic language

The Arabic language, or "**El Arabiya** (العربية)" "as it is called in Arabic, it belongs to the group of afro Asiatic family or the Afrasian languages. It is a language that is spoken by more than half billion people around the world, in which it is widely spoken by approximately 300 million native speakers in the Arab world where it is regarded as an official lge in 22 countries or more. Since pre-Islamic poetry, Arabic emerged as a literary lge where since the

rise of the dawn Islamic, Arabic has extended from Persia to the Atlantic ocean then widespread to the north of Africa. Another characteristic of the Arabic language is that it is the language of Qur'an, where Mohamed Ibrahim (1983) reminds us that the Arabic language was chosen by God in which it is carrying out the great divine message to the Islamic nation in particular and the humanity in general. In this regard, Sahraoui (2009) states that "*indeed , with its tight relationship with the Holy Qur'an as well as the ideological and spiritual heritage, the Arabic language is most capable of protecting the Arabic personality and the features of the Arabism*"(p.19) (cited in Miloudi,2018,pp.23-24). Therefore, Arabic is esteemed as the most important and beautiful languages in the world.

Algeria has two different forms of the Arabic language which are the classical Arabic (CA), which is known as the language of Qur'an, or it's the modern form known as the MSA (**El fusha**), that is mainly used in a formal occasion, the second form is colloquial Arabic or "**El 3amiya**" which is used in an informal setting by people in their daily life communication (Ibid).

### **2.2.3.1 Classical Arabic (CA)**

The concept "Arabic" is a term that refers to the classical or archaic forms that are used at home for worship such as mosques for religious ceremonies. As Haughton and Milfin (1994) states that "*classical Arabic is used by approximately one billion Muslims for prayers and scholarly religious discourse*"(p.412) (cited in Kerma, 2018, p.134). Thus, classical Arabic is used in Muslim's prayers all over the world whatever their mother tongue is.

CA is a vehicle of a huge body of classical literature that has a great literary tradition surrounded in ancient poetry, grammar books, and religious ones where it is regarded as a prestigious written language which is no one's mother tongue. It is used by a group of scholars who have always been proud of their ability to speak flawless Arabic and who always looked down

upon any colloquial interference with the CA. Moreover, it is said that CA is the language of lectures, news broadcasts, and formal discourse. However, it was under a kind of new regime that has emerged during and after the Algerian revolution (1954 - 1962) that was in a form of a clash between the leaders of revolution and classicists in order to meet the new social requirement namely unemployment and illiteracy such as the shift from the use of the case ending inflexion. For example;

<i>CA</i>	<i>MSA</i>	<i>Gloss</i>
[θu: mun]	[θu :m]	<b>Garlic</b>
[y i ðæ : ? un]	[y i ðæ : ?]	<b>Food</b>
[zamalun]	[ zamal]	<b>a camel</b>

**Table 2.3** Case Ending- Inflexion *adopted from* (Kerma, 2018, p.135).

From the examples above, there was a partial shift for classical Arabic in which it has been changed to MSA, but classicists continued to disfavour what they considered as a gross violation of the classical style. As a result of this crush, there was a new beginning to a linguistic revolution to take another shape from being traditional Arab classicists to the “neo-classicists”, who took over to adapt Arabic vocabulary in which it fits the modern scientific technology. In fact, there was a kind of gradual loss of the most archaic vocabulary, phonetics, and morphology that are too far from today’s reality (Ibid).

### **2.2.3.2 Modern Standard Arabic (MSA)**

Modern Standard Arabic or ‘el fusha’ is one of the main varieties of the Arabic language that has emerged in the nineteenth century as a kind of simplified version of classical Arabic. As Al Ani (1971) defined it as “*a modernized version of classical Arabic* ” (p.18). Thus, it is a language that is mainly used in media, international conferences, and formal education.

Moreover, Arab linguists agreed that written Arabic is identical among all Arabs all over the world in which Al Sayegh (1990) states that “*it is the language uniting the Arabs countries*” (p.20).

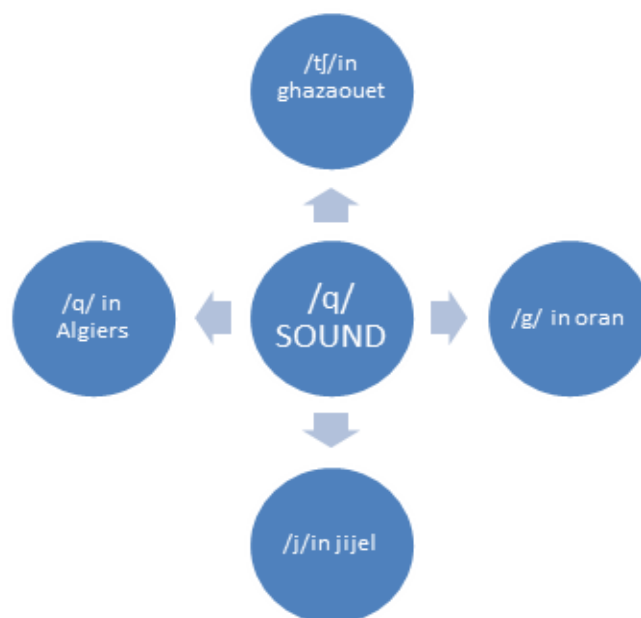
Algeria has suffered from a long period of colonization in which the personality of its people was denied. Thereupon, decision-makers decided to regain their Arabic language and by giving it a high status in the aim to represent their identity. So, the Arabic language was declared as being an official and a national language in all domains. Nowadays, Algeria uses this lge in some situations like TV, radio channels, journals and official communication between all Arab countries. In other terms, MSA in Algeria is a language of education that is taught at Algerians schools, where it is used among the educated people rather than the non-educated ones (Miloudi, 2018, pp. 24-25).

### **2.2.3.3 Algerian Dialectal Arabic (ADA)**

Algerian Dialectal Arabic or ‘Darija is the mother tongue of most Algerians (Moulay, 2016, p.17) as Taleb Ibrahim (1995) who states “ *these Arabic dialects constitute the mother tongue of the majority of Algerian people (at least those who are originally Arabic speakers), the language of the first socialization of the basic community*” (p.33). AA is used in informal contexts, in which it does not have a written form where its vocabulary is mainly made up of Arabic terms and its syntax involves numerous borrowed words from Berber, French, Turkish and Spanish.

Algerian Arabic is a spoken dialect which means it has no written form in comparison to modern standard Arabic (MSA). Since Algerians use a variety that is similar to the Tunisian Arabic at its different linguistic levels near the eastern borders with Tunisia and the Moroccan Arabic near the western borders with morocco. Thus, the Algerian Arabic is regarded as a part of the Maghreb Arabic dialect continuum. AA has a massive accent that

refers to the phonological variation that differs from one to another, where it is either urban, rural or Bedouin. For example, the pronunciation of /q/ sound in different regions like Algiers, Oran, Tlemcen, Jijel and Ghazaouet (Mssiliti, 2017, p.17).



**Figure 2.2** Different Pronunciation of /q/ Sound *adopted from* (Ibid).

From the shape above, we conclude that this language variety is made up of different borrowed words from different other languages such as Turkish French, etc.

### 2.2.4 Foreign languages

Many languages exist in Algeria such as: Arabic, Tamazight/ Berber, and French, where others are regarded as official languages in official exams. Those different languages are taught in secondary schools as foreign languages. Spanish and German are optional languages that pupils have to choose one of them to be examined in the baccalaureate exam. As a result, the ministry of education suggested the Italian, German, and Spanish languages to be added in the secondary school. Moreover, other languages are taught in the Algerian universities more precisely, in most of foreign languages department like: Turkish, Spanish Russian, and German which play an important role in the field of Arabization, where students of those

languages can have higher studies in Algeria as well as those of other official languages as French and Arabic (Ghazli & Makboul, 2019, p.39).

### **2.2.4.1 French**

French is regarded as one language among the foreign languages in Algeria that the origin of its presence is due to the conquest of the French colonization which brought an end to the Ottoman Empire in 1830. Linguistically speaking, the linguistic situation in Algeria was largely influenced by French who has created a sort of conflict among the other languages in the country.

According to Benrabeh's book entitled "*the Study of the Use of Language as a Proxy of Conflict*". The book has examined the three periods during the sub-existence of French in Algeria; the first period was from (1830 - 1954) that represents the era of the French colonial subjugation of the indigenous Algerian people that has marked propagating French by the French rulers. The second period was from (1954 - 1962) in which those years were known as Algeria's war independence that was like a sort of debate between nationalist about the country's future. The third period was from the post-colonial to the present day, in which Algeria has been changed into an Arabic nation state.

The application of the French language started in education as well as other domains of the Algerian's life. This can be justified through the idea of civilizing the country. On the one hand with a new culture, and language by putting an end to the Algerian background by reducing the teaching of the Arabic language to deny the Algerian identity and destroy religious literacy by closing the Kouranic schools. On the other hand, another idea has been justified by teaching both language and culture in primary schools. Hence, the French colonizers replaced forcibly the Arabic language by their mother tongue in which their aim

was confirmed by the Duke of Revigo 1832, where he states that " *the real prodigy to operate will be to replace progressively Arabic by French*" (quoted in Ali chaouche, 2001, p.26).

As a conclusion, in 1938 law the Arabic language has been declared as a foreign language in Algeria whose status was defined and replaced by French until the independence of Algeria (Ounes & Bergad, 2019, p.30).

#### **2.2.4.2 English**

In Algeria, English is used as a second foreign language in both middle school, and secondary school, as well as universities as Hamdi (1990, p.13), says:

the Algerian authorities are aware of that fundamental need for English, at a time when Algeria may be called upon to play a leading role in international affairs. We have only to examine the shift from french to English as a subject in the educational curricula, or the ever- increasing number of students registering in the English departments universities.  
(cited in Hmaidia, 2008, p.11)

Huge importance was given by the Algerian educational system concerning the study of this language in the national charter, English is regarded as "*a means to facilitate a constant communication with the world, to have access to modern sciences, modern technologies and to encourage creativity in its universal dimension*" (quoted in Ibid).

For those reasons above, the study of English became a necessity for all the learners without any exception. The integration of this language in the Algerian curriculum helped a lot to increase in its user's number who became conscious about its importance. So, as to follow all its changes that are taking place in all the fields of life.



Although some educators thought that teaching English in Algeria has not brought a lot of successful results, but most of the Algerian learners are still facing problems where they think that the time they devoted to this study was not enough as Laraba (1988) believes that " *a great majority of Algerian students learning English as a foreign language are fairly poor manipulators of English both orally or its written form .of course there are some brilliant exceptions among under graduates and younger teachers* "(p.79) ( cited in Ibid) .

To sum up, the aim of overcoming all the difficulties that hinder the teachers and learners' efforts, different programs were added to the educational system where different syllabi have been designed for all the levels in the goal of bringing positive changes in the learners' performance of this language in its both levels speaking and writing.

#### **2.2.4.3 Turkish and Spanish**

Despite the fact that the ottomans occupied Algeria for three (3) centuries starting from the six (6)<sup>th</sup> to the call of help from the inhabitants of Algiers to the forces of the ottomans empire against the Spanish colonizers that used to attack the Algerian coast, there was like a sort of little attention that was given to their influence over linguistic sphere on the Algerian speech community. Yet, two considerable events have to be mentioned during the Turkish period in a time where Algeria received its actual frontiers and the fusion of the Amazigh people with the Arabs population of Algeria in terms of interracial compromises and marriage. As Vatin (1974) stated " *The Turkish dominated as well most of the Algerian land owned by 23 wealthy Turkish people*" (cited in Benmekki & Lama, 2018, pp.22-23).

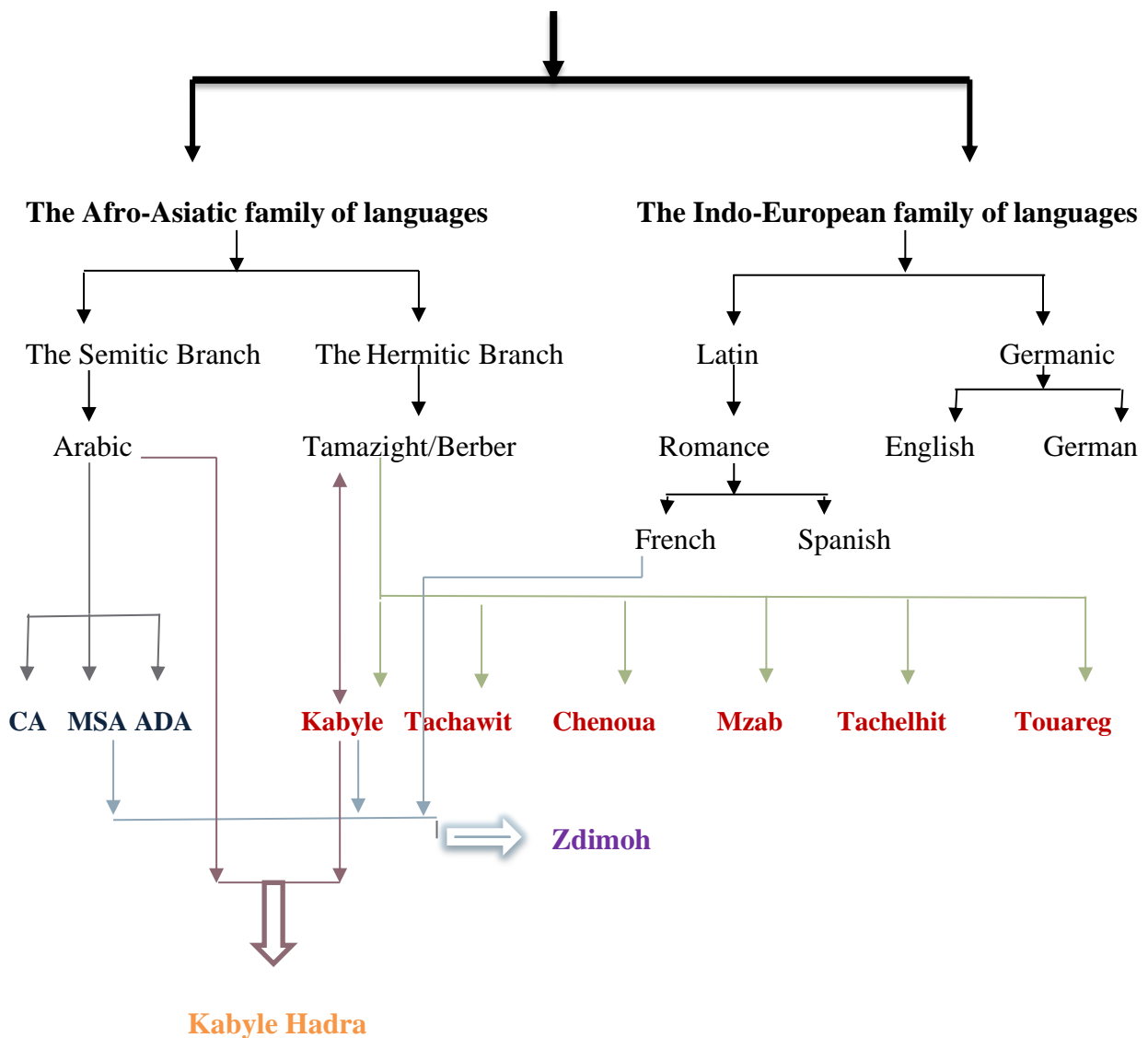
From the quotation below, we can see that there was a small turkey's population that were mainly concentrated on politics nevertheless they occupied all the important administrative positions where just a few were left for the Algerians.

The Spaniards occupied Algeria for more than three centuries in which this occupation was more military than social, In other terms, the Spanish forces allowed some assimilation with Amazigh Arabic people into a Spanish atmosphere without forgetting that the society was influenced since only some regions of the western of Algeria still use some origin words among these regions, there are; Telmecen, Ain Tmouchent, and Bel Abbas. As Ibrahimi (2000, p.65) states that: “*The effects of the Spanish language on the regions previously mentioned is still present and used in the daily life speech of the inhabitants in addition to some French borrowed and loan words*”( cited in Ibid).

Another thing that has to be mentioned is that the Spanish people who have escaped from the 1936 civil war and who refuge to the western Algerian coast, adding the fact that the city of Oran was occupied by them for three centuries that helped in strengthening the melting of the Spanish language into the Algerian repertoire (Ibid).

### **2.2.5 Language Families**

From a linguistic point of view, researchers and linguists provide a clear and common definition for the concept ‘language family’. In fact, it has been defined as “*a group of languages related through descent from a common ancestor, called the proto-language of that family*” (cited in Kamo, 2016, slide 2). From this definition, we can understand that any language in the world has its origin (family); it’s just like humans, to know your origin you should search about your family tree and their history. In Algeria, many different languages and language varieties came from different language families; the Afro –Asiatic and the Indo-European families, all of these will be explained in this shape.



**Figure 2.3** Language Origins, Arabic, Berber and its Varieties *adopted from* (Berrabah, 2014, p.24). With some changes.

This shape is like a summary about the languages and their dialects, which are used here in Algeria and its different origins that made the Algerian country rich with its diversity. Also, Algeria can be a bilingual (is the use of two official and national languages simultaneously in the whole country) and multilingual country (is the use of three languages or more by people who live in the country) because of the existence of these languages.

### **2.2.6 Language Conflict and identity**

Linguistically speaking, language conflict is one of the factors of contact linguistics (in general language contact occurs when a speaker uses more than two language (s) variety (s), interact and influence each other). In fact, here language and identity play a central role in the matter of conflict, i.e. Different languages which are related to the same and/or different language families. This problem is seen as political, economic or sociological (Nelde, 1987).

In the Algerian country, it is viewed that there is an interaction between ethnic groups (or minorities), which means that there is a language conflict and identity between Amazighs, Arabs and even French (Mihoubi, 2018; Diarmuid, 2014). So, the diversity of languages and its cultures are the major cause that creates conflicts, this was due to the history of the country and the anthropological diversity of its people. It is a truth universally acknowledged that T was one of the native languages of Algeria, because of that; the Amazigh people try to demand their rights i.e. to give a great position for their language, identity and cultures in the Algerian constitutions and this lead to a major debate in Algeria.

In fact, Amazighs always felt that they are marginalized and prejudiced against their language varieties as well as their cultural identity. Also, they think that their language will disappear one day if they do nothing. Therefore, they were strongly defending their identity until it became a national and official language that is used in education, media and formal settings. (Benyelles, 2011, pp.29-30).

To conclude, the presence of many languages in the same area causes a conflict which is the case of Algeria. This conflict appears from the clash of different attitudes, structures and different values of two or more groups that are in contact within society. As a consequence of this confrontation between languages, there is what is called language competition where

groups or individuals of any organized group represent a language, in which those group speakers start arguing by adopting certain languages or rejecting them (Ibid).

### **2.2.7 Language Planning and Policy**

After Algeria's independence in 1962, many efforts were made to recover the national linguistic and cultural identity of the country in which decision-makers sought for the elimination of the French language and culture implemented during the period of colonization. Hence, a full program named Arabization was waiting to be implemented in order to replace the French language. Djebari (1981, p.109) defines Arabization as “ *the replacement of French by Arabic that means making Arabic the official language in all social, cultural, and economic activities* ” (cited in Haddouch & Touati, 2018, p.20). Arabization is a term used to refer to the adopted policy by the Arabic speaking countries that aimed at unifying their linguistic policies by replacing it by foreign languages that were used in those Arabic speech communities.

Language choice was one of the heated debates in the post-colonial era in which the point was that what language should be official, national and which language should serve the educational system. The process of Arabization has faced many difficulties and/or obstacles because of the lack of qualified Arabic teachers. Thus, Arabic started to be taught in the educational system from 1962 to 1975. The year from 1980 until 2002 was the year of the implementation of Arabization where French took a status as the first foreign language that was taught in the fourth grade of primary schools, while all the subjects were in the Arabic language (all the subjects were Arabized) (Ibid, p.19-22).

In fact, due to socio-political reasons, Tamazight was totally neglected as a minority language that should not be officialised or in other terms it should not gain any official recognition. In this regard, Djennane (2016) claims that: Although politicians see it as an

essential step towards reconciliation with the Berbers, the officialisation of Tamazight did not receive social approval. Polls which were conducted right after the press conference about the new constitution demonstrated that the (Arabophone) mass, including the elite, still conceive Tamazight in a derogatory way labelling it a “dialect” but not a “language”. Such societal judgments imply that Tamazight is in urgent need for effective prestige/image planning which should follow measures that work on fostering positive attitudes towards the new official language.

There was a kind of clear preference where the Arabic language was supported, while all the Amazigh people were under the state’s control. Tamazight had no part at schools or on T.V and / or radio. So, there was a birth of the political pluralism in 1988 which was regarded as the starting point for Amazigh people to fight for their recognition which was seen probably as the most significant achievement for Berbers in 1995/1996 when in the same year the High Commission for Amazighia was established. Since this period, Tamazight was accepted as an elective subject of study where it has also been accepted in the public T.V. In this context, both Benrabeh (2007) and Djennane (2016) states that despite this achievement by Berbers, Tamazight remained unrecognized in the constitution of Algeria until the declaration that Tamazight has gained its status (national language) in 2002 by the president Bouteflika. But, for Berbers, this status was not enough in which they called for the officialisation of Tamazight. In 2016, the constitution recognized Tamazight as an official language like the Arabic language (Haddouch & Touati, 2018, pp.19-22).

### **2.2.8 Arabization Process**

Generally, the term “Arabization” refers to the process of localizing foreign languages within Arab settings. According to Quedraogo (2002), the Arabization process is mainly concerned with the allocation of languages and its dialects (cited in Mihoubi, 2017, p.16).

This term is considered as one of the most tasks in the Arab world specifically, in Algeria for regaining the identity of the Arab Muslims.

Algeria uses this process to give a special position for Modern Standard Arabic (MSA) to be more used and dominant in all domains (formal and informal settings). According to Kerma (2018), “... *the latter is assumed to be a functional instrument in all spheres of society, particularly administration, the mass media and school*” (cited in Hameurlaine, 2019, p. 34). Accordingly, MSA must be used in the whole society in general, the mass media, education (schools) and formal settings in specific. Also, he said that “*Arabization policy* “is a tool for correcting the *inherited colonial’s linguistic situation* and trying to make the Algerian society linguistically and politically united. Besides, they try to preserve the Arabic language (MSA) and Islamic studies (Benrabah, 2013, pp.55-57).

More to the point, it is quite universally acknowledged that the Arabization process led to the creation of language conflict in Algeria by the other ethnic groups or minorities (Amazighs / Berbers), who feel that they are marginalized, ignored, and prejudiced by the Majorities. Also, they think their language will not be used anymore, because of language policy (Arabization); the Amazigh/Berber movements have started against the creation of this process that made the Arabic language used in all domains. Besides, Arabization process or Arabization policy has been influenced by many factors; the main one is the French colonization that occupied the Algerian country for 132 years, because of that, the Arabization did not work, and until now the F language is used by the Algerians in all domains and Tamazight became a national and official language that is used in formal settings (Berrabah, 2014, pp.15-17).

### **2.2.9 The Current Study: Tiaret**

Within this section, we will speak about the Tiaret speech community as the current study in which the investigation takes place by including the etymology of the word Tiaret, the geographical location and its historical overview.

#### **2.2.9.1 Description, Etymology and Geographical Location of ‘Tiaret’**

The Tiaret’s population origin consists of Arabs and Berbers where the total of its population estimated 874,050 people according to the last census of (2008) with 44 people for km<sup>2</sup>. Tiaret is regarded as the fourteenth numbered province according to the official order of the Algerian province. Its climate is characterized by two periods as being hot and dry especially in summer with an average temperature of 24°C, while the second period has freezing winter weather (very cold) that is accompanied by snow with an average temperature of 7°C (Kaddaoui & Smail,2019,p.46).

Tiaret, Tahart, or Tihert is a name of an Algerian city whose origin is Amazigh that is known as tagdempt (ⵜⴰⴳⴷⵉⵎⵓⵜ); its name refers to the “**lioness**” in the Berber language which means “**the Barbary lions**” that lived in the region. Tiaret is situated in the north-west of Algeria where it lies at the southern end of Ouarsniss Massif (in the Tell Atlas Mountain), on the slopes of Mount Guezoul 4,510 feet known as “**Haut Plateaux** “in French, or as “الهضاب العليا” in Arabic. There is a valley or Wadi of Tiaret, which flows through the city that joins Wadi Mina of Relizane. Tiaret covers a Total area of 111,45km<sup>2</sup> in which it is bounded from Relizane and Tissemsilt by the north. Mascara and Saida border the town to the west. Laghouat and El Bayedh surround it to the south where it is also surrounded by Djelfa and Medea to the east (cf., map.08 in Appendix 10) (Ounes & Bergad, 2019, p.35).



To sum up, Tiaret as any city in Algeria has its profile that includes; the etymology of its name, its description, and its geographical location that differs from the 58 other cities of the Algerian country.

### 2.2.9.2 The Administrative Division of the wilaya of Tiaret

Generally speaking, a wilaya (plural: wilayat or wilayas) is an administrative division. It is known as ‘**province**’. In Algeria, there are mainly 58 wilayas that has a specific and unique code to differentiate between them. For instance, Adrar (01), Laghouat (03), Tizi ouzou (15), etc. Also, each wilaya is subdivided into daïras and baladiyas (baladiyat) or communes.

Tiaret province or wilaya of tiaret (14) is divided into fourteen (14) daïras, which are also divided into baladiyas or communes as it is mentioned before. The head of the wilayas and daïras which are named ‘El Wali ‘ and ‘Chief of Daïra’ are selected by the President or head of state for five (5) years. Such division will be clearly illustrated in the table below by adding some small table with the etymology of names of the wilaya, some dairas and some baladiyas.

<i>Name of some regions</i>	<i>In Tamazight /Berber (Etymology)</i>	<i>Meaning in Arabic and English</i>
تيارت / Tiaret ⵜⴰⵎⴰⵣⵉⵏⵜ	Tihert / تيهرت	انثى الاسد اي اللبوة / Lioness
السوقر / Sougueur ⵎⵓⵖⵓⵖⵓⵔ	Suw / سوي Igher / ايغر	إسقي الحبوب <b>Water the pills</b>
تأدمت / Tagdemt ⵜⴰⵎⴰⵣⵉⵏⵜ	Taghdemt / تغدامت	العدالة / justice
سرغين / Serghine ⵎⵓⵔⵉⵎⵉⵏ	Tasseraient / تسرعينت	نبته / a plant
فرندة / Frenda ⵎⵓⵔⵉⵎⵉⵏ	Fren / فرن Da / دا	اختبنوا هنا <b>Hide here</b>
تيدة / Tidida ⵜⴰⵎⴰⵣⵉⵏⵜ	Theda / ثيدا	/a مكان على مرتفعات الوادي place on the heights of a valley

Table 2.4 Etymology of Some Tiaritian Regions (unknown source).

Dairas	Number of communes	Communes/ municipals
AinDeheb	3	AinDeheb- Chehaima-Naima
Ain Kermes	5	AïnKermes • Madna • Medrissa • Djebilet Rosfa • Sidi Abderrahmane
Dahmouni	2	Dahmouni • AïnBouчекif
Frenda	3	Frenda • Aïn El Hadid • Takhemaret
Hamadia	3	Hamadia • Bougara • Rechaiga
KsarChellala	3	Ksar Chellala • Serghine • Zmalet El Emir Abdelkader
Mahdia	4	Mahdia • AïnZarit • Nadorah • Sebaïne
MechraaSfa	3	MechraaSafa • Djillali Ben Amar • Tagdemt
Medroussa	3	Medroussa • SidiBakhti • Mellakou
Meghila	3	Meghila • Sebt • Sidi Hosni
Oued Lilli	3	Oued Lilli • Sidi Ali Mellal • Tidida
Rahouia	2	Rahouia • Guertoufa
Sougueur	4	Sougueur • Faidja • Si Abdelghani • Tousnina
Tiaret	1	Tiaret

**Table 2.5** The Administrative Division of the Wilaya of Tiaret *adopted from* (Ounes & Bergad, 2019, p.38).

### 2.2.10 Conclusion

To go over the main points, then, it is better to shed light on the features of the sociolinguistic situation in Algeria in general and Tiaret in particular. Algeria is rich by the co-existence of many languages, language varieties (dialects) with their different status, and its great history. All of these gave the chance to Algeria to be in a diglossic situation and also as a multilingual, multicultural. Besides, it gave birth to other outcomes of contact linguistics

such as bilingualism, diglossia (between Tamazight and its varieties), code-switching, code-mixing and borrowing. But, also this richness can lead to the creation of language conflict and language lost. In essence, the Algerian country is the best example of sociolinguistic complexity and diversity.

In the next chapter, we will focus on the research methodology (practical side of the work), in which we will discuss the data collection, description and the analysis of the questionnaire and interview that was answered by participants. All of these are made in order to explain the phenomena of linguistic prejudice in the Tiaritian speech community.

# Chapter Three

## Research Methodology, Data Collection and Analysis

### Chapter three: Research Methodology, Data Collection and Analysis

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### **3.1 Introduction**

This chapter is devoted to the practical aspect; data collection, interpretation and its analyses. Thus, we attempt to fill the gap between the theoretical framework and the practical side of our research work. More precisely, we will provide an interpretation about the data collected from our participants in relation with the existing knowledge about linguistic prejudice via integrating graphs, tables and titles concerning each question in both tools and instruments.

### **3.2 Methodology Adopted**

The chapter deals with the implemented methods. Thus, it reports the quantitative and qualitative data, *Vis.* Questionnaire and interview which were targeted to MA students within the Tiaret speech community at the University of Ibn Khaldoun. These tools are used to obtain reliable data.

In any scientific research work, we must follow certain methods and procedures to have authentic and rich / reliable data. This section will contain methods that are used in this dissertation. It is truly universal acknowledged that using just one single method is not sufficient enough to confirm or disconfirm the research hypotheses. For this reason, the methodology that is used in conducting a research which is based on triangle methods or at least two (2) different methods which are a combination of both quantitative and qualitative methods.

So, we have used emails to interview the participants as a qualitative method and the online surveys as a quantitative method. Before the final version of the email questionnaire that is sent to the students, we have made a piloting study in order to have an experiment about some questions and which questions should be adjusted, added or omitted to avoid the

ambiguity on the final one. As a result, we have noticed that the majority of them did not answer the open-ended questions for the reason of not understanding some linguistic concepts. Therefore, we have tried to avoid such things by changing the type of the questions that it was used before, where closed-ended questions were used by giving them some space for the respondents to add anything they wanted. In addition to that we have explained some linguistic concepts to be illustrated enough to avoid ambiguity and ensure clarity.

### **3.3 Description of the Target Population**

Since our current study takes place at Ibn Khaldoun University of Tiaret with MA students of English language of both specialities (Linguistics & Didactics). Thus, we shall provide a brief overview about the department's creation circumstances (section of English at Tiaret) that was established in 2012 under the leadership of Dr.Amar BENABED to be as an independent department from Abdel Hamid Ben badis University of Mostaganem where it was later in 2019 under the leadership of MR. Mustapha TOUBIDA and then went to Dr. Khaled BELARBI. Although the different obstacles that have faced both students and teachers in 2019, the department has been finally in development.

Currently, there are two different specialities; didactics and linguistics in addition to three (3) BA grades whose students exceed one thousand (1000), who are from different regions in Tiaret as well as Tiaret's neighbouring wilayas and daïras such as Laghouat, Aflou, Tissemsilt, Ghilizan, and Media, etc. Due to the fact that there are many differences at the level of regions that are present in this department at its various levels, other specialities also will be chosen in a way where they bring doctorate for the upcoming years.

### 3.3.1 Sample Population

Here, the research has been followed a sample of choosing a target representative of MA1 & MA2 of both specialities as a reason of being familiar with the phenomenon of language prejudice in the previous years where they are regarded as the new generation that opens many doors for better future to our society, in which it gives an opportunity for many of us to have different perspectives towards this phenomenon that would be better explained by Amazigh/Berber students experiences in a way of knowing where is the problem, how to fix and/or at least to remedy it.

The reason behind selecting this sample is to be neutral in a way where students were given the chance to explain and express their ideas and points of view concerning the given questions and these will be analysed in an objective way. According to the head of the English section (Dr. Belarbi), there are (597) master students (MA1&2) of both specialities (linguistics & didactics) as it is clearly mentioned in the table underneath;

<b>Department of English</b>		
<b>Master 1</b>	<i>Linguistics</i>	201
	<i>Didactics</i>	185
<b>Master2</b>	<i>Linguistics</i>	105
	<i>Didactics</i>	106
<b>Total number of MA students</b>		<b>597</b>

**Table 3.1** MA Students of English at Ibn Khaldoun University (2019/2020)

### 3.4 Research Instruments

Academically, researchers are obliged to use two or three methods for obtaining reliable results to convince readers in general and other researchers in particular. In this study, it is preferable to use two (2) different methods that are a mixture between quantitative and qualitative methods to explore and explain the obtained results to reach the main objectives of

the investigation. This has been confirmed by many researchers in the field, one of them is the head of the department of social statistics which is named Wendy Olsen (2004) who advocates that: *“a mixing of data or methods so that diverse viewpoint or standpoint cast light upon the topic”* (Quoted in Serier & Kribi, 2018, p.40).

### **3.4.1 Description of the Questionnaire**

The questionnaire is considered as one of the most important instruments or tools for doing research. Most researchers use it to gather information, attitudes and point of views of the respondents. In fact, the questionnaire is an easy method that contains a series of written questions which are subdivided into parts or sections that are based on a certain type. This tool is used to facilitate the investigation and to collect enough data in a short period. Also, it makes the respondents feel comfortable to express himself or herself freely in an anonymous way. Moreover, it is an easy method to be analysed by using numerical statistics.

Currently, due to the coronavirus, we were obliged to work via an online questionnaire to avoid such disease. So, the questionnaire was designed to non-Berber/Amazigh speakers where we have sent every single copy to seventy (70) master one (1) students of both specialities (didactics and linguistics) that accepted to be a part of the research i.e. they have been chosen randomly, however, just 37 (thirty-seven) of participants send back their answers. This questionnaire contains 26 close-ended questions where the respondents are required to tick the right answer by adding some spaces if they wanted to add another clarification. Thus, we provided the respondents by the explanation of some terms to be clear for them. These questions are subdivided into 04 sections which are to be explained in much more details;



- ❖ **Section 01:** it is devoted to the informants' personal data; it contains five (5) items where the informants tick the suitable box that fits his / her answer.
- ❖ **Section 02:** it is about the attitudes of the participants towards Tamazight / Berber and its varieties where they were given seven (7) of yes / no questions and multiple choices of answers to help the respondents to choose the right answer (s).
- ❖ **Section 03:** it endeavours to identify the social / personal prejudice context and the reasons behind it. It includes seven (07) items with a series set of choices.
- ❖ **Section 04:** It attempts to seek and recognize the impacts and solutions of linguistic prejudice. It involves seven (07) items with Likert scales, yes/no questions and free space to give some solutions that he/she knows.

### **3.4.2 Description of the Interview**

The interview is regarded as a qualitative method that is used to seek and to explore the interviewee point of view and attitudes for gaining scientific credibility i.e. reliable data and this will also help us to know different points of view from different participants.

The work mainly focuses on examining linguistic prejudice. In fact, it was planned to use face to face interview with Amazigh / Berber speakers, but unfortunately, due to the circumstance that the whole world is facing we changed into email interview that contains seven (7) precise and concise questions that were sent via email to different Amazigh / Berber students (MA1 & 2; both specialties) that were chosen randomly. This method allows the participant to be more explicit in his/ her answers.

### 3.5 Students' Questionnaire Analysis for non-Berber/Amazigh speakers

The questionnaire is designed to gather information, attitudes, point of view from different participants, and then the answer will be analyzed in an objective way. Here, it is better to use tables and graphs by using different charts like bar, pie and column.

#### 3.5.1 Informants' Personal Data

In any research tool, the first section will deal with the personal information of the participants. So, this section consists of some basic questions which are divided into five (5) points about informants' sex, ages, speciality, hometown and spoken languages.

- **Item 01:** Sex ,
- **Item 02:** Age,
- **Item 03:** Speciality;

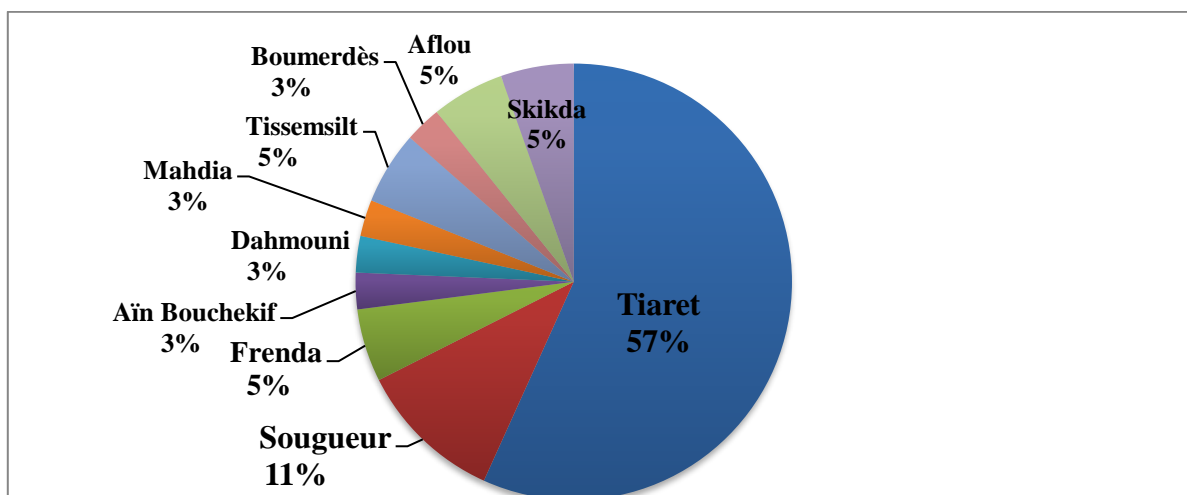
<b>Sex</b>	<i>Nu</i>	<i>%</i>	<b>Age</b>	<i>Nu</i>	<i>%</i>	<b>Speciality</b>	<i>Nu</i>	<i>%</i>
<i>Male</i>	09	24%	<i>20-22</i>	16	43%	<i>Linguistics</i>	23	62%
<i>Female</i>	28	76%	<i>23-25</i>	20	54%	<i>Didactics</i>	14	38%
<i>Total</i>	37	100%	<i>26 and more</i>	01	3%	<i>Total</i>	37	100%
			<i>Total</i>	37	100%			

**Table 3.2** General Information of Informants (Sex, Age, and Specialty)

As it is clearly shown in the table, the total number of the respondents is 37 respondents. Also, it shows that male represent 24% (n=09) and females represent 76% (n=28). Thus, this result may be because females like to study foreign languages and they are most of the time highly cooperative and motivated than males who prefer to study scientific subjects. In the second item, the results show that the respondents are divided into three (3) different age ranges, the first group represents the new generation that is between 20 to 22 years that consists of 43% (16 respondents), the second group is between 23 to 25 years that represents

54% (20 respondents); while the last group represents just 1 (3%) respondent that is aged 26 and more. Besides, as it is noticed in the last item, the high percentage (62%) introduces linguistic students, while the low percentage (38%) represents didactics students. The unequal number of the participants may be due to the fact most students have selected linguistics.

#### ▪Item04: Hometown



**Graph 3.1** Informants' Hometown

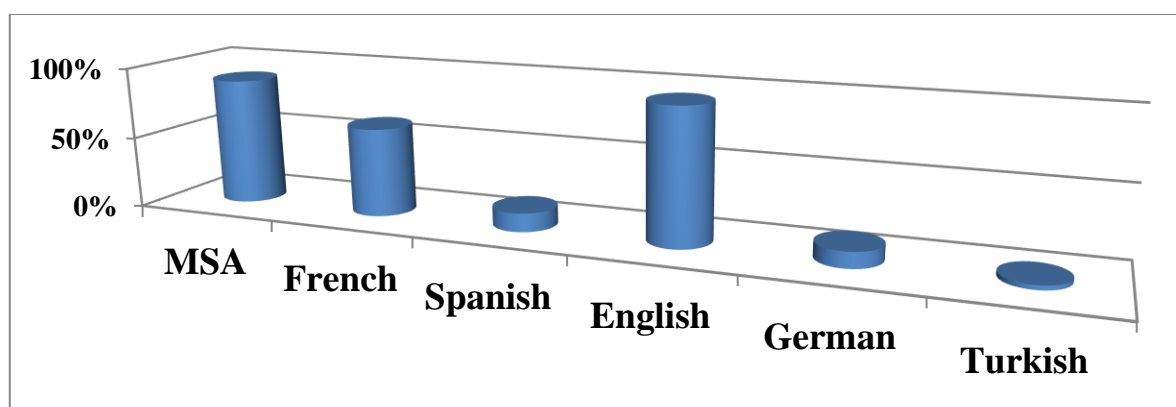
It is universally acknowledged that in linguistics, the context is very important to any scientific research or study and this has been confirmed by many linguists and researchers in the field of linguistics. According to Ph.D. professor of English at the University of Wisconsin-Milwaukee which is named Patricia Mayes (n.d.) who advocated that

[British linguist M.A.K. Halliday] maintains that meaning should be analyzed not only within the linguistic system but also taking into account the social system in which it occurs. In order to accomplish this task, both text and context must be considered. Context is a crucial ingredient in Halliday's framework: Based on the context, people make predictions about the meanings of utterances. (Cited in "Nordquist", 2020)

From this definition, we understand that the context has an important role and a great impact in the linguistic field. Therefore, researchers cannot make a study of languages without referring to their context.

Here, the result obtained from the graph 3.1, the majority of respondents (n=21, 57%) are from Tiaret city followed by 04 respondents (11%) from Sougueur, 2 respondents (05%) from Freneda, 1 respondent (3%) from Aïn Bouchekif and 1 informant (3%) from Mahdia. Finally, the rest of them are from different cities like Tissemsilt (2 respondents (05%)), Boumerdès (1 informant (03%)), Aflou (2 respondents (05%)) and Skikda (2 informants (03%)). Thus, from the above statistics, one can include that students of English language are from different regions of the wilaya of Tiaret and different cities.

#### ▪ Item05 : Spoken Languages



**Graph 3.2** Informants' Speech Repertoire

In the department of English language, students are able and competent to speak different languages in their daily life by communicating with different people from different places easily. According to the graph 3.2, 89% (33) participants choose MSA which is the official and national language of the whole country, 62% (23) participants who master the French language which is the first foreign language in Algeria. Also, 13% of students of the English language speak Spanish (5 participants), 11% speak German (4 participants) and 03%

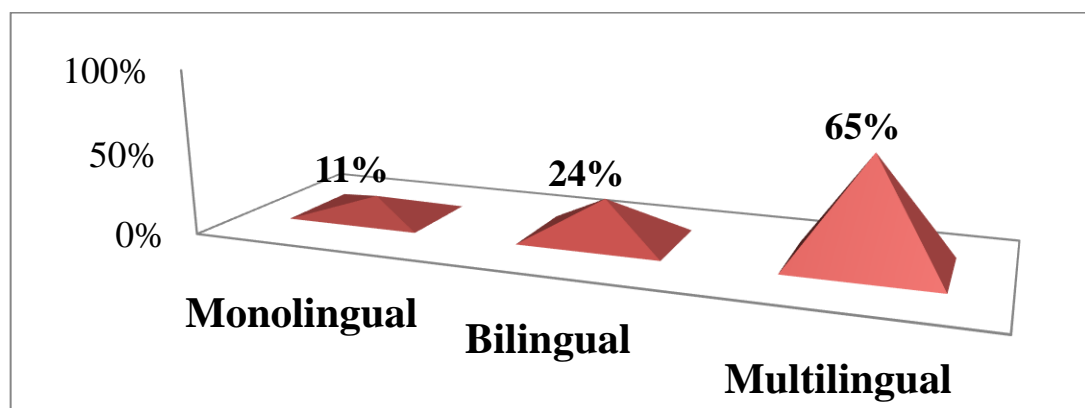
who are about 1 participant speak Turkish and this is due to their interest in learning new foreign languages. Finally, the English language represents 94 % (35) of students who master it and this is because all the participants are English language students.

Since all the participants use different languages, English language and Modern Standard Arabic take the high percentage among the other languages. English is the language that all the participants study. Accordingly, it represents their bilingualism while MSA has a great position in the Algerian country in general and Tiartian speech community in specific, where it is regarded as the most used language by Algerian people.

### 3.5.2 Attitudes towards Tamazight / Berber Language

The second section is devoted to the attitudes of participants towards Tamazight/Berber language i.e. their point of view and reactions about the language of Amazigh people. Here, the participants were given multiple choice questions to choose the ones that fit their answers. Also, they were given some space to be free to express their feelings and to give explanations and extra answers.

- **Item 01:** According to you, Algeria can be considered as

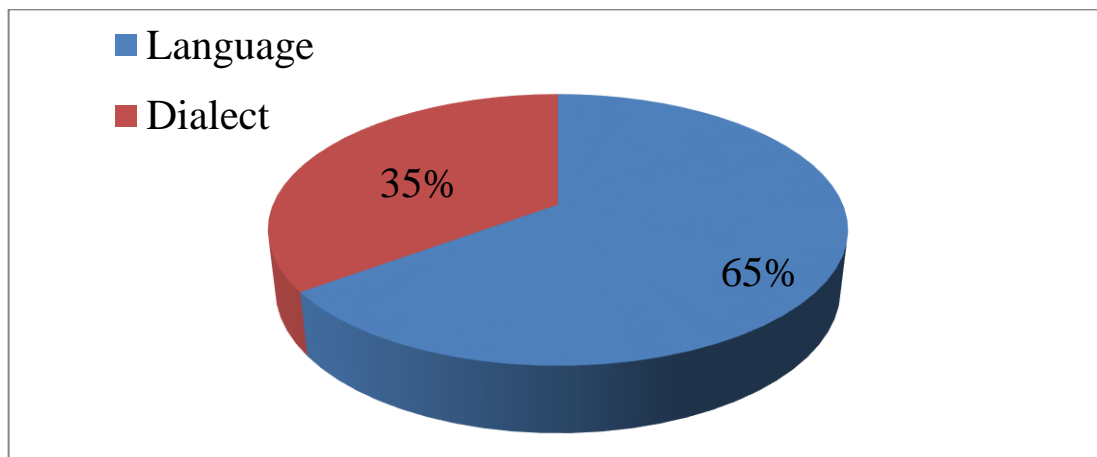


**Graph 3.3** Linguistic Baggage of Participants

This question was asked to know the respondents point of view on language plurality and / or diversity in Algeria. A large number of participants (65%) believe that Algeria is a multilingual society, which means that Algeria has different languages and it is a multicultural country, this may be due to the fact that Algeria has been colonized by different colonizers throughout the history. Besides, 24% of respondents believe that Algeria is a bilingual country and this is probably because of making Tamazight as an official and national language besides the MSA language, whereas 04 participants (11%) claimed that Algeria is a monolingual country.

Broadly speaking, the majority of students (participants) admit that Algeria is a multilingual society simply for the reason of the coexistence of different languages and the capacity of most participants to speak more than three (3) languages.

- **Item 02:** According to you, Tamazight/Berber is language or variety? Why?



**Graph 3.4** Informants' Conceptualization of Tamazight

This question is considered as the most important one. Here, the informants are required to give their point of view about Tamazight language in order to see whether informants consider it as language or a variety (dialect). Obviously, most of our informants (65% n= 24) see that Tamazight is language. They believe that T does not belong to any other languages

and it is totally different from the Arabic and the French languages simply for the reason that the Algerian constitution considered it as a national and official language of the country that is used by a lot of people. According to this constitution, Tamazight has its own attribute, written forms, books, dictionaries, vocabulary and its own grammatical rules. On the contrary, 13 participants (35%) considered Tamazight as a variety (dialect), they believe that it has no written standard fixed rules and it is academically weak.

As it can be seen, our participants have two different points of view about the conceptualization of Tamazight where they provided us with their personal reasons that are mentioned above. As a result, it is noticed that the majority of students see Tamazight as a language, not a variety (dialect). As for the second group, only thirteen (13) informants deny the fact that it has become an official and national language.

- **Item 03:** Do you know the differences between the Tamazight/Berber languages and its varieties



**Graph 3.5** the Knowledge of Differentiating between Tamazight /Berber and its Varieties

The graph 3.5 shows that 27 of the respondents with the rate of 27% said “**Yes**” and this may due to the fact that they are intersected in knowing and searching about this language. However, 27 of them with the rate of 73% said “**No**” and this probably because of the lack of information about Tamazight. From those results, we can conclude that most of the

respondents don't know the differences between Tamazight language and its varieties, where most of them think that they are similar.

**Item 04:** Do you like Tamazight /Berber language and its varieties? Why

Choices and reasons	Percentage	Number
Yes	73%	27
No	27%	10
Interesting	51%	19
Nice	16%	06
a foreign language	16%	06
Bad language	00%	00
Not interesting at all	14%	05
Difficult	14%	05
Boring	11%	04
Other (s)	27%	10

**Table 3.3** Participants 'Views on Tamazight Language and its Varieties

Extracting the point of view of participants towards Tamazight language and its varieties, the results are clearly illustrated in the table, which shows that 73% of participant like them and this simply for the reason that 51% (n= 19 of participants) see them interesting, 16% (n=06) believe that they are nice, 16% (n=06) of them claimed that Tamazight is a foreign language and other positive reasons that were given by the rest of the respondents and this may be because of their interest in learning new foreign languages where the majority of them consider this language and its dialect as a part of the Algerian culture that they are very curious to know and learn about them.

On the contrary, in regard to students (27%, n=10) who do not like Tamazight language and its varieties; 05 (14%) of respondents believe that it not interesting at all. Moreover, 05 (14%) of whom advocates that it is difficult (complex) and 04 (11%) of them think that it is boring. Last but not least, some of the respondents (27% n=10) who dislike this language and its dialect for personal and unknown reasons. Despite the differences that are described above;



one could argue that the majority of students have positive attitudes towards this language and its varieties, whereas some of them (which are regarded as minorities) have negative attitudes.

- **Item 05:** Do you agree with the idea of teaching Tamazight/ Berber language in official settings?

Choices / reasons	Participants'	Percentage
Yes	23	62%
No	14	38%
Important	11	30%
Less important	07	19%
Not important	04	11%
Diversity in languages and cultures	19	51%
Mother tongue of most Algerians	10	27%
Others	02	05%

**Table 3.4** Informants' Attitudes towards the Integration of Tamazight in Education

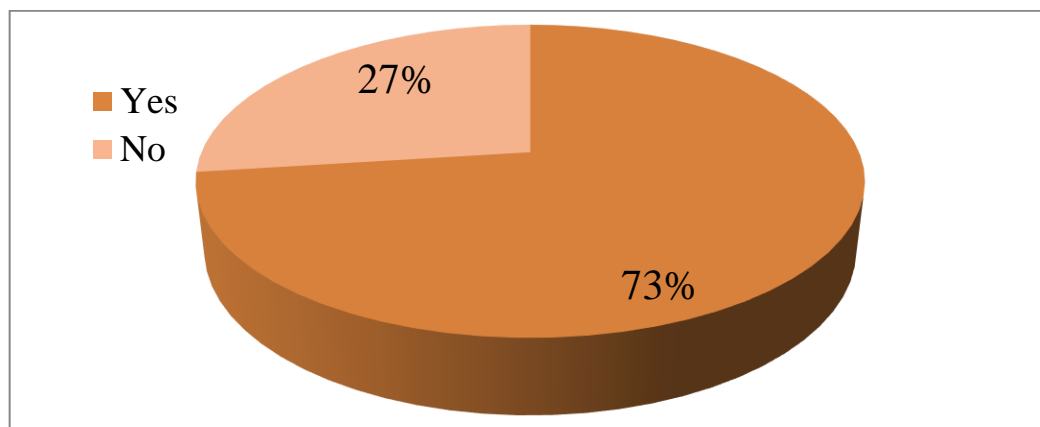
The table 3.4 reveals the informants' attitudes towards the Amazigh language and its incorporation into the Algerian educational system, as it can be seen, on the one hand, the majority of them (62%,  $n = 23$ ) are with the idea of teaching Tamazight language in schools. Eleven (11) of the informants' (30%) said that T is an important subject to be taught in schools, nineteen (19) of them (51%) believe that T can make the Algerian society rich with its diversity in languages and also cultures, and ten (10) of them (27%) see that this language is the mother tongue of most Algerians. However, the other two (2) informants' (05%) said "yes", but in one condition, if the Algerian Academic keep it optional not obliged. In fact, any language that has become an official and national language in any society has to take its right, where it will be obliged in all education sectors (from primary school until the end of junior high).

On the other hand, just a few of informants' (38%,  $n= 14$ ) are against the idea of incorporating Tamazight language into schools, where seven (7) of them (19%) said that T is

less important and four (4) informants (11%) believe that T is not important at all to be taught at schools, and this may be due to the fact that they are interested in other foreign languages that has power and a great position in the whole world. Therefore, it could be argued that the majority of informants' attitudes towards the Tamazight language are generally favourable. This could be from the recent changes in the Algerian language policy where T was finally recognized as the second official and national language of Algeria alongside with Arabic language.

To conclude, most of our respondents agreed on teaching Tamazight in schools where it will be beneficial to a great extent, whereas some of them are not for this proposal may be for their personal reasons i.e. they are interested in other languages rather than Tamazight.

- **Item 06:** Do you think that Tamazight/Berber represents the identity of Algerians?



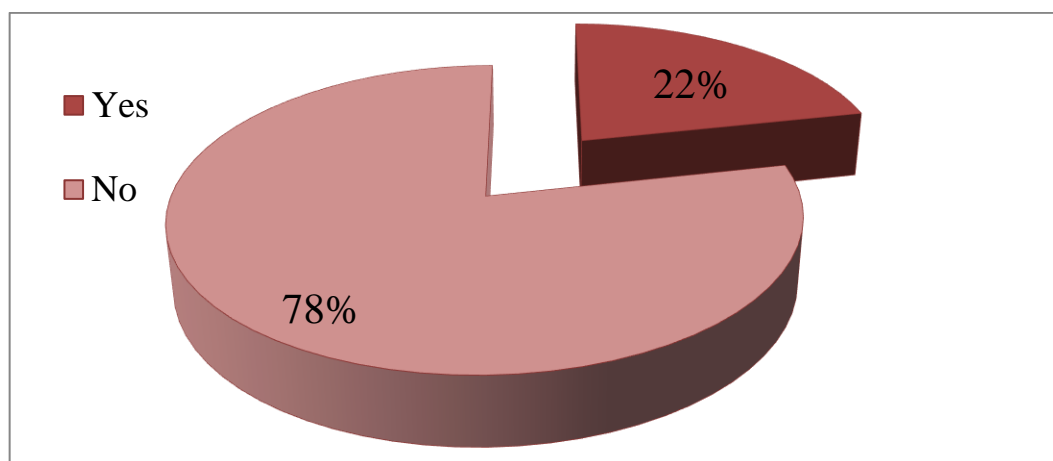
**Graph 3.6** Linguistic Identities towards Amazigh /Berber Language

Extracting the point of view of informants' and their attitudes Towards Tamazight /Beber language that concerns weather Tamazight can represent the Algerian identity. In this connection, most of our informants (73%, n=27) said "Yes" and this could potentially mean that it was the language of ancestors i.e. the language that is used by the original dwellers of North Africa in general and Algeria in specific. Furthermore, according to researchers in the

field of history, Tamazight was the language that protects the Algerians from many things in the past.

Notwithstanding, according to some respondents' (27%, n=10) Tamazight does not represent the Algerian identity and this may be due to the impact of the Arabic linguistic environment in the non-Berber/Amazigh students' views. As a result, it is noticed that the high percentage of student's point of view are with. However, some of them are totally against.

- **Item 07:** Does it bother you, if a Berber /Amazigh person speaks in his language or language variety?



**Graph3.7** Informants' Attitudes towards Amazigh/Berber Speakers

The seven (07) question is dedicated to obtain students' attitudes towards Amazigh /Berber speakers because of the use of their language. From the total number of informants, 78% of them stated that it does not bother them at all, while a Beber/Amazigh use his/her mother tongue or Tamazight language in his/her conversation and this may be due to their enjoyment, curiosity and love to listen to someone who speaks in this language and its varieties.

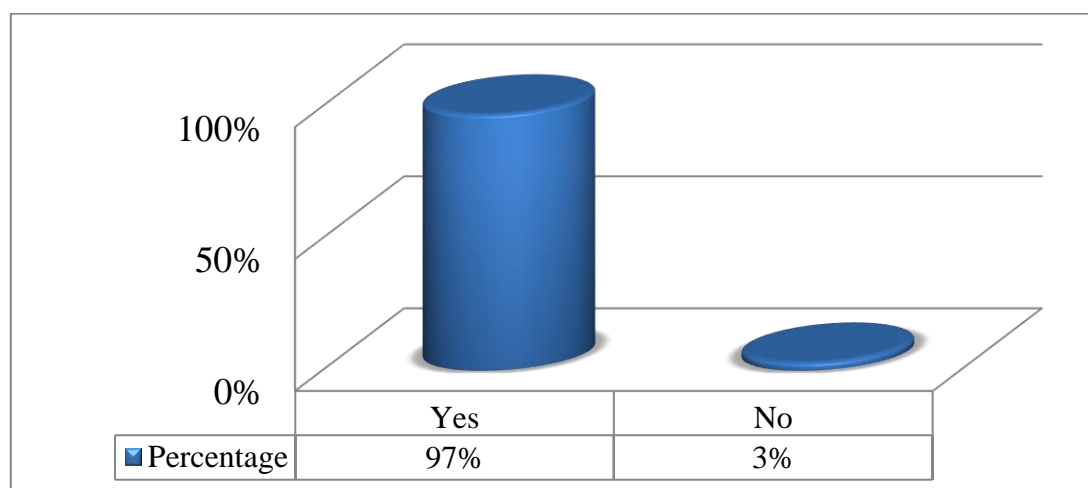
In contrast to this, eight (08, 22%) of respondents do annoy when Berber/Amazigh use his /her language in front of them and this simply for the reason that non – Berber/Amazigh

cannot understand this language and its varieties. Consequently, they will feel that they are excluded. In other words, Berbers/Amazighs will use this language for the purpose of excluding others from their conversations, or they want to show their identity in the presence of others.

### 3.5.3 The Social /Personal Prejudice Context and Its Reasons

The third section is about the phenomenon of linguistic prejudice and its causes towards Berber/Amazigh students at Ibn Khaldoun University. The purpose of this section is to know how do non-Berber / Amazigh learners think and feel about members of other groups, in a purpose to analyse them in an objective way.

- **Item 01:** Does prejudice exist in our educational system?

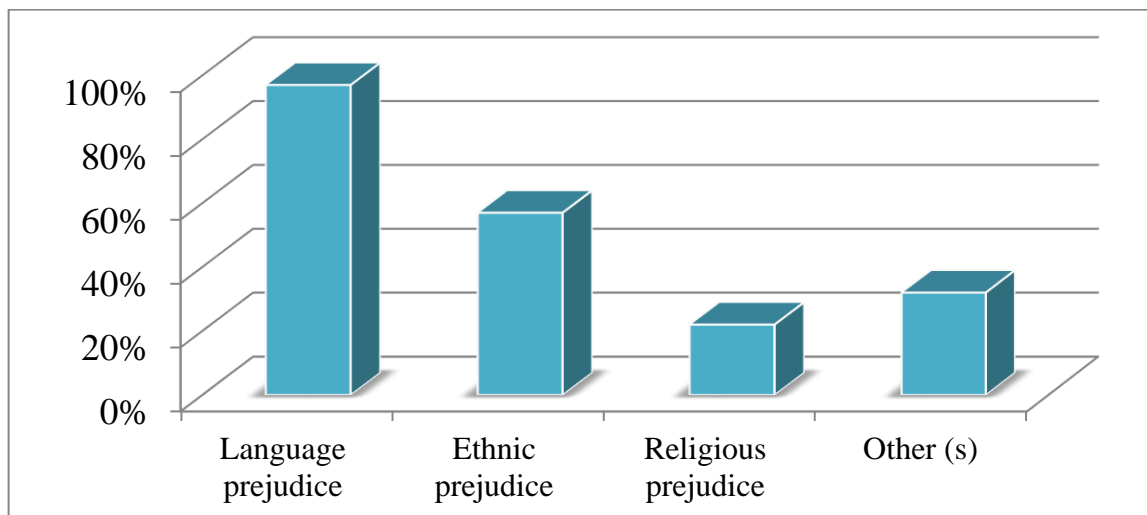


**Graph 3.8** the Existence of Prejudice

This question is considered as the most significant item because it targets the main research topic whether prejudice does exist in the Algerian educational system or not. According to our participants; 36 (97%) of them claim that the phenomenon of prejudice does exist in the education system, while just 1 of respondents (3%) claimed that prejudice doesn't exist at all in education.

As we can notice from student's responses that the majority of them say "Yes" and this may be due to the fact that they have seen this phenomenon in their society especially in their schools and universities ( formal settings), or they have seen someone who is prejudiced by someone else because of that most of them confirmed it. However, just one of the respondents say "No". So, he/she disconfirmed the existence of prejudice and maybe the main reason behind his/ her response is that his/her answer was based on his /her subjective opinion.

a. If yes, what kinds of prejudice do you see around you?



**Graph 3.8.1** the Different Kinds of Prejudice

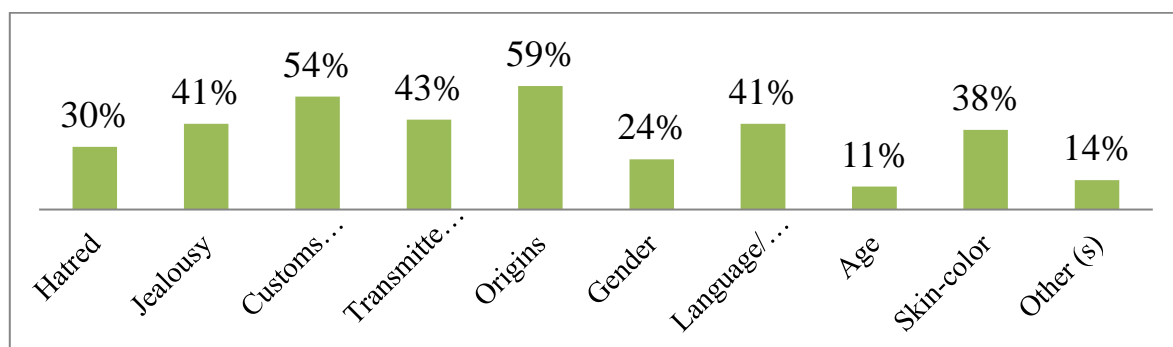
This question is dedicated to obtain students' view on the different kinds of prejudice that students' see around them. As clearly displayed in the graph, 97% (n=36) of our respondents said that the kind of prejudice that they have seen around them was "Language Prejudice", and this is due to their good intention in their society in general and education in particular, where they have seen some people prejudiced others on the basis of their language or variety (their way of speaking).

Also, 21% (n=21) of them said that "Ethnic Prejudice" does really exist in society and this due to the fact that there are different ethnicity in Algeria, one of them was considered as the majority group and the others are regarded as the minority groups, where the majority

prejudice the minorities on the bases of ethnicity or vice versa. Moreover, 22% (n=08) of participants said that there is also “Religious Prejudice” in Algeria, and this due to the fact that the Algerian society is an Islamic country, because of that people do not accept other people who are from another religion and this totally wrong, because Muslims should accept and respect other religions in the same country. Besides, 32% (n=12) of them cited other kinds of prejudice. For example, “Social Class Prejudice”, “Political Prejudice”, “Cultural Prejudice”, and “Appearances Prejudice”.

Perhaps the main reason behind all of these, especially language prejudice which represents the highest percentage among others is that people cannot accept differences and diversity of other people in a society and this may due to the lack of knowledge and their understanding to other’s differences. Moreover, people think that these differences may result in conflict between different groups and this would not be good for society. In fact, people should accept others’ differences to live in a peace where this will make this country rich with its diversity.

- **Item 02:** What are the factors that lead people to prejudice others?



**Graph 3.9** the Factors Affecting Prejudice

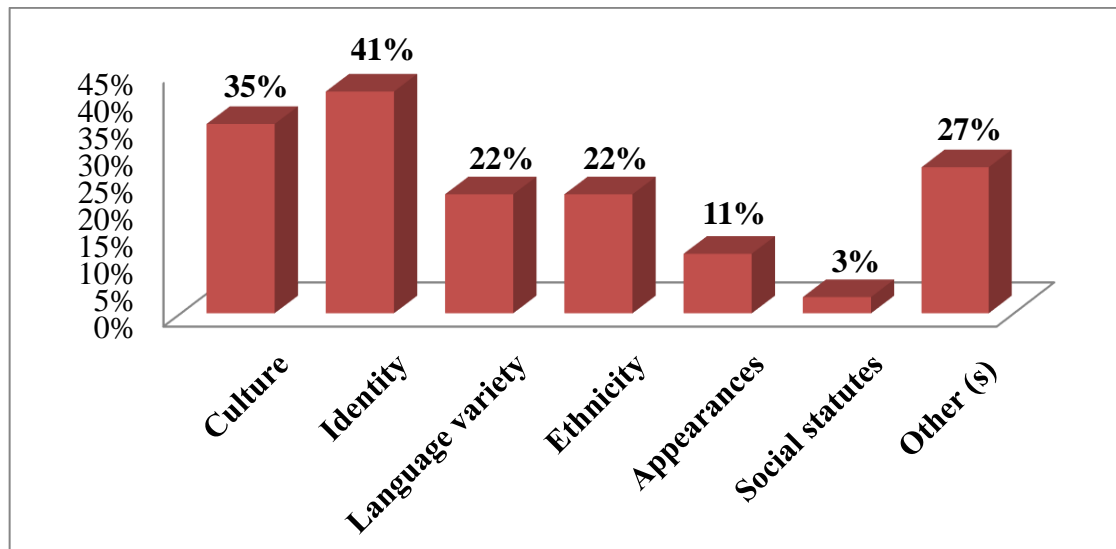
As graph 3.9 displays, 59% (n=22) believe that “Origins” is one of the main factors that lead people to prejudice others, 54 % ( n= 20) of them select “customs and traditions” and this

may be due to the fact that Algerian people are strongly believing on this, for them, customs and tradition are the most important things that they should preserve and use in their daily life, because of that, these may increase conflict and lead people to prejudice others, 43% (n=16) of them believe on “transmitted stereotypes”. For instance, if someone did something wrong the whole society will treat the family on the basis of what he/she did, “le 3rouch”, “العروش”, or “group” in an unequal way just because of one fault that was made by one person where people will think that they are not good and this is totally wrong because the other persons did not make something wrong to be treated like the one who made a mistake. Another example, people built a bad image about a particular region based on a bad experience and this will raise prejudice towards the region and its people.

“language /dialect” and “jealousy” are opted by 15 participants (41%) for each; while, 14 (38%) of participants select “skin colour” as one of the reasons that may arise this phenomenon, 30% (n=11) of them on “hatred” which is one of the factors of making problems and underestimating others on false opinions, 24% (n= 09) on “Gender”, 14% (n=09) on other factors. For example, “social class” are selected by five (5) participants where they thought that this still exists in the Algerian society where the rich people have a great position in the society rather than middle and poor people. Finally, just 04 participants (11%) selected “Age” as the last factor among the other factors.

According to our participants, there are many factors that raise prejudice towards others which are mentioned above, as it can be seen that the main factor that was selected by most of our participants was origin (the place where people come from or belong to, where it can be the main reason behind this phenomenon). To sum up, these are all the most common reasons or factors that lead people to prejudice others.

- **Item 03:** On what basis you treat people?



**Graph 3.10** the Basis Treatment towards People

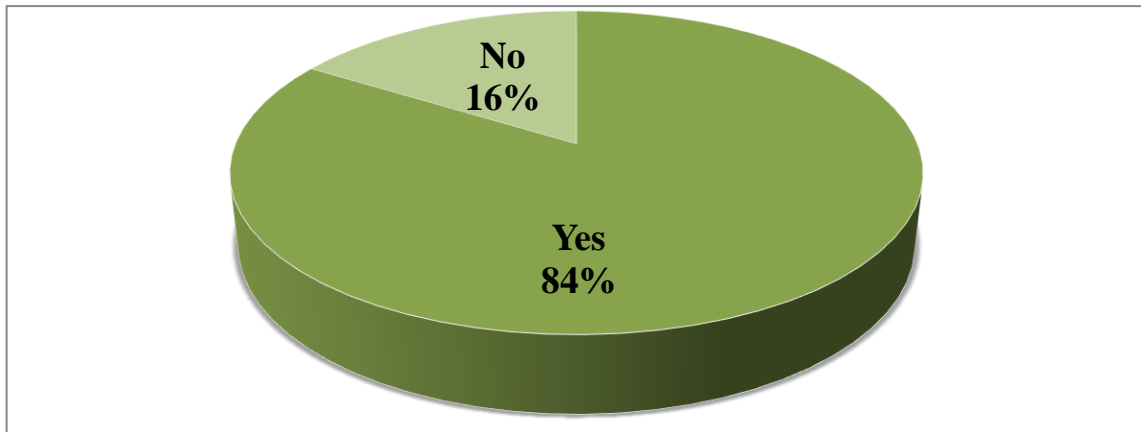
Graph (3.10) illustrates that 15 (41%) of the respondents considered “Identity” as one of the most variables that any person takes into consideration while talking to others and treating them. Above and beyond, 18 (35%) of them treat others on the basis of “culture”. Also, “language/Dialect”, “Ethnicity” were selected by an equal number of participants (22%,  $n=8$ ), because this two (2) variables go together and they are considered as the most important variables that made people have a good or bad relationship with others. Moreover, 04 ( 11%) of them selected “Appearances” to do so, “Social status” was chosen by just 01 (3%) participant, and this may be due to his/her bad experience where he/she was treated on this basis. Furthermore, 10 (27%) of them suggested other qualities of treating people such as; manners and intentions, their level of intellectuality and especially principals, humanity, plus their thinking which is very important and also their respect towards others which make people treat him /her in a good way or vice versa.

Hence, most of our respondents believe that “ Identity, Culture, Language /Dialect and Ethnicity” are considered as the most important variables among the other variables that



people take into consideration in order to interact with other people, make good relationships, and treat them in an appropriate way.

- **Item 04:** Do you think that our society is prejudicial to other languages?



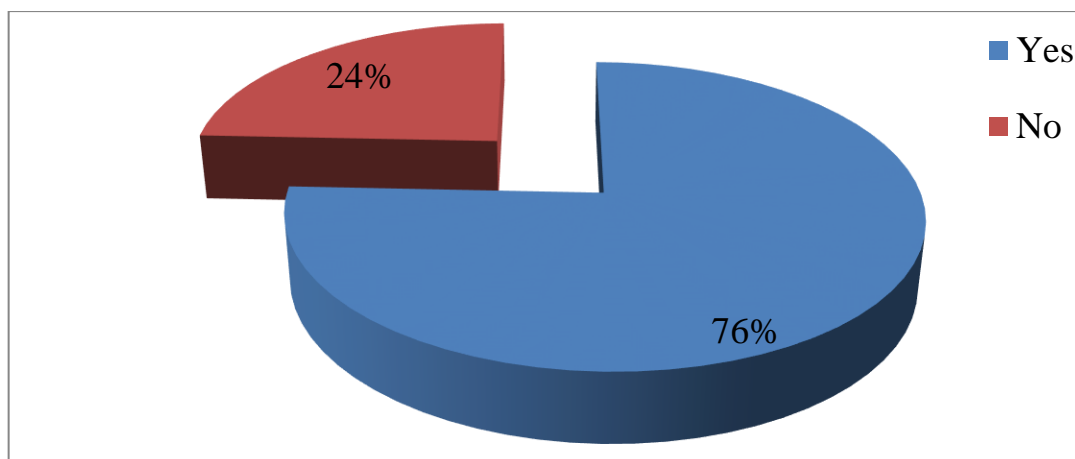
**Graph 3.11** the Impact of Society on Prejudicial Languages

This question is considered as the most important one, the purpose behind asking this question for students is to know whether our society is prejudicial to other languages or not. According to our informant's, 31 (84%) said "Yes" i.e., our society is prejudicial to other languages, but 06 (16%) of them said "No", that is to say, our society is not prejudicial to other languages, according to them, the Algerian society accepts other languages.

Consequently, for the majority of our informant's, the Algerian society is prejudicial to other languages and this can be explained by the fact that any society in the whole world prefers their native language (the official language of the country) rather than other (foreign) languages and this what we call language attitudes in linguistic which may also lead to language prejudice. People like and favour their original language among the other foreign languages, or due to the fact that the majority of people are not open minded. Also, it may be due to the fact that many, if not all, who proclaim themselves as Arabs use the concepts Berber and mainly Tamazight, now more than ever before, especially after recognizing it officially as a national and official language in the Algerian constitutions, for all prejudicial

purposes and ideological intents to disregard the socio-psycholinguistics of the speakers of that from the Algerian speech repertoire.

- **Item 05:** Have you heard about prejudices against Amazigh/Berber people?

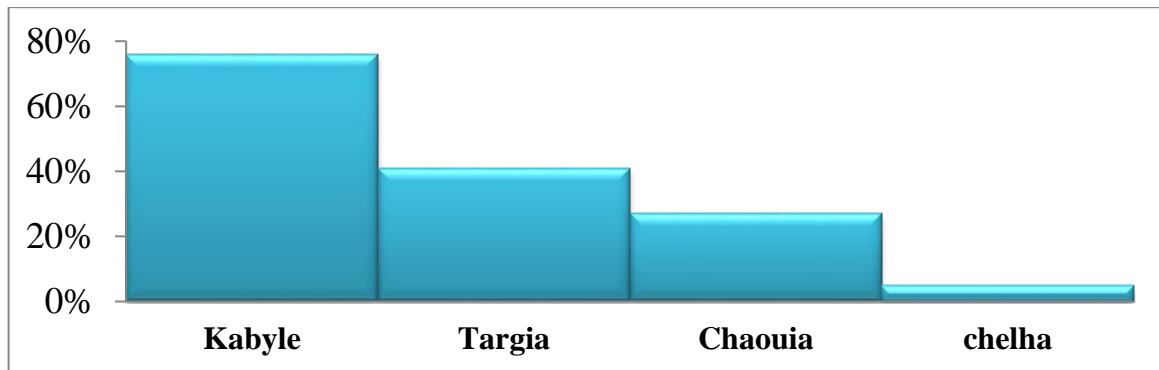


**Graph 3.12** Informant's Overviews towards the Prejudice of Amazigh /Berber People

Since Tamazight/Berber language and prejudice are our concern, we asked our informants if they heard about prejudices against Amazigh / Berber people, in which 28 (76%) of them said “Yes”, where it is shown in the graphs below, while just 09 (24%) of our informants said “No” i.e., they have never heard about this before and they don’t have any idea about this issue as the statistics in graph number shows where only a few of them stated that they are not familiar with it.

As far as university students are concerned with this investigation, we noticed from their responses that most of our informants are familiar with this phenomenon towards Amazigh people and mainly with their language (Tamazight), and this was clearly illustrated during the current manifestation in 2019. Also, people use social media to prejudice this ethnic group on a false basis and they have used many bad things, in order to raise conflict between people in the Algerian country.

## a. Which language variety (ies)

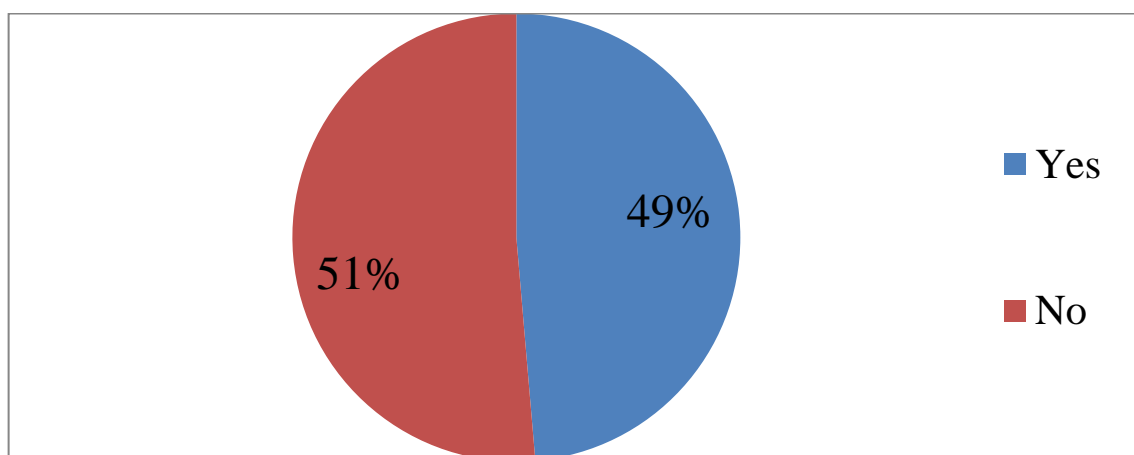


**Graph 3.12.1** The Language Varieties that is Most Prejudiced

Graph 3.12.1 is intended to demonstrate which language variety(s) is most prejudiced in the Algerian society. So, according to our informants, the Kabyle variety is the most known variety among the other varieties, in which 28 (76%) of them suggested “Kabyle”, while 15 (41%) of them suggested” Targia” variety as the second one, Also, 10 (27%) of them set Chaouia variety as the third one and just 02 (05%) of them said Chelha variety.

All the Tamazight varieties that are mentioned above are the most prejudiced by others, especially the varieties that are most famous and well known in the Algerian society.

- **Item 06:** If you don't understand a word between Amazigh/Berber speakers while interacting with each other, will you have a prejudice against them?



**Graph 3.13** the Reactions of Informants towards Berber/Amazigh Speakers

a. If yes, because

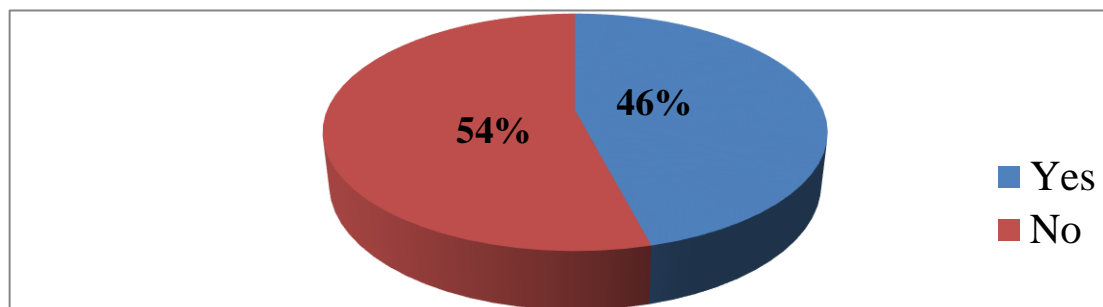
Choices	Participants'	Percentage
They use their language to avoid speaking with you	04	11%
It is a matter of personal interaction	03	08%
Via thinking that it is matter of disrespect	10	27%
Other (s)	01	03%

**Table 3.5** Reasons that Push Informants to Prejudice Berber /Amazigh Speakers

The 6th question and sub question is dedicated to obtain students' view on using Tamazight / Beber in front of them, and if they will have prejudice on them or not. Therefore, the statistics in the graph above shows that the results are extremely close to each other, where 19 (51%) of our respondents said “No”, that means that it does not bother them if someone speaks Tamazight language in front of them, and this may be due to their interest in this language and they are very curious to learn new words by asking the speaker to translate. However, 18 (49%) of them said “Yes”. So, according to them, 04 (11%) of them believe that Amazigh /Beber speaker use this language to avoid speaking with them, in addition, 03 (08%) of them see it as a matter of personal interaction, and 10 (27%) of them believe that it is a matter of disrespect. Lastly, just one (03%) respondent said that it is rude behaviour and it is not acceptable at all. This means that people do annoy them when someone speaks Tamazight and its varieties in front of them because they feel that they are marginalized and ignored by them especially if they feel as if they are excluded from the conversations. As a result, they will prejudice them.

Consequently, the results are quite similar but there is a slight difference between the two percentages, where just one respondent changed the result between the two. Thus, most of our students do not have prejudice on Beber /Amazigh speakers.

- **Item 07:** Have you ever evaluated or treated Berber/Amazigh students on the basis of their language?



**Graph 3.14** the Prejudice based on Language Identity of Berber/Amazigh Students

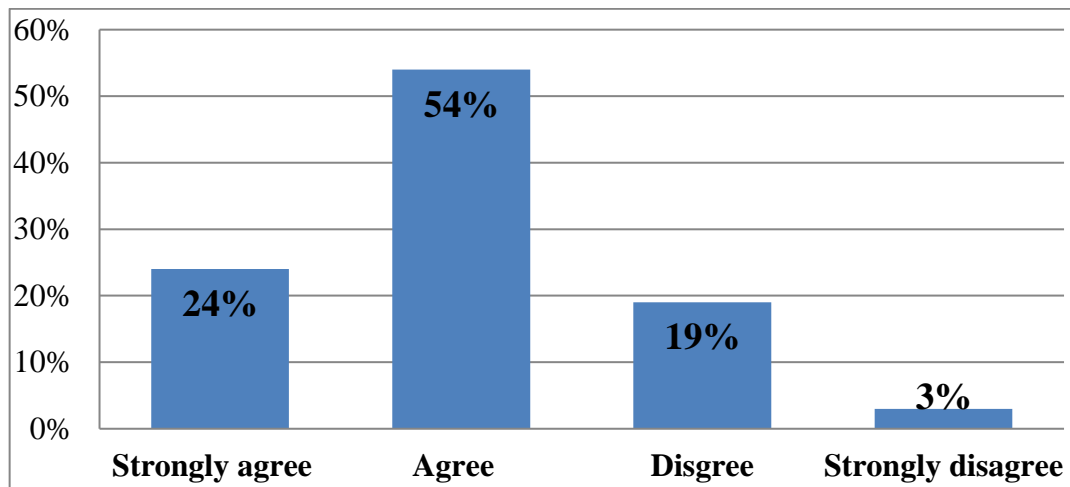
After taking a close look on the Graph 3.14, we can see that over 17 (46%) of our participants do evaluate and treat Beber / Amazigh on the basis of their language in a positive or a negative way. Thus, it depends on the person, the speaker and also on the context; while, 20 (54%) of them don't evaluate or treat them on their language, but vice versa, they do like someone who has different origins and the one who speaks a different language they do treat others equally, it doesn't matter to what they belong, or the language they use, Because we are all humans and we are all equal.

Accordingly, most of our informants treat people in an equal way, for them, language is a tool of communication between people and it is not a variable for evaluating people on it, because people cannot choose their origin, parents, culture, traditions and also their mother tongue i.e., languages or varieties, but people can choose to be respectful or rude, being good or bad, where these chosen qualities will be evaluated by others positively or negatively.

### **3.5.4 The Impact and Solutions of Linguistic Prejudice**

This section attempts to examine and explore the impact and the suggested solutions of linguistic prejudice amongst non - Berber /Amazigh students at Ibn Khaldoun University.

- **Item 01:** It is believed that linguistic prejudice affects much more Berber/ Amazigh speakers

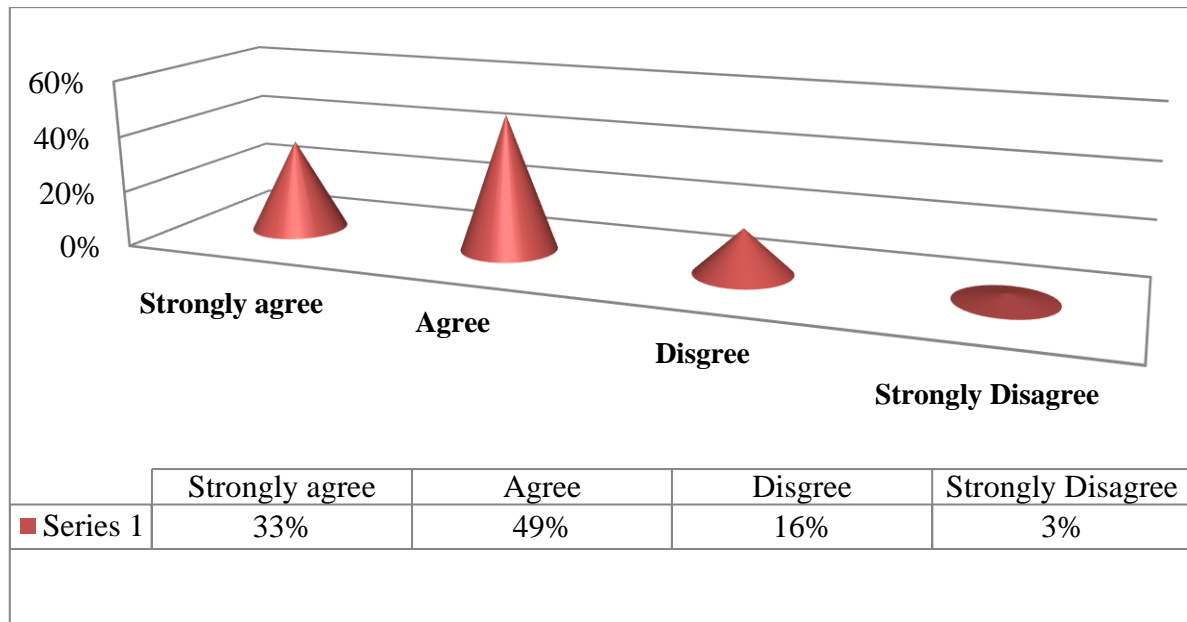


**Graph 3.15** the Effect of Linguistic prejudice on Berber/Amazigh Students

The following graph 3.15 is intended to demonstrate the extent to which our targeted population “Agree” with the effect of linguistic prejudice on Beber /Amazigh speakers. Thus, this evaluative process provided the following results, among the total number of our participants. 20 (54%) of them “Agree” with that statement. Also, 09 (24%) of them “Strongly agree” about it, while 07 (19%) of them “Disagree” and just one of our respondents opted for the last option which is “Strongly disagree”.

From observing the informants response, it was shown that linguistic prejudice affects Berber/Amazigh students much more in the Tiartian speech community, maybe the main reason behind their answers is that Berbers /Amazighs are regarded as the minority group in Tiartian speech community, simply for the reason that they belong to different ethnic group and they speak a totally different language and dialects i.e. he/she may feel that they are ignored and prejudiced by others, where this feeling can lead to other bad things like; losing self-confidence, being violent in which they become isolated from their society.

- **Item 02:** Language prejudice can be a reason for marginalize berber speakers

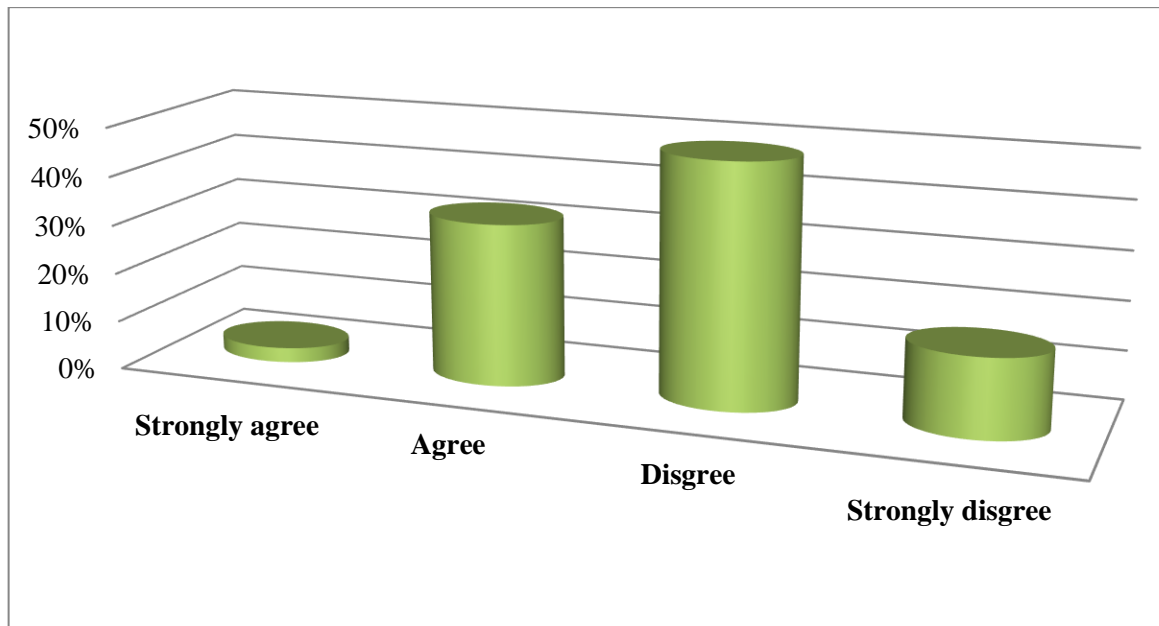


**Graph 3.16** Language Prejudice and its Reasons

The second question is dedicated to student's views about language prejudice and its reasons on Berber/Amazigh students'. From the total number of participants; 18 (49%) of them voted for "Agree" i.e. language prejudice is a reason for marginalizing Berber/Amazigh speakers, 12 (33%) of them went with "Strongly agree" upon it; however, 06 (16%) of them have chosen "Disagree" and just one (01) of the respondents (3%) admit that he/she is "Strongly agree" with that.

So, according to the collected data, we can deduce that the majority of students do really strongly "Agree" that this issue is the main reason for marginalizing and ignoring them and this may be due to the misconceptions, wrong ideas, negative stereotypes and prejudgment or opinions of people towards Amazighs in Algeria.

- **Item 03:** It is said that language prejudice affect Berber's abilities and characters



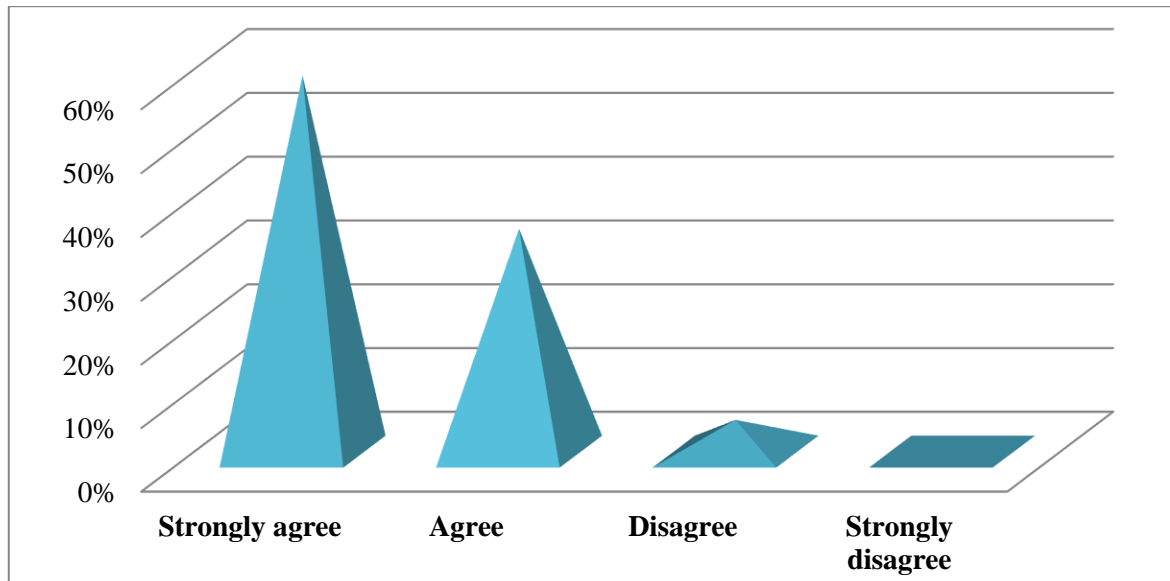
**Graph3.17** the Effect of Language Prejudice on Berber's Abilities and Character

The graph 3.17 above shows the extent to which our participants agree with the effect of linguistic prejudice on Berber's abilities and characters, 49% (n= 18) of the informants "Disagree" and 16% (n= 06) of them "strongly disagree" about it, while 33% (n= 12) of them were agree with that statement; however, just one (n= 01; 03%) of them opted for the first option which is "strongly agree".

In view of that, we can notice that most of them totally disagree with that. So, according to them; language prejudice cannot affect Berber's abilities and characters. These responses may be due to their lack of information about this phenomenon, where they have never seen a Berber /Amazigh people who really suffer from this, where it may lead to psychological problems with time in which he or she may lose her /his confidence.



- **Item 04:** Language prejudice can be a reason behind the violence and aggression

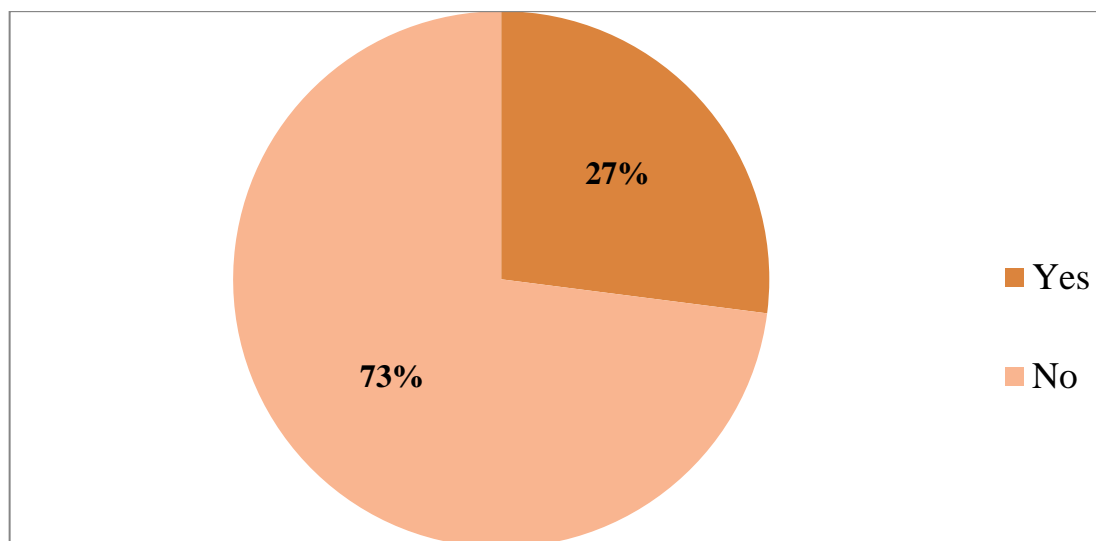


**Graph3.18** Language Prejudice as Signs of Violence and Aggression

This question is intended to seek the participant's point of view towards the issue of language prejudice as being a reason to increase violence and aggression. Therefore, as it can be seen in the graph (3.20), the majority of them (59%, n= 22) are "strongly agree" with that statement and 35% (n= 13) do "Agree" with it; whereas, just 2 (05%) of them "Disagree" with that and none of them opt for the last option which is "Strongly disagree".

Accordingly, we can notice from their responses, this issue can lead people to be more violent and aggressive, which may increase serious consequences like crimes and thefts, where this behaviour is not accepted at all and it is not good neither to the person nor to society, because this phenomenon makes people out of control, where they push them to be killers and criminals in which it will create a monster inside them with no feeling and no sense of humanity.

- **Item 05:** Do you think that Tiaritian people are conscious about this issue?

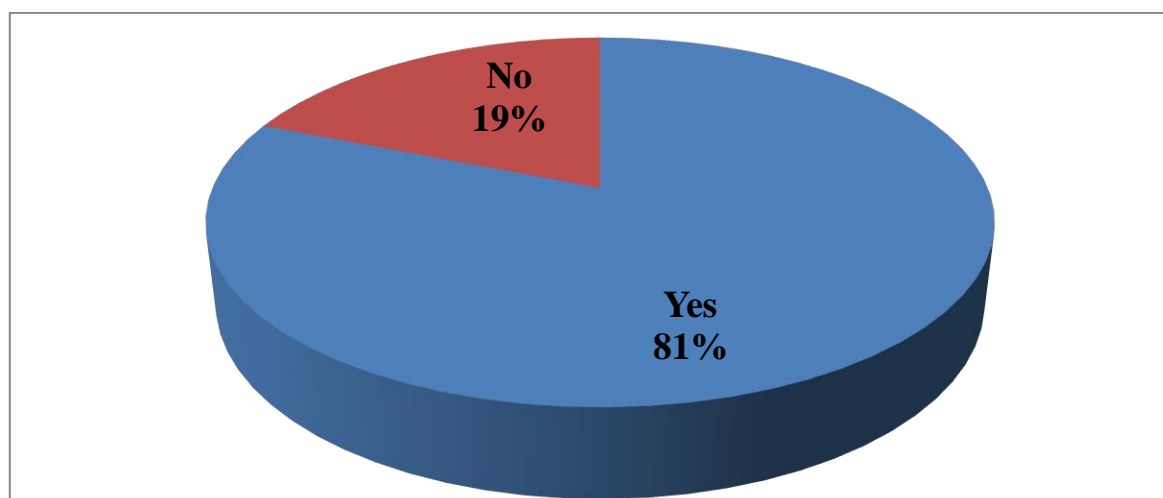


**Graph 3.19** the Tiaritians' Overview towards Linguistic Prejudice

Graph 3.19 deal with conscious of Tiaritian people about the issue of language prejudice, 73% of the participants claim that Tiaritian people are not conscious about this issue; however, 27% of them stated that they are very conscious about it where they know its reasons, consequences and how to avoid such issue.

Referring to the answers in the graph, we can notice that this issue is not only restricted to the department of English of Ibn-Khaldoun University but also in every area including the Tiarit speech community. In reality, people are not conscious about this phenomenon and they don't know what is it, where people have positive or negative attitudes inside them, which can be explicit or implicit in a way where these attitudes will increase prejudice across time, especially on the basis of language and ethnicity, in which the person can recognize his/her feelings which are sometimes unconscious, where the majority of them have it inside them without being conscious of having those bad feelings towards others. For that reason, we should spread awareness and educate people about the serious consequences on others.

- **Item 06:** Can prejudice be stopped or reduced in education?



**Graph 3.20** the Possibility of Reducing this Phenomenon

When our respondents were asked if prejudice can be stopped or at least reduced in education sectors, nearly all of our respondents (81%, n=30) said “**Yes**” as the graph 3.20 visibly displays. While, (19%, n=07) of them said “**No**”, that is, this issue can be stopped or reduced.

According to most of our participants, the phenomenon of prejudice can be stopped or reduced in education and this due to the fact that people are born without prejudice, i.e., this issue is learned from parents , friends and also society. So, here, teachers and the one who has a position in education must teach and educate pupils and students to accept others’ differences and to stop prejudging others on the basis of their language, ethnicity, colour, and appearances, etc. Also, they should advise them to give a chance to each person to describe him / herself freely in a way where they listen and get the right idea without messing anything from the whole information where this situation leads them to prejudge others.

- **Item 07:** Do you have some ways to overcome this phenomenon? Mention them please!

The data revolving around question seven (07) reveals that 25 (68%) of respondents answered this question. However, only 12 (32%) of them did not answer it and this may be due to their lack of information about this phenomenon and its ways to overcome it.

Thereupon, the other respondents have suggested different ways and solutions to overcome this issue, where the majority of them believe that people should respect others' views by respecting their languages, cultures, and traditions. Also, it is better to fight this phenomenon through education and social media, where they have a great role to change people's mind to the right set, while others believe that most of parents and teachers are the main reason behind this issue. Normally, they should teach and show their kids and pupils that all people are equal and we must accept others' differences as they are by raising awareness about the consequences of this phenomenon which can lead to violence and many bad things. Besides this, it is better to teach culture at schools without examination, because this will help pupils to know and accept different cultures and languages i.e., they will create new generations that are ready to accept diversity of languages, cultures, customs and traditions. However, one of our respondents think that language prejudice exists not only in Tamazight language, and the best way to overcome it, people should respect each other by believing in the existence of diversities all over the world as they should respect the diversity of languages, where each language is unique and it has its own value. For this reason, people should be treated due to their behaviours and personalities in which they should never be criticized or marginalized because of their language, dialect and accents.

In brief, Prejudice can be taken away from our societies and schools in particular if we understand that we humans are different in terms of the way we view things, the way we live, the way we've been raised and in terms of our interests. A language is a tool of communication, as Arabic, French, English, and Tamazight /Berber. It's basically a matter of

taste to which linguistic stream each one of us chooses to belong to even if he/she was raised as an Arab he/she shall have the freedom to speak another language and consider it as his first language. Also, our pupils need to learn that diversity represents more life options and further means of learning and growth, where they should focus on it and not on one's appearance, language, ethnicity, or culture; they rather have to treat and converse with people on the basis of the way they think and contribute to our intellectual growth.

### **3.6 Email Interview Analysis for Berber/Amazigh Speakers**

The following interview contains semi-structured questions for bringing new ideas and suggestions from the interviewee; therefore, the main purpose behind using it is to gather the informants' information, attitudes, points of view, and their personal experiences. Also, we are going to analyse their valuable answers and their different views towards the phenomenon of linguistic prejudice within the Algerian society by giving an interpretation for all the data gathered to obtain the results for our research hypothesis.

✚ **Question item 1:** In your standpoint, does linguistic prejudice exist? If yes, please! provide us with real life example (s) based on your experience

According to the answers obtained from all the informants, we have observed that all of them answered by **"Yes"**, i.e. linguistic prejudice does exist in the Algerian society, especially in Tiaret speech community, in which all the ten (10) interviewee gave us a clarification by illustrating his/her point of view by giving us examples of his/her real life experiences which are all based on the point that all Amazigh /Berber people are regarded as "Racist" through the preconceived opinion of most of Arabs. So, once an Amazigh / Berber start speaking in Algerian dialectal Arabic, they start to make fun of his/her accent because of the miss uttering of some words, or just in the reason that they talk in Tamazight language or its varieties like Kabyle, Mezabia, Chaouia, etc. Another reason, nowadays, people don't accept people who

speaking another language in front of them (in classes or at the department), as a result, they will react badly where they tell Berber /Amazigh students to stop speaking this language because of that they will have a sort of prejudice towards them and mainly towards the Tamazight language, besides all of these, some interviewee have criticized some teachers of being prejudice against them just because they belong to other ethnic group and they speak a different language from them, in which a teacher who is regarded as an educator must be objective in treating his/her students equally.

In reality, their opinions and real life experiences may help us get extra data about linguistic prejudice. From the answer of our informants; we have noticed that most of them have experienced the case to be prejudiced by other students and also some teachers. Thus, one may say that those Amazigh/Berber students are more victimized because of this phenomenon. Consequently, the phenomenon of language prejudice does really exist in the University of Ibn -khaloudun (Tiaret) as a whole, more precisely in the department of English.

✚ **Question item 2:** Do you feel that you are ignored or marginalized by others? Explain please!

✚ **A)** Can you tell us the reasons behind that?

It is observed in our interviewees' answers that seven (07) of them answered by “**Yes**” i.e. he or she feels that they are ignored or marginalized by others where nearly all of them agreed on the idea that most of their classmates do not pay any attention to what they say in Tamazight/Berber language and its varieties, or when they speak about their identity as well as about their people, while others ( n=03) answered by “**No**”, two of them said that people who do not understand Berber/Tamazight and its varieties are often curious to know what we are saying. However, just one of our respondents did not give any further information.

Another sub question was added to the previous question in which informants were asked to give the reasons behind this feeling, where most of them replied that the main source of this feeling comes from the image or the idea that was given by family members and peers to their children about any member groups which is the case of Amazigh/Berber students. Nowadays, people are more interested in learning foreign languages instead of Tamazight/Berber where they think that it is useless, also they do not accept someone who speaks Tamazight and its varieties in front of them in which others think that it is not a language and Berber speaker must speak using ADA, MSA or French language. Another reason behind that is the difference between Berbers and others in terms of behaviours, the way of thinking and speaking where these push people to hate them; also they will be excluded and ignored, simply for the reason that they are not similar.

From the interview, we can see that most Amazigh/Berber students feel that they are ignored and marginalized by others in a way they exclude them from students' atmosphere especially in the situation where they start speaking about their language, their people and even their traditions and cultures. Therefore, they state that others don't accept differences where this will increase hateful and conflict between groups.

**✚ Question item 3:** Does prejudice affect the relationship between you and others? If yes, how?

As for the third (03) core question in this interview; informants are asked if prejudice can affect the relationship between people or not , in which more than the half of the interviewees (n=07) replied “*yes*”, prejudice affect the relationship between Amazigh /Berber students and others” by getting deeper in which they gave us how is that by mentioning that most of them feel uncomfortable in a way where they speak Tamazight/Berbers or its varieties in which most of Arabs they think that they are insulting them or excluding them

from the conversation , while the main point is that if any Amazigh student find another friend who has the same ethnicity , they both prefer to speak in their mother tongue , in which all of this lead to a misunderstanding and confusion between the two member groups where a huge problem will be created. As a contrary, just a few of them (n=03) answered “*No*” without adding any extra information or justification.

From the obtained data, it has been observed that it is a fact that prejudice affects the relationship between Amazigh/Berber and non-Berber/Amazigh students in negative way, in which it can lead to many serious and huge problems such as confusion, misunderstanding, conflict and much more time to hate one another. Therefore, it has been noticed that all of these are due to the lack of awareness about this issue and its consequences on both sides.

✚ **Question item 4:** Can language prejudice lead Amazigh/Berber students to be in some complex situations? If yes, How?

In proportion to the interviewees' points of view, some of them answered by “*Yes*”, language prejudice can lead Amazigh/Berber students to be in complex situation “ others also replied, “*Yes, it can be prejudiced as being a racist attitude* “ another one also said, “*yes, they might be in a harsh situation in a way where they can leave all the city* “another one also added many problems were created on the basis of language prejudice towards Amazigh students where they feel unwanted by the manners such as being rude with them in class or being treated by a racist teacher that this pushed them to be absent during all his sessions until they have kicked out the university or it will affect him or her negatively where he/she will demotivate and it will affect his/her performance and their abilities, while just one (01) of the interviewee answered “*No*” without any explanations.

Broadly speaking, we can conclude that language prejudice can lead Amazigh/Berber students to be in some complex situation in a way where the student's atmosphere shows that



they are unwanted by showing those rude manners and behaviours that lead them most of the time to be isolated from the society, to go away from this environment, and also maybe to leave all the university without coming back.

✚ **Question item 5:** Linguistic prejudice can change Amazigh/Berber students to be more violent and isolated (lonely) from their society, would you please comment on the statement above?

Based on the data collected from the interviewees, most of them agreed on the point that language prejudice can change Amazigh/Berber students to be more violent and isolated from their society, their points of views were between “*Yes, I totally agree because Amazigh/Berber students are always facing criticism from everyone in our society which plays an important role in pushing them to be violent which is a natural reaction to defend their identity which is the case that makes them want to limit their relationships with others*”, others also said, “*yes, linguistic prejudice can lead Amazigh/Berber students to be more violent and isolated* “. In a similar vein, some of them have stated that language prejudice is the main reason for changing Berber/Amazigh students, in which this will cause some harsh psychological problems that lead him/her to be more violent and lonely, but others answered by “*No*” where they clarified their points of view by saying it depends on each one’s personality and their way of thinking.

Therefore, we can detect that language prejudice can change the Amazigh/Berber students to be more violent and isolated, due to the fact that all of the criticism, prejudgments and bullying practised against them on their language or language varieties, or in the case where they speak about their identity, may lead them to get off this people by ignoring them or sometimes by reacting over them (be violent and out of control), or stop Interacting with them which means feeling lonely.

✚ **Question item 6:** Is there any other consequence that you know about the issue? If yes, mention them?

According to the significant responses of the interviewees, most of the informant's answers were quite converging views in which some of them agreed on the idea that '*this lead to create a conflict between Berbers and Arabs*', while some of them were with that "*the other consequences for linguistic prejudice is linguistic intolerance, where people prefer to use one language than the other languages ,and this will create a sort of conflict between members of any groups (ethnicity) in our society within the same speech community such as cultural distinction*". The last informants conclude that this issue could lead also to other bad consequences where Berbers / Amazighs will be more aggressive and react overtly. Furthermore, it can lead people to live lives driven by hate in which it can also cause fear to the ones who are victims of prejudice.

As a result, we can note that linguistic prejudice has many other consequences on both; the perpetrator and the victim such as; conflicts between group members, raising the number of haters in our society, creating new phenomenon like; language discrimination, cultural distinction, dialect stigma and prejudice, etc.

✚ **Question item 7:** According to you, what might be done to overcome or at least to reduce the phenomenon of linguistic prejudice?

From the obtained data, it has been observed that the results gathered from the present interview prove that linguistic prejudice has a remarkable effect on both sides; Amazigh/Berber and non-Amazigh/Berber students. Hence, interviewee suggested and recommended some ways to overcome or at least reduce this issue which are mentioned under;

- ✓ All Algerians especially Tiaritians should take ethnicity differences in the account, in which they have to accept and respect anyone from any ethnicity that represents any identity.
- ✓ Understand the freedom of people to choose any language to speak with, without prejudging them.
- ✓ Leave the historical background behind, by avoiding heat subjects like ethnicity differences; accept the fact that we are all united by Islam.
- ✓ Each person should change his way of thinking when the situation is about people's differences in language or ethnicity.
- ✓ Promote language tolerance in society and Encourage cultural exchange between the members of different communities.
- ✓ Lead sensitization campaigns as regards the matter and encourage the exhibition of examples of language tolerance by teachers and also students.

### **3.7 The General Interpretation of the Main Findings**

Here, it is very important to shed light on the main results and findings of the research theme; which are based primarily on an online questionnaire with non-Berber/Amazigh speakers and email-interview with Berber /Amazigh students of English language at Ibn Khaldoun University, to be neutral, we compare their responses and maintain multifarious perspectives from both social groups regarding the same subject, because this will enable us to answer the research questions as well as to confirm or disconfirm the hypotheses.

The analysis of the data that is gathered from the online questionnaire has provided us with very important information and it has permitted us to draw some conclusions that has a strong relation to our research proposal. It is shown that the majority of non-Berber learners have no negative attitudes towards Tamazight as their linguistic environment. On the

contrary, they do have positive attitudes towards Amazighs and their language varieties. So, after testing the first hypotheses, we found that the majority of our EFL learners (non-Berbers) confirmed the existence of the prejudice phenomenon as a whole in education sectors, especially language prejudice and this may be due to their observation. In addition, they also agreed that there are other phenomena besides the main problems in the Algerian society including; ethnic, religious, social class, political, cultural, and Appearances Prejudices. All in all, the results allow us to conclude that language plays a major role in prejudice phenomenon.

From observing the participants' responses, it was also shown that the main reasons behind it are due to origins, customs, traditions, transmitted stereotypes, language /dialect and jealousy, etc. The majority of informants agreed on the main effects of the phenomenon of language prejudice, where it can affect Berber /Amazighs negatively and it can be a reason for marginalizing them. Moreover, it can affect the relationship between both of them i.e., it can create a conflict with their Berber classmates, where these reasons may lead them to be more violent and aggressive, which is the first step towards making some proposals that were provided by non-Berber informants to overcome the issue, that would lead to enhance the educational process, and go with steady feet towards achieving the objectives of our research work.

From the interview, we have observed that the majority of Amazighs were victims of this phenomenon. Also; they clarified their point of views which is based on real life experiences, where some of them have criticized some teachers of being prejudiced and have negative attitudes towards them, which can prevent them for advancing their academic career, they also confirmed that language prejudice has negative consequences on them. Besides, most of them felt that they were prejudiced and ignored by others and the main reasons

behind this behaviours and reactions that are based on false images, ideas or transmitted stereotypes that were told by their family members, peer, or other people and this will have negative and remarkable effects on the relationship between both sides, where it may lead Berber students to be more isolated and more aggressive and violent and this may be due to the prejudgments and misconceptions that are built by other. Also, it may increase other consequences like conflict, hate, etc. Hence, our interviewee provided us with some ways and tips to overcome or at least to reduce the phenomenon of linguistics.

To conclude with the general interpretation of the main findings, the main conclusion was that language prejudice is learned and it has big danger consequences, where it affects especially minority groups. For this reason, people should accept other differences and try to not make prejudgments and false information about other social groups where teachers should be careful with their reactions, behaviours, and feelings especially the negative one towards Amazighs students, which would lead to psychological barriers, and drive both of them from achieving their long, and short term objectives. Concerning education, the analysis found a negative correlation between Amazigh within their level of education that means that the more the respondents (Berber) are prejudiced the more they will fail in education. Therefore, these findings seem to be too similar to the questionnaire's results where they support the research hypotheses that are presented in this work.

### **3.8 Suggestions and Recommendations**

Language prejudice can be reduced if both social groups (i.e. Berbers / Amazighs and non-Berbers / Amazighs students) take these following tips or ways into consideration to overcome the issue or at least decrease its negative impact, and the first step, which is obligatory and very important in recognizing unconscious prejudice or negative attitudes towards others, by letting people know the red lines that everyone should not go off while

interacting with other people who are different from them in terms of language and culture.

Here, there are other tips which are illustrated below;

- Raise awareness for anti-prejudice social norms and increase direct contact with members of both social groups to avoid conflict and misunderstanding.
- Making people aware of the serious consequences and the negative impact of language prejudice on minorities.
- Passing some laws and regulations that require fair and equal treatment for all groups of people, and pay a high fine if they break the laws.
- People should put themselves in the same situation, by imagining their feelings when others prejudiced them and how they would react and gain a greater understanding of other people's actions.
- Avoid stereotypes and prejudgements by giving sufficient time and a chance for that person to express him /herself and to know
- Teachers should pay more attention to their behaviours, personal reasons and their negative attitudes towards other social groups because it would affect them, especially in their studies and their academic achievement.
- Learning the language and culture of others and this will help to enhance and understand the norms of that culture.
- Trying to Accept and respect other languages and dialects without mocking them by treating them in an objective way.
- Media has a crucial role in society, where it should convince others and report the feelings and reactions of minority groups when they are prejudiced by other social groups.

- Involving both social groups in doing one activity together, in order to build a good relationship with them.

### **3.9 Conclusion**

To conclude with, this chapter was devoted to the practical work about the current research work that has been conducted at Ibn Khaldoun University of Tiaret, In order to validate the issue of linguistic prejudice in the Tiartian context. Here, we have analysed the data gathered from two tools; the online questionnaire that seeks to identify learners' attitudes towards Amazigh people in general and their language (Tamazight) in particular. Besides, the email-interview that was submitted to Amazigh / Berber students in order to know their experiences and their point of view about this phenomenon. Also, we gave an interpretation on the respondents' data collected in relation with the existing knowledge about linguistic prejudice by integrating graphs and tables that shows the results obtained from both qualitative and qualitative tools used in the aim to confirm or refute our research hypothesis.

# **GENERAL CONCLUSION**

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## **General Conclusion**

For more than half a century, many scholars', researchers, and psychologists have tried to explain the main reason of human behaviours and to find out the real causes behind their negative attitudes towards others, where it can lead to the creation of prejudice, racism, conflict of identity and other phenomena. Therefore, the presence of many languages and different social groups in Algeria in general and Tiaret in particular, where they become into contact in a way where a complex phenomenon was created such as language / linguistic prejudice.

To go over the main points, then, the phenomenon of language prejudice and/or linguistic prejudice has become one of the most important concepts or terms that do exist in linguistics and sociolinguistics as well, where it can lead to the creation of the new forms of contact linguistic like; the language of racism, language conflict, and loss, etc. Thus, this research work revolves around probing the relationship between the "language" and "prejudice". Also, this study has tried to shed light on the issue of prejudice towards Tamazight language and its negative impact on Berbers / Amazighs in the Tiartian speech community.

However, from a purely sociolinguistic point of view; the phenomenon of "language prejudice" is prevalent in the whole world. Thereupon, this study was conducted to reach the research aims and to try to attempt and explore whether language prejudice exists or not and the factors that lead students to prejudice others. In view of that, students' attitudes towards Amazigh / Berber speakers, causes and consequences of linguistic prejudice that affect Amazigh/Berber students both socially and psychologically. Besides, we will try to find some ways to overcome the issue. Therefore, our hypotheses tend to show the existence of language prejudice, its real reasons which can be due to different origins, ethnicity, culture, judgments,

and different origins etc. Its effect on Berber students that may be in a negative way in which she or he may have a sort of complex that lead to violence, loneliness, hate, conflict, and social discord, and as a proposition to remedy this issue it maybe by creating a sort of an interaction between members of groups by taking sufficient time for reflection on the given information and by making efforts to learn and understand the norms of the other languages and cultures.

In this respect, this research work is based on sociolinguistic theoretical and empirical research. Therefore, The goal of this research was to collect data from the perspective of both sides regarding the same subject by using two different tools or instruments, in order to compare and to show the different views and similarities of the respondents, where we wanted to be neutral and try to find the real problem behind this issue and try to recommend some ways to solve it.

Regarding the analysis of the quantitative part (online questionnaire) with non-Berber/Amazigh students, where it has been found that the majority of our informants agreed on the existence of this issue in our society. In addition, from the informants' point of view, all of them believe that this phenomenon has a negative impact on Berber / Amazigh students much more. Also, this study has attempted to show its serious impact, where it should be stopped or at least remedy this issue in education sectors. Notwithstanding, the qualitative part (email-interview) with Berbers /Amazighs also proves that this issue exists in education and it has a significant negative effect on them, where it does enhance the possibility of failing on both an academic and personal level, in which it may lead to other bad things, the informants (both non-Berber and Berber speakers) have also suggested different solutions and ways to overcome the issue and to help in building new generation with no learned prejudice to live in harmony and peace.

In short, the above findings demonstrate that the hypotheses are true and valid. So; this research work proves that language prejudice exists and it has a remarkable and negative impact on Berber /Amazigh students, where it may lead them to have a sort of psychologists problems like; complex, inferiority, hate, social disorders, etc. As a result, the phenomenon of language / linguistic prejudice cannot be found only in education sectors, but also in all domains of life and every context. Besides, from the additional responses of our informants, we have been noted that there are other phenomena like ethnic, religious, social class and appearances prejudices, where people still suffer from these kinds of prejudices in the Algerian society.

The research might have some limitations. In the first place, due to the coronavirus (COVID- 19) that the whole world is facing, where the government took its precautions where they obliged people to stay at their homes during the quarantine and the sanitary conditions, which made the process of conducting this research harder to find out our representative sample, which may have affected both the quantity and quality of the results. Also, due to the huge number of students at Ibn Khaldoun University of Tiaret, a number of master students have been chosen randomly to fill the online questionnaire and the interview. In fact, the sample was composed as below; 37 master one (1) of non-Beber / Amazigh students who have answered the questionnaire, although it was sent to many of them, while the interview was answered by 10 of Berber/Amazigh students of master 1 and 2 both specialities (didactics and linguistics). Also, the lack of references about the phenomenon of language prejudice in the theoretical part made this study much harder to proceed with our research.

For these particular reasons, the results that will be obtained in this research work cannot be generalized to others because of the very limited number of participants who accepted to be a part of this work. Thus, this study is delimited to a number of participants which is not the same case if it was involved by more participants in a way where it would be

more credible to this research work. Through our experience in this work, we find out that if one variable changes, the final result will change too, where the context is considered as the most important variable to any scientific study. For example, if we make the same study in Tizi ousou or Béjaïa or even Batna; we will find different results.

As researchers, we advise other post-graduates in the field of sociolinguistics, linguistics and dialectology to conduct further investigations on these phenomena that still exist and to find out the reasons behind it by trying to educate people and lead sensitization campaigns on its serious consequences by helping them to recognize their real attitudes inside them and try to show that no language is better or worse than the other languages, we also suggest that teachers should pay more attention to their behaviours in their classes towards their students who belong to other groups and try to treat them in an objective way without any distinction. In reality, the government has to do her best to give birth to a non-prejudiced generation that may live together in a peaceful world.

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# Appendices

Appendix 01

*Students' Questionnaire for non-Berber/Amazigh speakers*

This questionnaire is related to linguistic prejudice towards the Amazigh language amongst MA students in the department of English at Ibn Khaldoun University of Tiaret. In order to confirm or disconfirm our hypotheses; we opted to choose this quantitative tool. Thus, we would like you to be a part of our investigation via answering these following questions. We would be so grateful if this questionnaire is returned in due time. Your answers will be kept anonymously so do not hesitate to be honest. Thank you in advance.

➤ *Section one : Informants' Personal Data*

Please! Answer these questions by ticking '√' the suitable box.

1. Sex: Male  Female   
2. Age: 20-22  23-25  26 and more   
3. Speciality: Linguistics  Didactics

4. Hometown: .....

5. Spoken Languages

<sup>1</sup>MSA  French  Spanish  English

Other: .....

➤ *Section two: Attitudes towards Tamazight / Berber Language*

Please! Tick (√) the right box (es) that fit (s) your opinion.

1. According to you, Algeria can be considered as.....

<sup>2</sup>Monolingual  <sup>3</sup>Bilingual  <sup>4</sup>Multilingual

2. According to you, Tamazight/ Berber is.....

Language  <sup>5</sup>Variety

<sup>1</sup> MSA: Modern Standard Arabic.

<sup>2</sup> **Monolingual** refers to someone (or a society) who speaks only one language.

<sup>3</sup> **Bilingual** means that someone (or a society) is competent in two languages.

<sup>4</sup> **Multilingualism** refers to someone (or a society) who speaks or is competent in more than two languages.

<sup>5</sup> **Variety** means a Dialect like Algerian Dialectal Arabic (Darja).

*Appendices, Maps and Illustrations*

Why? .....  
.....

**3. Do you know the differences between the Tamazight/Berber language and its varieties**

Yes  No

**4. Do you like Tamazight /Berber language and its varieties**

Yes  No

**Why?**

Interesting  Nice  a foreign language  Bad language   
Difficult  Not interesting at all  Boring

**Other (s):** .....

**5. Do you agree with the idea of teaching Tamazight/ Berber language in official settings?**

Yes  No

**Why?**

Important  Less important  Not important   
Diversity in languages and cultures  Mother tongue of most Algerians

**Other (s):** .....

**6. Do you think that Tamazight/Berber represents the identity of Algerians?**

Yes  No

**7. Does it bother you, if a Berber /Amazigh person speaks in his language or language variety?**

Yes  No

**➤ Section three : The Social /Personal Prejudice Context and Its Reasons**

**1. Does <sup>6</sup>prejudice exist in our educational system?**

Yes  No

---

<sup>6</sup> **Prejudice** is an attitude in which people prejudge the others where it is usually negative and not based on any facts.

*Appendices, Maps and Illustrations*

**a. If yes, what kinds of prejudice do you see around you?**

<sup>7</sup>Language prejudice  Ethnic prejudice  Religious prejudice

**Other (s):** .....

**2. What are the factors that lead people to prejudice others?**

Hatred  Jealousy  customs and traditions  transmitted stereotypes

Origin  Gender  language/dialect  Age  skin-color

**Other (s):** .....

**3. On what basis do you treat people?**

Culture  Identity  language variety  Ethnicity

Appearances  Social statues

**Other (s):** .....

**4. Do you think that our society is prejudicial to other languages?**

Yes  No

**5. Have you heard about prejudices against Amazigh/Berber people?**

Yes  No

**a. Which language variety (ies).....**

**6. If you don't understand a word between Amazigh/Berber speakers while interacting with each other, will you have a prejudice against them?**

Yes  No

**a. If yes, because**

They use their language to avoid speaking with you

It is matter of personal interaction  Via thinking that it is matter of disrespect

**Ohers (s):** .....

**7. Have you ever evaluated or treated Berber/Amazigh students on the basis of their language?**

Yes  No

---

<sup>7</sup> **Language prejudice** means that people prejudge others on the basis of their language and their way of speaking



*Appendices, Maps and Illustrations*

➤ *Section Four: The Impact and Solutions Of Linguistic Prejudice*

**1. It is believed that linguistic prejudice affects much more Berber/Amazigh speakers**

Strongly agree  Agree  Disagree  Strongly disagree

**2. Language prejudice can be a reason for marginalize berber/Amazigh speakers**

Strongly agree  Agree  Disagree  Strongly disagree

**3. It is said that language prejudice affect Berber's abilities and characters**

Strongly agree  Agree  Disagree  Strongly disagree

**4. Language prejudice can be a reason behind the violence and aggression**

Strongly agree  Agree  Disagree  Strongly disagree

**5. Do you think that Tiartian people are conscious about this issue?**

Yes  No

**6. Can prejudice be stopped or reduced in education?**

Yes  No

**7. Do you have some ways to overcome this phenomenon? Mention them please!**

.....  
.....  
.....  
.....  
.....

**Please!**

**Send the completed survey back to this email address**

**[barecelonaxavi@gmail.com](mailto:barecelonaxavi@gmail.com)**

***Thank you very much for your collaboration.***

**Appendix 02**

***Email interview for Berber/Amazigh Speakers***

**Dear student,**

**We would like you to participate in this study which is conducted purely for scientific reasons about linguistic prejudice and all responses will remain anonymous and confidential. Thank you in advance for your participation.**

- 1) In your standpoint, does linguistic prejudice exist? If yes, please! Provide us with a real life example (s) based on your experience.**
  
- 2) Do you feel that you are ignored or marginalized by others? Explain please!**
  - a) Can you tell us the reasons behind that?**
  
- 3) Does prejudice affect the relationship between you and others? If yes, how?**
  
- 4) Can Language Prejudice lead Amazigh / Berber students to be in some complex situations? If yes how?**
  
- 5) Linguistic prejudice can change Amazigh /Berber students to be more violent and isolated (lonely) from their society. Would you please comment on the statement above?**



**Appendix 03**



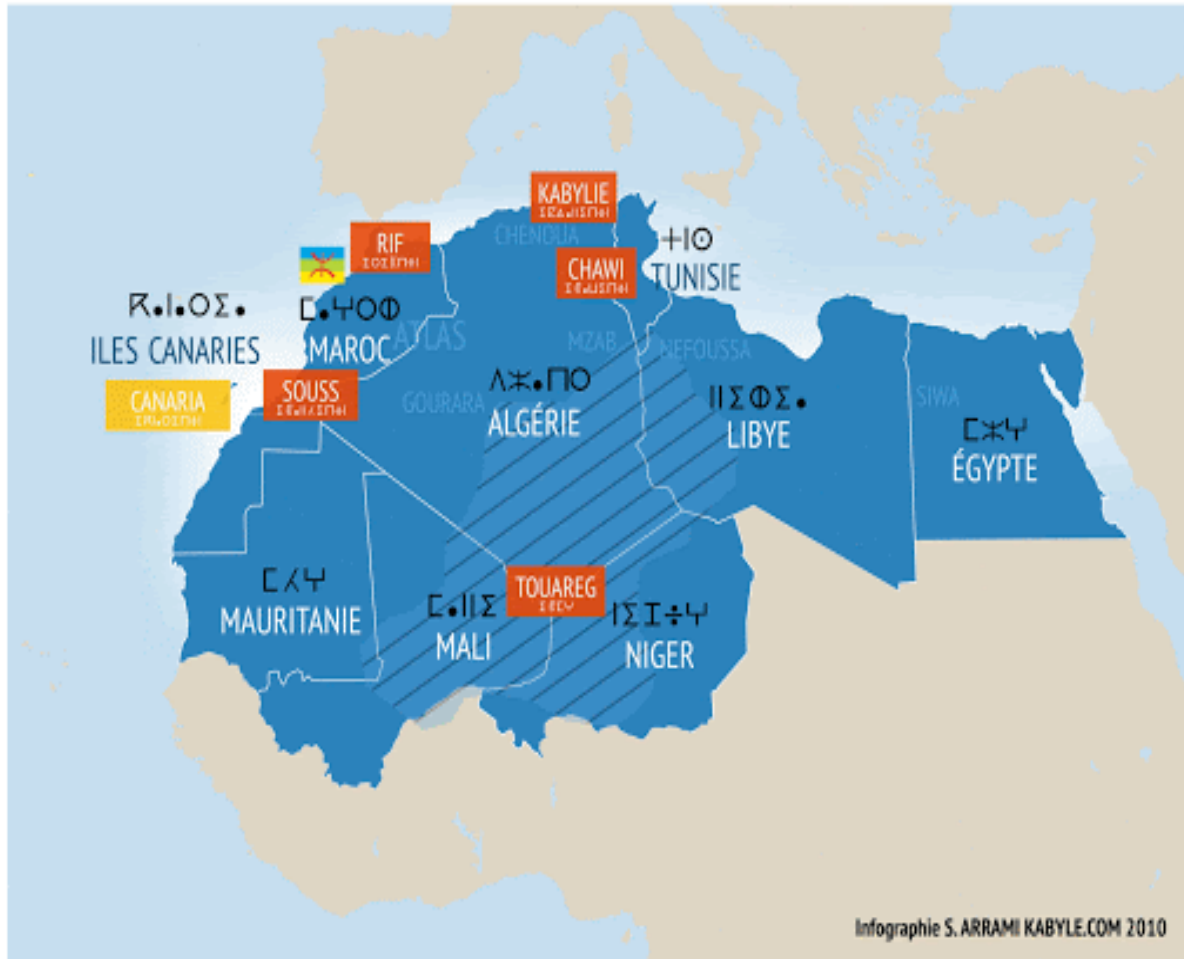
**Map 01:** *the Algerian Country and its borders (Northern Africa, west of A Algeria),*  
adopted from (“S.L. Gore”, 2006).

“S.L. Gore”. (2016, Mai 26). Retrieved from <https://slgore.com/2016/05/26/radio-interview-about-my-life-and-travels-in-north-africa/morocco-algeria-mali-map/>

Appendix 04

# Tamazgha - Berbérie

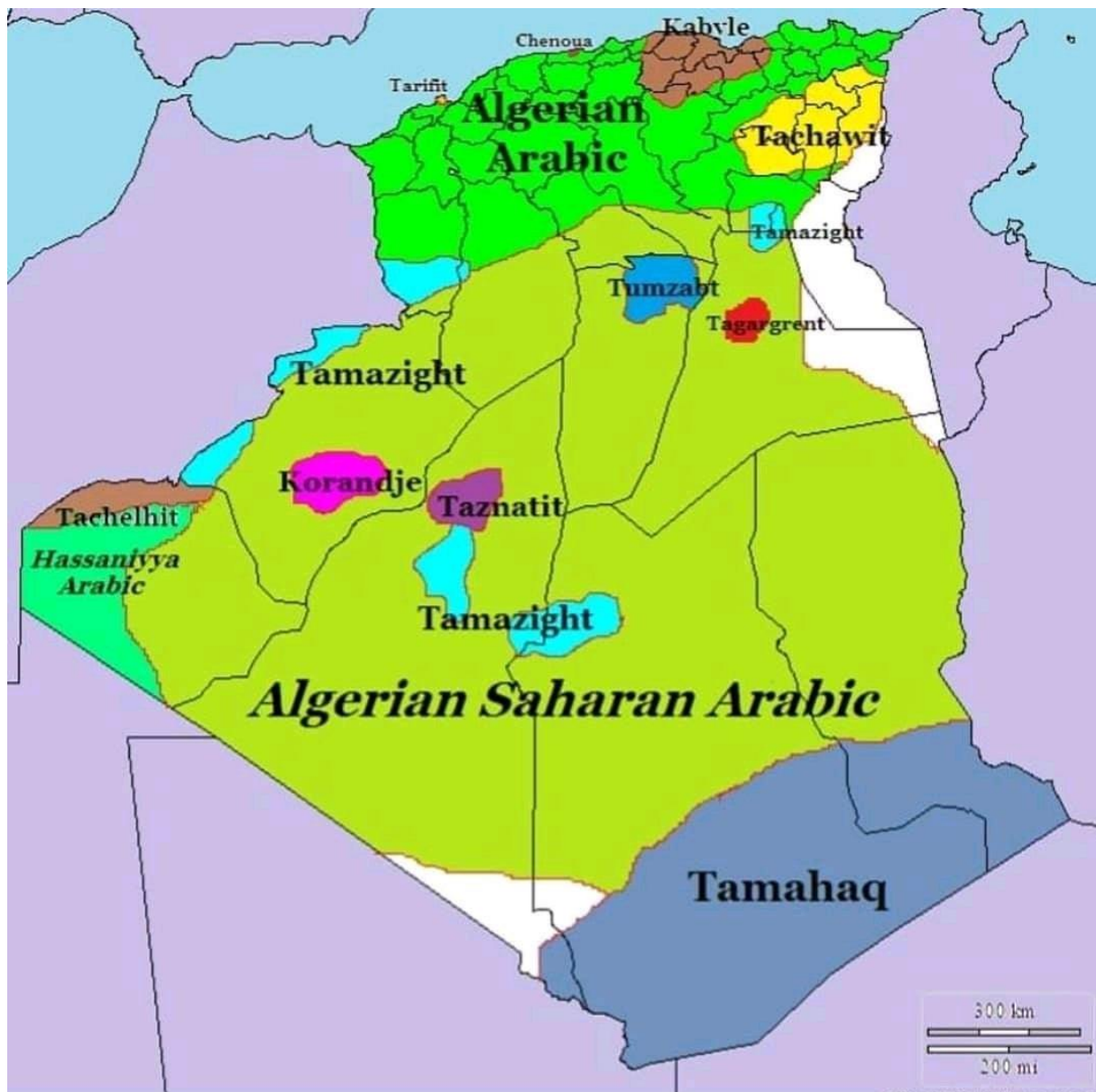
ⵜⴰⴳⴷⴰⵓⵜ ⵜⴰⴷⵣⴰⵢⵔⵉⵜ



**Map 02:** *Tamazgha (Berber)* adopted from (“*Tamazgha*”, 2014).

“*Tamazgha*”.(2014, August 09).Retrieved from <http://tamazightforever88.overblog.com/2014/08/tamazgha.html>

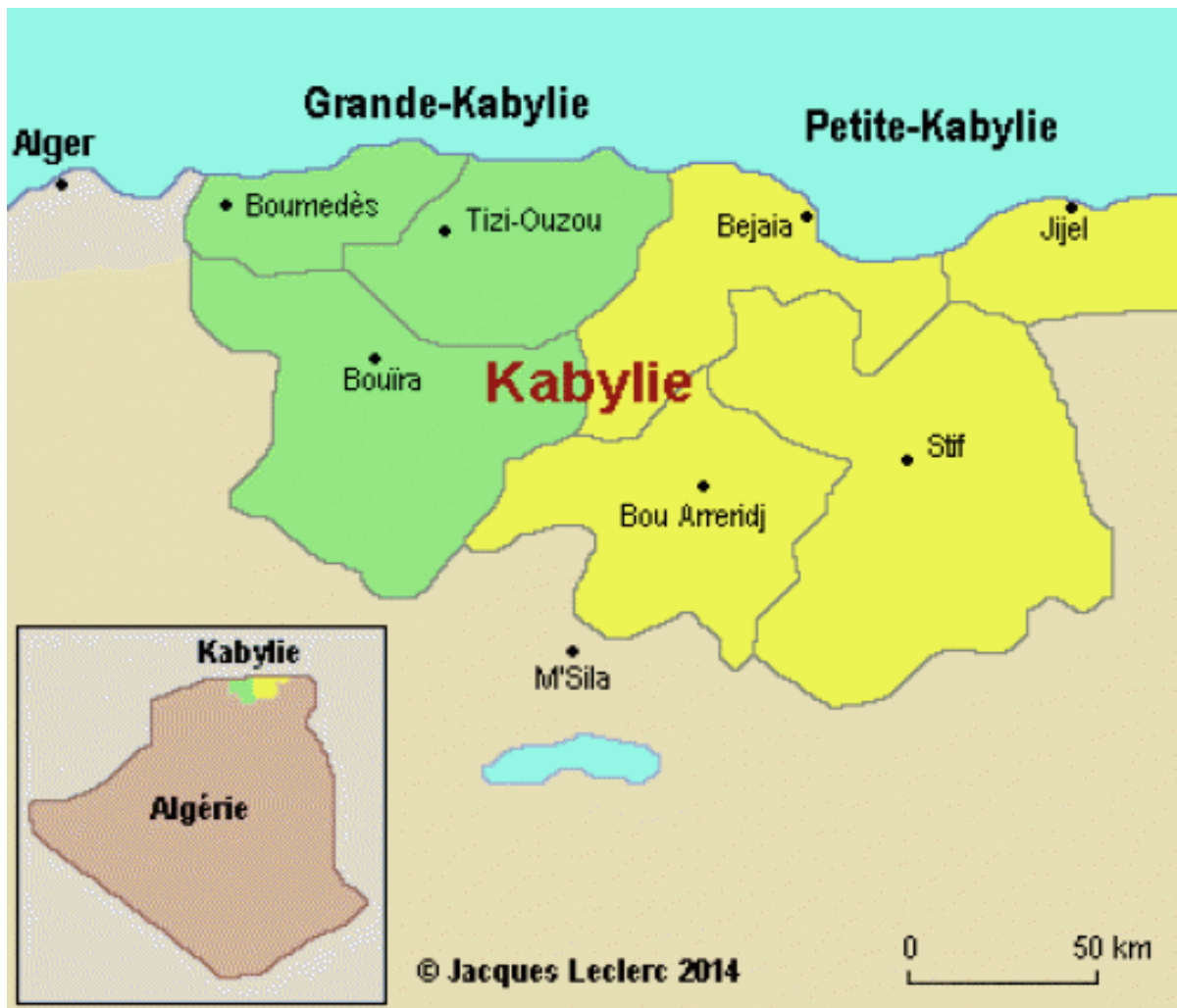
**Appendix 05**



**Map 3:** *Geographical dispersion of Berber groups and other language varieties in Algeria adopted from (“Histoires Berbères”, 2019).*

“Histoires Berbères”. (2019, October 27). Régional languages in Algeria [Facebook status update]. Retrieved from <https://www.facebook.com/HistoiresBerberes/posts/1767131810087591/>

**Appendix 06**

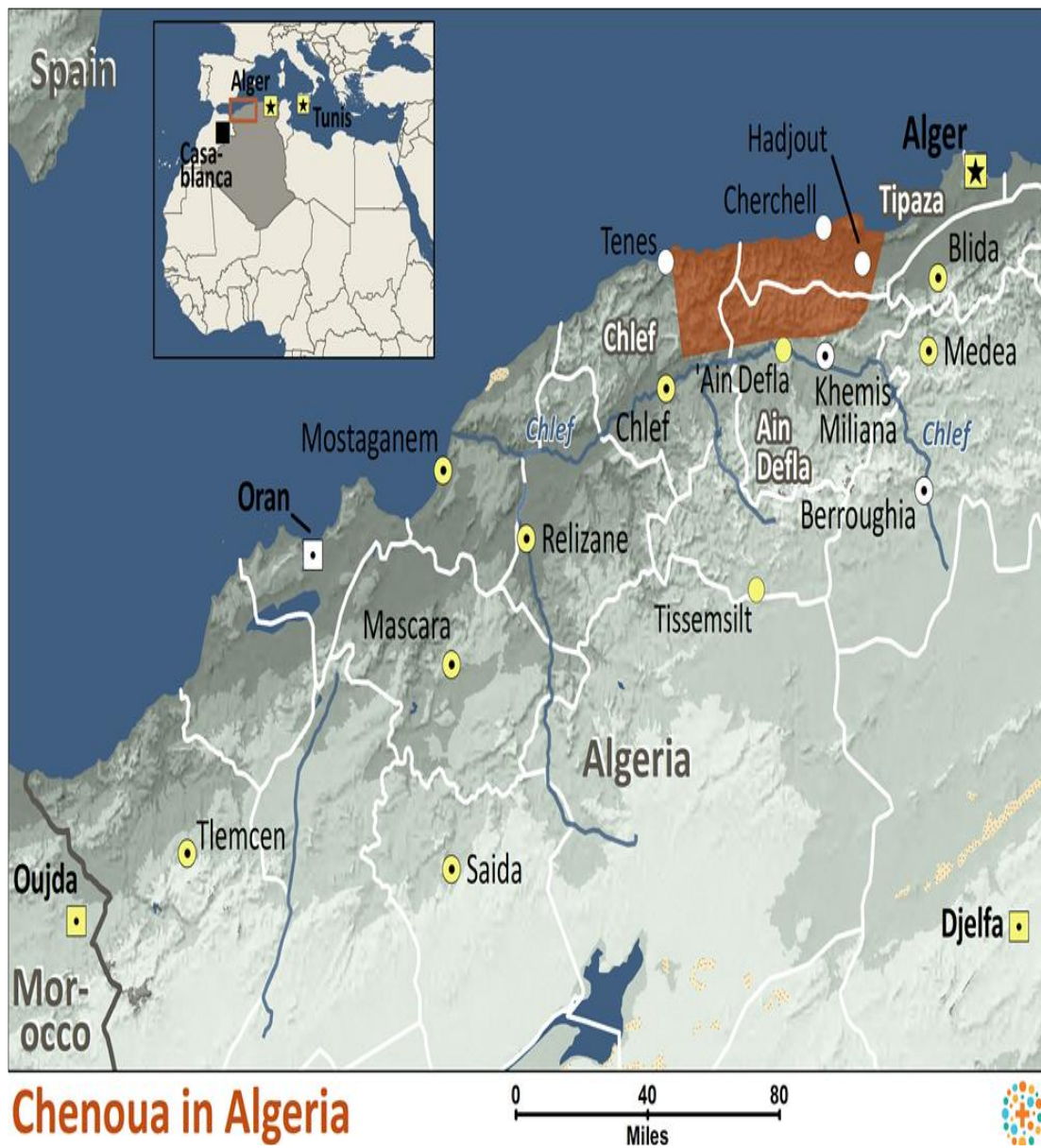


**Map 04:** *Kabyle variety areas in Kabylia (Algeria) ‘ ‘ la grande kabylie et la petite kabylie’’ adopted from (Amadou, 2017).*

Amadou, O. (2017, August 07). *Cablegates ou les murmures de l'oncle Sam : L'Algérie et son problème kabyle, 2ème Partie*. Retrieved from [http://malijet.com/a\\_la\\_une\\_du\\_mali/192108-cablegates-ou-les-murmures-de-l-oncle-sam-l%E2%80%99alg%C3%A9rie-et-son-probl.html](http://malijet.com/a_la_une_du_mali/192108-cablegates-ou-les-murmures-de-l-oncle-sam-l%E2%80%99alg%C3%A9rie-et-son-probl.html)



Appendix 07

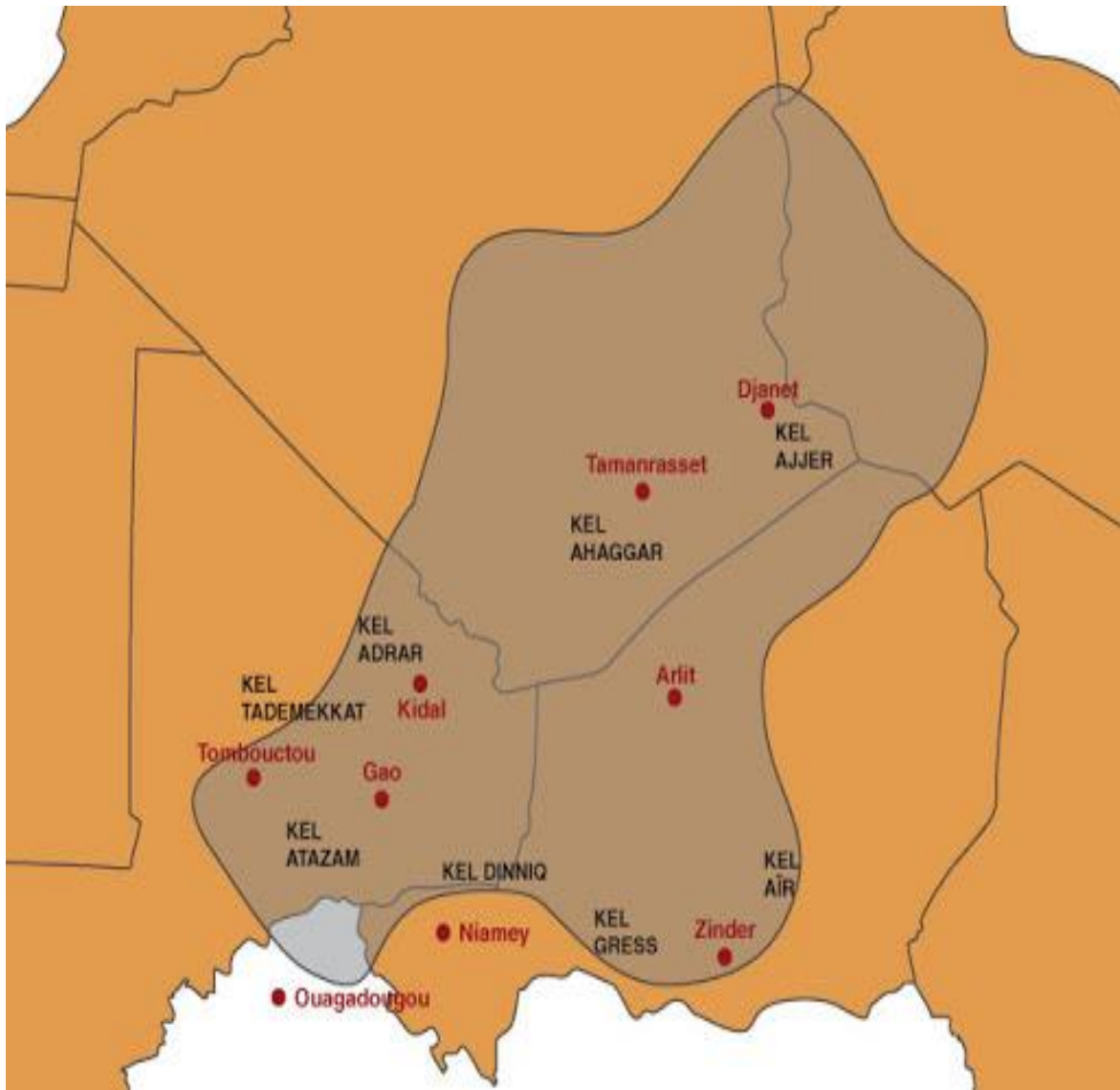


Map 05: *Chenoua in Algeria* adopted from (“Chenoua in Algeria”, n.d).

“Chenoua in Algeria”.(n.d.).Retrieved from [https://joshuaproject.net/people\\_groups/11321/AG](https://joshuaproject.net/people_groups/11321/AG)



**Appendix 08**



**Map 06:** *Tuareg countries adopted from (“Pays Touareg”, n.d.).*

“Pays Touareg”. (n.d.). Retrieved from <http://www.berberoscope.com/pays-touareg/>

Appendix 09



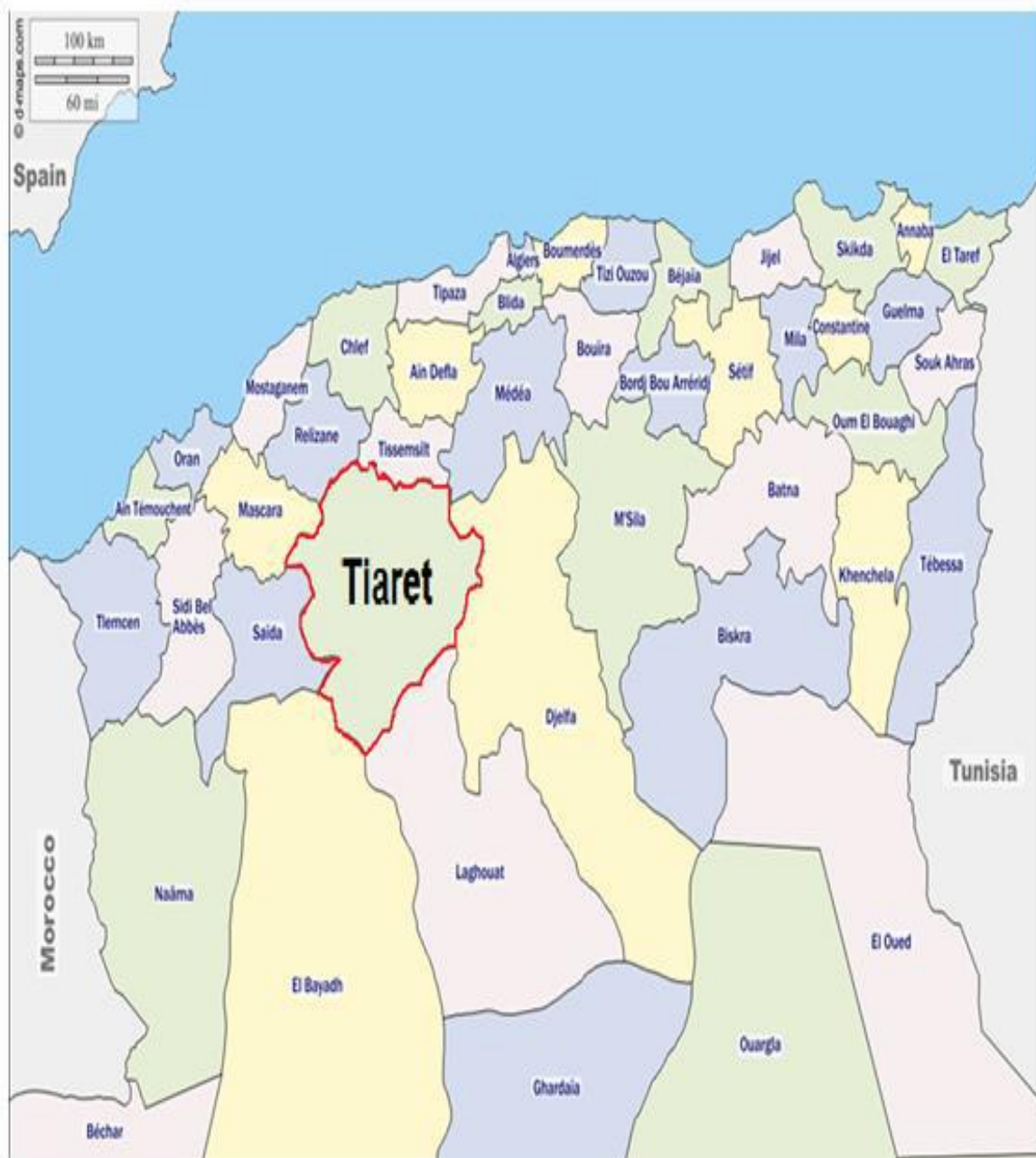
**Map 07:** regions of Kabyle hadera adopted from ("قبائل جيجل-القل-فرجيوة", 2008).

"قبائل جيجل-القل-فرجيوة". (2018, October 08). [Facebook status update]. Retrieved from

<https://www.facebook.com/334432770381235/photos/a.338596456631533/4794482792>

13016/?type=3&theater

**Appendix 10**



**Map 08:** location of Tiaret *adopted from* (Ghazli & Makboul, 2019).

Ghazli, D., & Makboul, R. (2019). *Unravelling Hate from Offensive Speeches within Tiaret Speech Community: Crossing off Sociocultural Boundaries or Intensifying Vilification* (Unpublished master thesis). University of Ibn Khaldoun, Tiaret, Algeria.

**Appendix 11**

<b>Kabyle</b>	<b>Chaouia</b>	<b>Mezab</b>	<b>Targia</b>	<b>French</b>	<b>English</b>
T'agdi (t'igdi)	T'agdi	T'igdi	T'uksedâ	Peur	Fear
T'argit	T'arjit	T'irjet	Ta hargit	Rêve	Dream
igeni	A jena	A jena	A gena	Ciel	Sky
A gwerz	nirez	inerzi	A zrez	Talon	Heel
Icew	Ic	Acaw	Isek	Corne	Horn
A mcic	Mûc	Mûc	A mucec	Chat	Cat
Ta rzeft	Ta rezeft	Azûa	A segâz	Visite	Visit
Ucây	A Merzû	X	ûska	Lévrier	Greyhound
A zegzaw	A ziza	A zizaw	A zuzu	Bleu	Blue
Ta wêdtuft	Ta gêdtuft	Ta gêdteft	Ta yadûft	Fourmi	Ant
A lqhum	A lqhem	X	A qhlam	Chameau	camel
Ikeri	Iker	Ufric	Akrer	Mouton	Sheep
T'illi	A malu	X	T'ali ta seklut	Ombre	Shadow

**Table 01:** Examples of Tamazight varieties *adopted from* (Cheradi, 1992, pp.130-136).

Cheradi, H. (1992). *études de Linguistique Tamazight*. Si Benyoucef, Boufarik : Achevè  
d'imprimer sur les presses de l'imprimerie l'ARTISAN.

**Appendix 12**

Alphabet	◦ ◉ ☉ ☿ Ⓚ Ⓛ Ⓜ	Isem	Example	Pronunciation	English
A	◦	Ya	amen	aman	Water
B	◉	Yab	Baba	vava	Father
C	☉	Yac	amcic	amchich	Cat
Č	☿	Ya	keČČ	ketch	You
D	Ⓚ	Yad	adrar	adrar	Montan
Ḍ	Ⓛ	Yad	id	idh	Night
E	☉	Yey	izem	izem	Lion
ε	☿	yaε	aεebbud	aεebbudh	Estomac
F	Ⓚ	Yaf	afus	afous	Big
G	Ⓛ	Yag	igenni	agenni	Sky
Ǧ	Ⓜ	Yaǧ	tajeǧǧigt	tajeǧǧigt	Flower
Ⓜ	Ⓚ	Yay	aʔrum	aghroum	the bread
H	◉	Yah	ih	ih	Yes
Ḥ	Ⓚ	yaḥ	aḥuli	ahoul	Goat
I	☿	Yi	izi	izi	Ugly
J	Ⓚ	Yaj	itij	itij	Sun
K	Ⓛ	Yak	tasekkurt	tasekourt	Partridge
L	Ⓜ	Yal	alim	alim	Straw
M	☉	Yam	imi	imi	Mouth
N	Ⓚ	Yan	amanay	amanay	Observer

*Appendices, Maps and Illustrations*

Q	ⵓ	Yaq	thaqbaylit	taqvaylit	Kabyle
R	ⵓ	Yar	argaz	argaz	Man
Ṛ	ⵓ	yaṛ	awṛar	awragh	Young
S	ⵓ	Yas	afsas	afssas	Light
Ṣ	ⵓ	yaṣ	anṣuf	ansouf	Welcome
T	ⵓ	Yat	tamurt	tamourt	Country
Ṭ	ⵓ	Yaṭ	tameṭṭut	tamṭout	Woman
U	ⵓ	Yu	ul	oul	Heart
W	ⵓ	Yaw	awal	awal	Word
x	ⵓ	Yax	axxam	akham	House
Y	ⵓ	Yay	tutlayt	toutlayt	Language
Z	ⵓ	Yaz	azul	azoul	Hello
Ẓ	ⵓ	yaẓ	aẓru	azro	Rock

**Table 01:** Table of “Tifinagh” alphabet *adopted from* (Serier & Kribi, 2018).

Serier, Z., & Kribi, W. (2018). *Diglossia Among Kabyle Region in Algeria: Case Study of Tizi Ouzou Speech Community* (master thesis). University of Belhadj Bouchaib, Centre of Ain Temouchent, Algeria.

## **Glossary of Terms**

Here, it is better to define these important concepts that are strongly related to our investigation.

**Prejudice** refers to a negative or a positive evaluation of a particular category of individuals or group members based on their race, class, gender, religion, sexual orientation, and ability (Boundless, 2017).

**Language prejudice or linguistic prejudice** means that people prejudge others on the basis of their language and their way of speaking (Michel, 2016).

**Attitudes** are positive or negative inner feelings or opinions towards an individual or a group of people in which it is introduced in an explicit or an implicit way (“Positive vs. Negative Attitude”, 2018).

**Racism** is a feeling that the other is inferior or superior in which people are being treated according to their race, looks, and status (“Racism”, 2010).

**Bias** is prejudging a person or a group of people by showing them a kind of inclination for or against something (“Teaching and Learning Resources for Me”, 2014).

**Discrimination** is an unequal or unfair treatment against others based on specific characteristics (“Examples of discrimination”, n.d.).

**Stereotypes** are fixed images or ideas that are taken on a person in which it is assumed that His/her behaviour is in that particular way, where it can be positive or negative (“Stereotype”, n.d.).



### **Summary (English)**

This study attempts to shed light on the phenomenon of linguistic prejudice towards Tamazight language. It is a case study involving Master students of English department at Ibn khaldoun University of Tiaret, where we tend to focus on the existence of language prejudice, its reasons, and how Berber / Amazigh students are affected by it. We also propose multiple solutions to overcome it. The current study also tries to unveil the attitudes, opinions and real life experiences of both sides ( i.e. Berbers and non Berbers / Amazighs students) .

**Key Words:** Prejudice, language / linguistic prejudice, Berber/Amazigh and non-Berber/Amazigh students, Tamazight language, Tiaret speech community, ethnicity

### **Agzul (Tamazight)**

Tazrawt-a, teεređ ad d-tessegzi tumant n tzermuylı tamutlayt mgal tamaziyt. Terza ammak n yinelmaden n uswir master n ugezdu n tutlayt taglizit n tesdawit Ibn Xeldun n wayir Tihert, deg-s nerra ddehn-nney ƣer tilin n tzermuylıwin timutlayin, timental-nnsentn d wamek i nnulent inelmaden imaziyen n ugezdu. Nessumer-d deg-s, dayen, kra n yiberdan n tıfırat i wugur-a. Am wakken yeεređ unadi-a ad d-yesken adduden, timuylıwin d tırrımtın n tudert tilawant n snat tamiwin: inelmaden werimaziyen d yinelmaden imaziyen.

**Awalen tisura:** Tazermuylı, Tazermuylı anmeslay / amutlay, Inelmaden Imaziyen / Werimaziyen, Tutlayt tamaziyt, Tamiwant tamutlay n Tihert, Tıneyreft

### **ملخص (Arabic)**

نحاول من خلال هذه الدراسة تسليط الضوء على ظاهرة لسانية الا وهي التحيز تجاه اللغة الأمازيغية. تشمل هذه الدراسة طلبية ماستر في قسم اللغة الإنجليزية لجامعة ابن خلدون في تيارت , حيث نركز على وجود التحيز اللغوي , وأسبابه وإلى أي مدى تأثر الطلاب البربر / الأمازيغ بهذا الأمر . كما اقترحنا عدة حلول من أجل معالجته . نحاول من خلال هذه الدراسة أيضا كشف المواقف والآراء وتجارب الحياة الحقيقية من كلا الجانبين ( اي الطلاب البربر وغير البربر / الأمازيغ).

**الكلمات الرئيسية :** التحيز ، التحيز اللغوي / تحيز اللغة ، الطلاب البربر / الأمازيغ وغير البربر / الأمازيغ ، اللغة الأمازيغية ، المجتمع اللغوي التيارتي ، العرق

### **Résumé (French)**

Cette recherche tente de mettre en évidence le phénomène des préjugés linguistiques à l'égard de la langue tamazight. C'est une étude de cas impliquant des étudiants en Master du département d'anglais de l'Université Ibn khaldoun de Tiaret, où nous nous focalisons sur l'existence du préjugé linguistique, ses raisons, et comment les étudiants Berbères/Amazighs en sont affectés. Nous y proposons également les multiples solutions pour le surmonter. Ce travail essaie également de dévoiler les attitudes, les opinions et les expériences de vie réelles des deux parties (c'est-à-dire les étudiants berbères et non Berbères/Amazighs).

**Mots clés :** Préjugés, préjugés langagiers / linguistiques, étudiants Berbères / Amazighs et non Berbères / Amazighs, langue tamazight, communauté linguistique Tيارتienne, ethnicité



***“Prejudice is a chain, it can hold you.***

***If you prejudice, you can't move, you***

***keep prejudice for years. Never get***

***nowhere with that”.***

**Bob Marley**

***“Prejudice is a burden that confuses the***

***past, threatens the future and renders the***

***present inaccessible”.***

**Maya Angelou**