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**The Role of Intermarriages in Language
Maintenance the Case of Kabyle Variety in Tizi
Ouzou Speech Community**

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DEDICATIONS

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**In Loving Memory of my Father and grandfather. For my beloved
Mother and Uncle who supported me with their heart.**

Souleyman LADJAL

**I dedicate this work to my dear and beloved parents and family and to
my amazing friends.**

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Abstract

The purpose of this dissertation is to conduct a study about Intermarriages in the area of Tizi-Ouzou Between Kabyle people to see to what extent it did or did not help in preserving and maintaining the Kabyle variety. This study aims at investigating different attitudes that Kabyle people will show towards the Arabic language. To carry out such an investigation and to better understand it, we began by shedding some light on Algeria's current verbal repertoire: MSA-ADA-CA-French-Berber and its varieties, and on Algeria's sociolinguistic situation in terms of language maintenance, contact, conflict, ethnicity, identity, bilingualism, and language attitudes. The data gathered from this study came from questionnaires distributed in one month to seventy-two respondents but only fifty of them fit the criteria and all from the Tizi-Ouzou region. The variables used to study these respondents' attitudes included age, gender, language use in various settings, as well as language attitudes towards Arabic and their thoughts about language maintenance and preservation of "Kabyle" variety, and by using another method which is Observation Since we are a member of the community under investigation, so it was not difficult for us to obtain a large amount of data. To this end, we were involved in observing and taking notes from the natural interactions or behaviors of Kabyle families of Tizi-ouzou. The findings of this work come out with the conclusion that Kabyle Intermarriages indeed played a significant role in preserving and maintaining the Kabyle variety in the speech community of Tizi-Ouzou by transmitting it through generations and also the role of elders in oral transmission. Moreover, the French colonizer's role in introverting the tribes.

Key words: Kabyle variety, Intermarriages, language maintenance, Language contact, Language conflict, Language attitudes.

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List of Abbreviations

ADA: Algerian Dialectal Arabic

CA: Classical Arabic

L1: First language

MSA: Modern Standard Arabic

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General

Introduction

General Introduction

The Algerian linguistic situation is very complex, a complexity that lies in the coexistence of several languages and language varieties and the interaction between all these codes. What makes the language setting so complex is the use of Arabic with its different varieties, often mixed with French, the colonial language, and also Berber and its varieties. Kabyle (or Thaqbaylith) is one of the most spoken varieties in Algeria. It is spoken in the provinces of Bejaia, Tizi-Ouzou, Bouira, Boumerdes, and in some communes like Setif and Bordj-Bou-Arreridj. Also, a significant number of Kabyles live in other major Algerian cities such as Algiers, Blida, Annaba, or Oran.

The Kabyle people from Algeria and Tizi-Ouzou in particular are considered to be the most traditional Berbers in North Africa and It is the second most populous city in the Kabyle region behind Béjaïa, Like many societies, Tizi Ouzou speech community recognizes more than two languages in intra-societal communication. The present study investigates the Kabyle minority group in Algeria. This group was chosen because Kabyle speakers use many languages genetically unrelated, it will be rare to find monolingual speakers of Kabyle with no familiarity of Arabic or French because the majority of Kabyle speakers are bilingual with varying levels of competence in both languages even if they use Kabyle for communal and family interaction.

In our case of study, we want to shade the light on our research on “Kabyle” community a dominant variety of Berber that is still used in the area of Tizi-Ouzou. And how Intermarriages contributed to language preservation by organizing marriages between other partners who shares the same origins as

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them. And to find out the motivations behind it. The scope of research lies in answering the following questions:

- How far can Berber Intermarriages serve in maintaining Kabyle among its native speakers?

As the dissertation attempts to answer the motives behind Intermarriages in Tizi-Ouzou it will check some hypotheses which starts from the following assumptions:

- It is assumed that Mixed marriages would endanger the existence of the spoken Kabyle in the region of Tizi-ozou and that Berbers Kabyle Intermarriages would be the key to maintain the Kabyle language.

The different use of languages creates a linguistic contact which sometimes gives birth to the emergence of linguistics minorities. Berber speakers in Algeria and Kabyle in particular, constitute a relatively small number of the population, which makes of Kabyle a minority Language. This linguistic group is characterised by the use of a variety is almost totally unintelligible with the other varieties spoken in Algeria.

Broadly speaking, we can generally distinguish three broad kinds of contact situation: those involving language maintenance, those involving language conflict, and language change.

The coming into contact with the Algerian Arabic speech community with the Kabyle one in Tizi-Ouzou may result in language maintenance or language change. Thus it would be interesting to see if Intermarriages contributed to the preservation of “Kabyle” variety.

General Introduction

The present research is directed towards the Kabyle speakers in Tizi-Ouzou. It aims at examining sociolinguistic situation in the area and also examining different attitudes and habits the Kabyle people have towards Arabs and Arabic language.

This work is composed of a general introduction, three chapters, and a general conclusion. In the first chapter, the theoretical part an attempt is made to shape out the linguistic components of the Algerian people: Algerian Dialectal Arabic, Standard Arabic, Berber and French, and highlighting the real place that each language has in our society.

The second chapter touches the phenomenon of bilingualism used by Kabyle people in Tizi-Ouzou and language maintenance, conflict, change, prejudice and also language and ethnicity, identity, it's basically a brief overall of Kabyle attitudes to get to a closer understanding about whether Intermarriages helps in preserving the Kabyle variety.

The third chapter is concerned with the methodological approach for this study. It deals with the fieldwork and introduce the required methodology to attain genuine information and data in the matter of arranged Kabyle marriages in the area of Tizi-Ouzou.

Chapter one:

Overview of Algeria's Social Repertoire

1.1 Introduction

The general aim of this chapter is to study and demonstrate the status of Berber in Algeria more precisely we will talk about 'Kabyle' a spoken variety that survived through time and still used in the area of Tiziouzou and study all the elements of its history and contact with the Arabic language.

1.2 Today's Algeria Verbal Repertoire

The Algerian society had been influenced by many external and historical factors that led to linguistic diversity as a consequence Algeria is a multi-lingual complex country. It has two official national languages, Modern Standard Arabic and Tamazight (Berber), as it is set down in the constitution since 1963 and for the latter since 2016. On the other side, Algerian Arabic is known by almost all Algerians as the language of everyday contact, much of the time blended with French which is the country's first foreign language and considered as a war booty. In addition, English, which has gained considerable ground in Algeria and plays a key role in the education, media and other vital sectors

1.2.1 Arabic

Arabic in Algeria has three unique structures: Classical Arabic (CA) which is the language of Quran, and Modern Standard Arabic (MSA) mainly used in formal occasions, and the third structure is Algerian Dialectal Arabic (ADA) used in informal meetings, casual oral settings and in ordinary correspondence and It is a mixture of other different languages like Spanish, French, Arabic.

1.2.1.1 Classical Arabic (CA)

Classical Arabic or Qur'anic Arabic is the Holy Qur'an language which it is the most eloquent Arabic form can be represented. This was spoken at first Mecca's prominent Quraysh tribe. This variety, however, was not just Restricted with Mecca and used during the pilgrimages of various Arab tribes, it was considered a kind of "supralanguage."¹ In Abbasid times the Arabic language has been strictly codified, for fear that the Qur'an will be mistakenly read

Today hundreds of millions of Muslims around the world including Algeria use CA they use it for prayer, preaching and sermons.

1.2.1.2 Modern Standard Arabic (MSA)

Modern Standard Arabic (MSA), otherwise called Al Fusha, is considered as one of the primary assortments of Arabic language. The assortment has risen in the nineteenth century as a rearranged variant of CA. (Al Ani ,1971, p.18) characterized Standard Arabic as a "modernized form of Classical Arabic". It is a language utilized for the most part in formal instruction, media, organization and global gatherings.

The Algerian individuals experienced a significant stretch of colonization where their identity was denied. political leaders chose to recapture their Arabic language and gave it a high status in order to recapture their identity.

Subsequently, Arabic was proclaimed as the authority and the national language in all parts. These days, this language in Algeria is utilized in certain

¹ Students' Attitudes towards Arabic, French and Tamazight in the Department of Tamazight Language and Culture at Batna University

circumstances as in press, TV, radio channels and authority correspondence between all Arab nations, etc. to conclude, MSA in Algeria is learnt at schools.

1.2.1.3 Algerian Dialectal Arabic (ADA)

Algerians use a less prestigious language and to interact with each other with no constraints nor requirements (Collyer n.d., p.8-9). And from a psychological point of view, the informal variety is most likely used by individuals to express emotions, feelings and desires between folks and friends. AA is the Algerians mother tongue and their dialect and it's the low variety of Algeria, it's familiar to an extent to the Maghribi dialects like Tunisians and Moroccan, even though these two language varieties are somehow different, they relate at some points (Samih and Wolfgang, n.d., p.1).

One must remember that AA varieties vary starting with one area then onto the next, i.e., in Algerian we can discover particular local dialects likewise every district has a particular highlight and lingo, for instance, Northern dialects are not the same as Southern ones similarly, Eastern vernaculars differs from Western ones and the other way around. (Maden ,2011, p.36). As per Benrabah (2014) "Spoken Arabic in Algeria [...] is spread more than four significant geographical territories each with its own phonetic, linguistic highlights:

- 1) West Algerian Arabic used in regions that stretches from the border with Morocco to Tenes.
- 2) Central Arabic of Algeria spoken in the central region that stretches to Bejaia and includes Algiers and its surroundings.

- 3) Eastern Algerian Arabic is spoken around Setif, Constantine and Annaba in the High Plateaus and stretches to the Tunisian frontier.
- 4) Saharan Algerian Arabic spoken by a community of about 100,000 in the Sahara Desert².

Not forget to Mention that Algerian Arabic is generally affected by European dialects, particularly French, which caused the phenomenon of bilingualism and borrowing (Harrat et al p.385) Algerian dialect is brimming with remote words especially French ones, i.e., most Algerian speakers in ordinary themes acquire and adjust many French words and articulations to speak with one another and to fit the morphological and phonological surface of the accepting language.

1.2.2 Berber (Tamazight)

According to Bktach (2013, p.33) The Berber has two names Berber and Tamazight. The name Berber is derived from the Greek word Barbarus that was used by Romans to refer to people who were refractory to the Roman civilization. Tamazight belongs to the African branch of the Afro-Asian language family (formerly Semito-Hamitic) languages along with Semitic, Chadic, Cushitic and Egyptian (see Vergote, 1970),

According to Achab (2001) Tamazight or Amazigh language, additionally mentioned to as Berber in western writings and it is the indigenous language expressed by Amazigh individuals spoken in all Tamazgha Prior to the appearance of the Arabs in north Africa. which began around the mid-seventh century, Tamazight was spoken everywhere throughout the region

²In Ethnologue (2004) ; Queffélec et al. (2002 ; 35) ; Taleb Ibrahim (1995 :3).

extending from the Siwa Oasis in western Egypt, stretching out westbound to the Canary Islands through Libya, Tunisia, Algeria and Morocco and from the northern shore of the Mediterranean Sea stretching out southward to Mauritania, Mali and Niger.

1.2.3 Algerian Berber Dialects

1.2.3.1 The Kabylis

About 2.5 and 3 million Berbers are Kabylis, the Kabylis are now the largest Berber community in Algeria³. They are spread along the coastal mountain regions of northern Algeria. The area is referred to as Kabylia, situated approximately 92 Km from the capital Algiers.

1.2.3.2 The Chaouia

The population of Chaouia is estimated approximately half the Kabylis's number. The Chaouia are found in the Awres Mountains of northern Algeria. They are traditionally the most isolated of Algerian Berber communities. Their interaction with outsiders was limited to their neighbors of Kabyle traders who speak a closely related dialect. This isolation however became less evident since their contribution to the Algerian revolution against the French colonization.

³Algerie : situation géographique et démographique. (2019, May 8). Retrieved April 3, 2020, from <http://www.axl.cefan.ulaval.ca/afrique/algerie-1demo.htm>

1.2.3.3 Mozabites

The Mozabites, or BeniM'zab, are around 233 900 natives. they live in the oasis area of southern Algeria. They are known for being a conservative speech group which made it an important Berber community.

1.2.3.4 Tamahaq

It is spoken by the Touareg a nomadic tribe found in Libya, Algeria, Mali, Niger and Borkina. They wear unique blue robes and a special facial covering called 'Tagelmoust'.

In Algeria they represent one of the smallest Berber speaking group. They are estimated around 31 350natives. they are also known with their nomadic life style that they still preserve in the twenty first century.

In addition of these Berber varieties there are other minorities such as 'Tachenwit' in Tipaza and Cherchell, and speaking communities in Ouargla, Bechar, Ain sefra and jbelBissa (in the area of Tenes).

1.3 The Relation Between Its Dialects

The Berber dialects have a common history that can be found in both grammatical and lexicon levels, thanks to the common vocabulary, as well as the structures of identical grammars, that Berber speakers can understand each other without much difficulty, particularly dialectical areas.

In part, however, this vocabulary is marred by variations in vocabulary and semantics which make inter-comprehension difficult, if not impossible at times. Galand. L (1970) stated that the diversity of Berber vocabulary only reflects that of country. And according to him Berber-speaking societies have

remained relatively isolated far from each other. Not that they have ignored, throughout history, exchanges, individual or collective trips, invasions, see population mixes, but political and cultural conditions of a true extended and stable Berber-speaking community, have never been done.

We may find that Kabyle and Mozabite are similar dialects due to the relative simplicity of contact between their speakers, both belonging to the Berber dialects from northern Algeria which can be differentiated from the Tuaregs from the far southern region, and it is the case of all its dialects.

1.4 The Region of Tizi Ouzou

Tizi ousou is situated in the north central Algeria with a territory of 3756.3 km². It is situated around 100 kilometers from the capital Algiers. Its incorporates three significant urban focuses. in North Tizi Ouzou is delimited by the "mnthBalloua" (the way to Redajouna) and in South by the hill on which is situated "Bordj Turk" (tademait). In the west the city is restricted by «Draa Ben Khadda" fields and in the East by "Sikh or Meddour" fields (street to OuedAissi). It is the second populace city in the Kabyle area behind Bejaya.

1.5 Tizi Ouzou a multilingual community

Tizi Ouzou is considered as a multilingual community according to researchers conducted by (Zaboot 2010, Kahlouch 1992). Tizi Ouzou speech community count numerous significant dialects and languages in their society

which are Tamazight (Kabyle, Zdimoh⁴), Arabic (Classical Arabic, Modern Standard Arabic, Algerian Arabic) and French.

English is considered as being the second foreign language in Algeria. it is taught from the first year of the middle school. However, few people in Algeria master or speak English. the younger generation is more likely in touch with the language.

1.6 Language Policy in Algeria

After the independence from the French colonizer the Algerian government tried to restore their heritage. The politicians have agreed to declare Classic Arabic as the state's official language. They decided to give it a legitimate importance to make it successful. Algeria needed a language that would represent it, and allow the nation to be united. The authorities have aimed at restoring the state's national identity and image by declaring Classical Arabic the Algerian national language. The government decided to Arabize the entire Algerian speaking group and sought to unify it by using a single language.

Dendane (2006)

“By contrast, in Algeria the place of French is a paradoxical subject of conflict for historical reasons. Because France attempted to assimilate Algeria (more than Morocco and Tunisia) into the French cultural community, officials in independent Algeria react in a hostile way to French and are very keen on seeing it replaced by the national language, Arabic.” (P. 88)

⁴Zdimoh is a mix of many Kabyle, Arabic, and French languages. This dialect, with the Kabyle accent, is like the variety of Algiers in the lexical plane, but different in the phonetic performance.

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In other words, the French colonizer had attempted many times to erase the identity of Algeria and make it its own more than Morocco and Tunisia.

after the Independence Algeria reacted to the French in a hostile way and they have been very pleased to see it substituted by the national language Arabic.

As Algeria's first President, the leadership Ahmed Ben Bella was essential to the early beginning of the Arabization policy. he defined his objectives on 5 October 1962, two weeks after his win in the September 20th

National Assembly elections, Ben Bella declared that Arabic should be taught in elementary schools alongside French. In a meeting with Algerian teachers less than a year later, he explained the proposal by focusing on the urgent need to promote Arabic, "the basis of Arabic-Islamic culture," through Arabization programs that would enable" Algerians to reconcile their country which has been depersonalized, with its heritage and its past, that is, with itself".

Through implementing a process called "Arabization," which is the official word referring to the implementation of Classical Arabic at different rates in Algeria. The Algerian government decided to achieve their goal which was to recover and use the pre-colonial history along with Arabic and Muslim characteristics to restore the new state and population to a national identity and personality that the leader Abdelhamid Ben Badis claimed "Islam

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is our religion, Arabic is our language and Algeria is our nation⁵. In other words, he gave all the elements that the Algerians fought for during the French Colonization Also he has shown the strong relationship between Arab and Islam. After 1962, the government implemented several consecutive Arabization laws in nearly every area. They started by promoting Arabic in the bureaucracy and in education. For schools beginning with primary school, Arabization was implemented, and then spread to middle and secondary schools. They increased Arabic teaching, and reduced the hours of French teaching. Even, they tried to Arabize several University level areas. But there was a lack of trained Arabic teachers. So the government had recourse to Arab world teachers particularly from Syria and Egypt. The President Boumediene (1968) noted in this regard:

‘‘Without the recovery of this rich and necessary item which is the national language, our efforts will remain useless, our personality would be incomplete, and the entity a soulless body’’. (Mostari 2003 P.26)

President Boumediene has focused on maintaining the national identity. He announced himself addressing secondary school students:

‘‘The Algerian man should be transformed and his identity restored By actively pursuing the previously deployed Arabization Program Which Is an instrument for restoring our national personality, and it must come Out of the use of the national language in all economic, social and cultural sectors.’’ (Al Moujahid 1998 p.06)

The President attempted to affect the Algerian population by making them conscious of their identity He reminded them of the importance of

⁵Cherrad, Y. (2011). Arabisation et bilinguisme. Retrieved April 4, 2020, from <https://books.openedition.org/purh/5251?lang=fr#authors>

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preserving the Algerian heritage. According to him, the Algerian population must stick to the Arab language, values and personality in all domains.

After the beginning of the process of Arabization in education, the government was aiming for administration Arabization. A law stated in 1991⁶ sited that:

‘‘All public administrations, institutions, enterprises and associations, of whatever nature, are required to use only Arabic language in all their activities, including communication and administrative, financial, technical and artistic management. The act specifies that the use of any foreign language in the deliberations and discussions of official meetings is forbidden.’’

The government has tried to apply the Arabization process in almost every domain and the administration has been the second step after education. By encouraging the exclusive use of Arabic in different institutions, the authorities banned all foreign languages, except Arabic.

The strategy of Arabization also sought to Arabize the environment. They also made an attempt to use radio and television to popularize Arabic literature. The newspapers, television, radio and the press were under the control of the Pan Arabism. They renamed the streets with Arab names, and changed the weekly public holiday from Sunday to Friday, referring to the Muslim holiday.

⁶Loi n° 91-05 du 16 janvier 1991 portant sur la généralisation de l'utilisation de la langue arabe Act n05. (2018, June 8). Retrieved from <https://algeria-watch.org/?p=55421>

1.7 Tamazight in Algeria

The 1980 movement also known as the Berber Spring started among intellectuals, who mobilized a community with cultural and identity claims against the imposed Arabization policy. The Berber protestors were first referred to as manifestations of Berber group resistance and power. It was due to this campaign that the Berber audience fought to spread the Berber language and culture across the national territory. As the scholar Chaker⁷ believes: this Berber question was defined as a problem of cultural minority (Chaker, 2001 p.12).

The most important issue is the one of 2001 known as the Black Spring that sparked conflict between police and Berber demonstrators in Kabylia and Algiers. Following the government's acceptance of the Tamazight language in April 2002, article 03 of the constitution proclaimed that Tamazight is a national but not an official language till 2016⁸. Then in December 2004, Algerian representatives edited the National Center for Berber Teaching Pedagogy and Linguistics (CNPLET in French) (Benrabah, 2007 p. 76-80). However, this promotion was not complete but was seen as part of the progress towards a target that is organizing the multilingual and multicultural Algerian society. As the Algerian sociologist K.Tibrahimi⁹ said 'we are all Algerians, but different.'

Tamazight's recognition in the education system was due to the protest movement which had a direct impact ended in a school year boycott in Kabylia

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⁸Berber has been recognized as a national language by constitutional amendment since 8 May 2002. In February 2016, a constitutional resolution was passed to make Berber an official language alongside Arabic. (Ahmed Ouyahia)

⁹Taleb Ibrahim, K. (1997). « *Les Algériens et Leur(s) Langue(s). Eléments pour une Approche Sociolinguistique de la Société Algérienne* ». Alger : Les Editions ElHikma

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during 1994-1995. The introduction of Tamazight in school, university, and education enabled her to access areas that the language was excluded from, such as media and school, which enabled it to gain status. However, other spaces were opened in other fields to enable its socialization

The teaching of Tamazight knew its first steps at the faculty of letters of Algiers: a course was provided from 1880 by Emile Masqueray; then was given to René Basset 1884. A few years later 1885 and 1887, a patent and a diploma in Amazigh dialects were created. The University of Bouzarea played an important role in training the Tamazight language teachers. adding to this establishment, the other institutions under the direction of CRAPE of Algiers, directed by Gabriel Camps (until 1970), and by Mammeri (from 1970 to 1979)

Conclusion

This chapter had tackled and discussed in general the position of Tamazight in Algeria alongside the Arabic language and all the policies that been set to promote it. Then also tackled ‘‘Kabyle ‘‘ one of the most spoken varieties in Algeria and the first language spoken in the area of Tizi-ouzou.

Chapter two:

An Overview to the Related Literature

2.1 Introduction:

It is known so far that the relationship between language and society was a centre of attention to linguists. As language can be studied from different angles and in different domains, researchers find its subject interesting and worth studying, Sociolinguists focus on the close relationship between language and society, and it refers to the way language is used in society. Our main study focus in this chapter will be about language maintenance and change, and explaining some basic concepts about language identity, ethnicity, contact and conflict.

2.2 Language and identity:

The word identity derives from the Latin word *idem*, that means sameness. The notion of identity has been commonly used in various ways and for distinct purposes in the social sciences. In these sciences, identity can refer to the instinctive perception of self or a badge that illustrates community memberships (Holland, 2001; Norton, 2010). Alternatively, Identity may "refer to an individual's own subjective sense of self, to personal classification 'markers' that appear as significant, both to oneself and others, and also to those markers that delineate group membership(s)" (Edwards, 2009, p.16).

Identities are different mindsets which reflect varying ways of speaking, acting, writing, eating and dressing (Stibbe, 2015). Identity can be created through different linguistic means and variations. From a psychosocial viewpoint, the core of the idea of identity is the fact that identity is not something you have, it is what you do (Sovet, DiMillo& Samson 2016; Vertuyken, 2018). For instance, the use of a special lexical word, or accent or

dialect can show a language speaker's identity in society. Philosophers, however, have long argued about identity as something you have and something that's internal (Strauss, 2017). It is also important to mention that philosophers, sociolinguists and sociologists do not agree on the causal path between identity and language. That is, whether identity contributes to a particular kind of linguistic behavior (language use) or language use characterizes identity adoption is still under discussion (David & Govindasamy, 2017; Schreiber, 2015).

2.3 Sociolinguistics and sociocultural theory:

Sociolinguistics is concerned with the impact of cultural influences on linguistic behavior by examining the linguistic variations. The study of the effect of social norms and responsibilities on linguistic identity is one important aspect of sociolinguistic research (Holmes & Wilson, 2017). Sociolinguists are also interested in the relations between the speaker's personality and the social context in which the speaking occurs (Carranza, 2017). William Labov (1972), the pioneer of sociolinguistics, concluded that the divergent use of language represents identities that people adopt as a result of membership in the different groups identified by their race, ethnicity, gender and social status (Labov, 1972; Moore, 2004).

2.4 Language maintenance:

Language maintenance refers to the continuation of an indigenous language that is in touch with a dominant language. (Mesthrie 1999, p. 42) further claimed that linguistic preservation is commonly characterized as "the continued use of a language in the face of competition from a language that is regionally and socially more dominant or numerically stronger." One of the language tools that should be held is address conditions. One of the cultural features is the use of terms of address, which is very useful and important for the effectiveness of intercultural contact within an intermarriage family. Address words have important social functions: the identification of a social identity or status, the role of the addressee and the interrelationship between the addresser and the addressee.

Language preservation is a situation where the language, even under pressure, maintains its vitality (Batibo, 2005). Pauwels (2004) has similar views with Batibo (2005), too. According to Pauwels (2004) in Hudyma (2012, p. 3), the word "language preservation" is used to define "a situation where a speaker, a group of speakers, or a speech culture continues to use their language in some or all domains of life, given the pressure from a dominant or majority language."

When thinking about language preservation, it typically means speaking about the degree of the language's stability. According to Namei (2012, p. 15), "language preservation refers to a situation of language communication in which a community continues to use its language even under circumstances that might allow a language shift." The reverse happens if it's not holding the group's language, then a language change is likely to take place. Drawing

conclusions from these concepts, language shift and language maintenance cannot be separated; language maintenance is an ethnic group's attempt to continue to use or preserve their language in a multicultural environment. Language shift has the opposite meaning or effect to language maintenance; language shift happens when a community's vernacular language can no longer survive. And as all the linguists have said, language planning requires an effort, and as part of an attempt to do language planning, there is a need to do work on preserving a language.

2.4.1 Factors of Vernacular Language Maintenance:

Ramirez and Gibbons (2004) suggest that "attitudes towards bilingualism itself will play a part in the preservation of minority languages." If people are uncomfortable with bilingualism or the concept of being bilingual, this can affect the mastery of both languages, but particularly with a vulnerable minority language (p.194). According to Zhang (2008), language attitudes often relate to people's feelings towards their own language or another language.

Moreover, Scotton (2006) commented on language maintenance and shift that there are three useful cultural association models to see whether group members are vulnerable to moving away from their first language or preserving their first language. Two of them are ethno-linguistic vitality and horizontal and vertical multilingualism, which seek to predict how the group will behave in relation to other groups on the basis of how it sees itself.

In addition, Zhang (2008) also notes the position of parents; whether parents demonstrate positive attitudes towards their L1 (first language). Many parents regard their home or heritage language as an important resource that could be used by the children in their academic development and future career.

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Many parents see the language of heritage as being closely linked to their ethnic identity and as a significant connection that can connect their children to their home country and culture. But vice-versa happens where kids believe their language of heritage is useless. Gender is also a key component of issues related to language maintenance. Gender has been shown to be a major factor in parental language influences, with immigrant mothers expressing more concern than immigrant fathers about what language the children will speak Morgan (2009). The role of the mother in defending language is very important because they have much more time with their children, particularly when the children are still young, which means that the use of the mothers' L1 or mother tongue that will be the language to communicate the will to survive (Clyne, 1991). Moreover, Morgan (2009) also argued that since females are the key agents of cultural reproduction, they play an important role in maintaining languages.

In addition, according to Holmes (2001), there are other activities that may help to sustain a language, e.g. by living together and seeing one another regularly. When doing these things, speakers would of course use their language, because they have the same mother tongue. When families are belonging to a minority community and live near each other and often see each other, this would also help them preserve their language.

Holmes (2001) has also argued that the speakers have to use it on a daily basis to preserve a language. Which means an important element in preserving a language is the environment. Sanchez-Castro and Gil (2008) studied the environmental effect on the preservation of a language about Spanish language preservation in a Salvadoran community in Queensland, Australia and a Spanish community in South Australia. The results of their

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research showed that the Spanish language in the Salvadoran community was well preserved due to the characteristics of the community, namely common reasons for migration, regency of arrival, trips to El Salvador, ongoing contacts with friends and relatives in El Salvador, use of Spanish in a number of domains and, noticeably, in their homes with Hispanic speakers.

Another example comes from Reyhner and Tennant (1995); in the case of the preservation and restoration of Native American Indian languages, they have argued for environmental effects in language preservation where the climate, such as home, was one of the key factors in language maintenance. Obviously, the home is a place to use the native language when, by comparison, students need environments where they can use English language skills.

Romaine (1994) also revealed social class as a factor in the maintenance of languages. Many sociolinguistic studies have started by dividing individuals into groups, based on factors such as education, occupation, and income. In addition, Scotton (2006) argued that the parents' social class and level of education play a decisive role in their children's language (p.101). Consequently, social status, which has a significant influence on the language maintenance and shift of minority groups, influences the self-esteem and ethnic consciousness of the group and can therefore have a sustaining effect on minority languages (Namei, 2012).

Holmes (2001) has also said that institutional language maintenance support, one of which is education, would improve language maintenance chances. The importance of education was also illustrated at the University of Hawaii, where the medium of instruction is the Hawaiian language. Luning and Yamauchi (2010), whose research investigated how students and their families

were affected by participation in this indigenous heritage language program, discussed this.

The demographic factor is also relevant for language maintenance; the maintenance of an ethnic language tends to last longer between groups living in rural areas than those living in urban areas (Holmes, 2001). For example, Ukrainians living on farms out of town in Canada have protected their ethnic language better than those in the towns.

2.5 Language and Ethnicity:

Almost all large-scale work on the subjects of race and ethnicity starts by attempting to define one or both of these elusive words, and many often begin by taking away the definitions of earlier generations of researchers. Scholars from different related disciplines, including sociolinguistics, seem to have taken three basic approaches to this problem: 1) trying to define ethnicity in isolation; 2) trying instead to define ethnicity as a corollary term; and 3) trying to define ethnicity in relation to race.

According to Cohen (1978) Ethnicity, is a collection of cultural identifiers based on descent used to assign individuals to groups that expand and contract in relation to the scale of inclusiveness and exclusivity of membership. (p. 387).

Ethnic groups are groups who have the subject's belief in their common descent due to similarity of a physical type or customs, or both, or due to memories of colonization and migration. This does not matter whether or not there is an objective blood bond. (Weber, quoted in Smelser et al. 2001, p. 3) an Ethnic group is characterized as follow:

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An Ethnic group is primarily biologically self-perpetuating, and share basic cultural values. Moreover, they make up their field of interaction and communication. furthermore, they have a membership that distinguishes themselves and it is defined by others as a category that can be differentiated from other categories of the same order. (Barth 1969)

According to Zelinsky (2001) The ethnic group is a contemporary social system that is constantly changing, an imagined community that is too large for intimate contact between its members, people considered by themselves and/or others to share a unique collection of cultural and historical commonalities. It occurs because of its relationship with other social entities, typically by experiencing some degree of conflict with other groups neighboring to it in physical or social space. (p.44)

The definition of Ethnicity is completely different from Race and it is complicated in many ways, in the same way as ethnicity. that's why we must recognize race itself as a constructed category.

Omi and Winant (1994) do not give an explicit definition of ethnicity, although they clearly understand that it is different from race, as demonstrated by the fact that they discuss these concepts in separate sections. Their definition of race is "a concept which means and symbolizes social conflicts and interests by referring to different types of human bodies" (p55). And it was being also defined as follow :

“Race” is a social category based on the identification of a physical marker transmitted through reproduction and individual, group and cultural attributes associated with that marker. Defined as such, race is, then, a form of ethnicity, but distinguished from other forms of ethnicity by the identification of distinguishing physical characteristics, which, among other things, make it more difficult for members of the group to change their identity. (Smelser et al. 2001 P03;)

In other words, Race is more about physical characteristics and it is one form of forms of Ethnicity.

2.6 Attitude to languages

In the relevant literature (Cargile & Giles, 1997) Gardner & Lambert, 1959, cited in Gardner et al. said the view that attitudes are inherently linked to identity and motivation, 1997; Labrie & Clément, 1986; Schumann, 1994, the fact that I arbitrarily separate attitudes from identity, belonging, sense of self etc. should not mean that they are essentially separable constructs and they are rather connected to outward behaviours as well as to internal orientations such as motivation.

Colin. B (n.d) defines the concept of attitudes as:” a hypothetical construct used to illustrate the direction and persistency of human behavior ‘’.

To explain differently, attitudes are evaluative reactions to different language varieties, opinions, ideas and prejudices that speakers have towards a language and can be positive or negative, and are embedded within the speaker’s character for various reasons such as sense of self, superiority, etc. and sometimes a speaker can have an attitude towards a language simply for the reason that of general stereotyping and lack of research.

2.6.1 Language prejudice

Language prejudice is discrimination on the basis of a person's dialect or way of speaking. Prejudice of dialect is a type of linguicism¹⁰. Often referred to as dialect discrimination. In the article 'Applied Social Dialectology,' Adger and Christian note that 'dialect bias is common in public life, generally accepted and institutionalized in social institutions that affect almost all, such as education and the media.

2.7 Language contact

Language contact has attracted the attention of many scholars who have identified it as a phenomenon in which two or more distinct languages are most closely used within the same speech culture. According to Weinreich (1974) "Two or more languages are said to be in touch if they are alternately used by the same persons."(p.01) moreover, Yusuf (1999) said that many situations of language contact can be defined as interactions between two cultures, arising from a number of constituents, such as colonization, migration and war. The phenomenon of language contact contributed to a large spread of bilingualism. Diebold (1964) described the situation as follow:

¹⁰Nordquist, R. (2018, December 18). *Dialect Prejudice in the U.S. and England*. ThoughtCo. <https://www.thoughtco.com/dialect-prejudice-term-4052385>.

“contact and convergence between two different languages or cultures results in a sociological situation wherein the same individual learns elements from a linguistic or cultural system other than his native system. Linguists refer to this learning situation as language contact and to the particular learning process as bilingualization. The individuals so involved are called bilinguals...when two languages come into contact, speakers of either language may learn elements of the other language. This acquisition of non-native language produces bilingualism” (p.496)

In other words, the contact and convergence between two languages can result in some linguistic consequences in the individual's vocabulary in his native language and the learning process is called bilingualization.

2.8 Bilingualism

Bilingualism, is. The main outcome of language contact in sociolinguistics. as It is one of the one factors that leads to language shift. This term typically refers to the person who has the skill and ability to speak two languages fluently. Mackey (1962) defined it as being "the ability to use more than one language» (p.52).

Fluency is a vital aspect that individuals should achieve to be bilingual in the two languages. By contrast, MyresScotton (2006) argued that "being bilingual does not imply complete mastery of two languages." She wants to assert that one does not need competence in two languages in order to be bilingual. Haugen (1953) said that bilingualism begins when "the speaker of one language can produce complete meaningful utterances in the second language"(p.7) Edward (1994) argued:

“ consider further the possible subdivision: speaking skill, for example includes what may be a quiet divergent level of expression in vocabulary, grammar, and accent. There are about 20 elements here, all of which figure in the assessment of bilingualism, and many cursory regard to bilingual speech quickly demonstrates it does not follow that strength in one means strength in another “ (p.37)

We can understand that competence is seen a continuum at the individual level, the bilingual who assures different degrees of competence in each of the four skills writing, reading, listening and speaking.

When the speaker is able to write, read understand two languages, this called active bilingual, whereas when the speaker cannot speak two languages correctly and even cannot read or write them correctly, this called passive bilinguals.

2.8.1 Types of bilingualism

Weinreich (1953) distinguished three types of bilingualism:

Compound bilinguals: A compound bilingual is an individual who learns two languages in the same environment so that he/she acquires one notion with two verbal expressions.

Coordinate bilinguals: A coordinate bilingual acquires the two languages in different contexts (e.g., home and school), so the words of the two languages belong to separate and independent systems.

Subordinate bilingualism: An individual is a subordinate bilingual when he or she is competent in one of the two languages. Usually this language in which they are skilled is the mother tongue; they can then speak the other language, but not with a great ability as the other language.

2.9 Language Conflict

The presence of numerous languages or dialects in the same area or society can easily cause conflict. Language conflict emerges from the encounter of different values and attitude structures of two or more groups of people which are in contact within the same society.

“Conflict is present when two or more parties perceive that their interests are incompatible, express hostile attitudes, or...pursue their interests through actions that damage the other parties...Interests can diverge in many ways: Over resources, over power, over identity, over status and over values” (CAII¹¹, 1997 p.2–3)

Language conflict appears when two or more languages that are clearly different confront each other in the social and political field. Language competition is then, driven by individuals organised as groups of language speakers who start having agreements by adopting certain language and rejecting another. There are two types of language conflict that can be distinguished:

2.9.1 Ethnic Language Conflict

Before analyzing the term ethnic language conflict, we should go back to the definition of the term “ethnic group” which refers to communities whose members share a collective identity based on cultural values. Language is then, a symbolic feature of an ethnic group, in the sense that every ethnic group is deeply attached to his tongue; a symbol of identity. Liebkind (1989) declares “when ethnic group identity becomes important for individuals, they may attempt to make themselves favourably distinct on dimensions such as language”. (p.143)

¹¹ CAII (1997a) Creative Associates International, Inc.

According to Gurr (2000), two types of ethnic language conflict are distinguished: Internal ethnic language conflict, and external ethnic language conflict or ethno-Political language conflict. The former traditionally exist between linguistic minorities, which differ in norms and values.

2.9.2 Political language conflict

Gurr (2000) defines ethno-political conflict as “conflicts in which claims are made by a national or minority group against the state or against other political actors” (p.65). One major source of political language conflict is closely related to the unequal distribution of social roles assigned to languages in competition. The dominant language generally tends to reserve certain areas of interest closely related to government, education, economic institutions and media, whereas, the other languages are excluded from the state national agenda. This type is the result of the incompatibility of language attitudes shown between population groups of different socioeconomic structures. Nelde (1987) said:

“The height of a political language conflict is reached when all conflict factors are combined in a single symbol, language, and quarrels and struggles in very different areas as [politics, economics, administration and education] appear under the heading language conflict” (p.35)

That is to say language conflict is at its peak when different languages and tongues within the same speech community strives to be of an equal value to that of the dominant one or at least be more involved in political domains, this conflicts will gradually lead to languages being affected and gradually changed.

2.10 Language Change

societies are changing our ways of living have changed and among these our lifestyles, attitudes, traditions and language. The change in the way we use the language is not easily noticeable or obvious in our daily communication since people are not conscious about it. As Shigemoto³ (1996) said *“We are so intimately connected to our language that we may fail to see its changes, in much the same way that our closeness to our children obscures perception of their development. But languages do indeed change”*.(p.01)

In other words, the changes that occurs in the language happens subconsciously meaning without people being fully aware of it since the process is slow and gradual.

Language is not inactive but rather changes through time. The change is gradual in the sense that individuals of two subsequent generations can understand each other and can communicate without any constraints. Language changes are normally more obvious when a speech community is isolated into two sections because wars and revolutions. Subsequently, the separation between the languages of the two communities consistently increases.

Conclusion

The purpose of this chapter has been to give a theoretical background to the study of language Maintenance and change in addition to some social variable the influence language like language prejudice and conflict that affects the language.

Chapter three:

Research Methodology and Data Analysis

3.1 Introduction

This chapter is concerned with the methodological approach for this study. It deals with the fieldwork and introduces the required methodology to attain genuine information and data in the matter of arranged Kabyle marriages in the area of Tizi-Ouzou. The main objective is to know if that phenomenon exists and does it help in the maintenance of the Kabyle dialect, this study took place in Tizi-Ouzou with a group of population. It deals with the techniques of data collection mainly qualitative and quantitative methods. It provides the analysis of the collected data so that the hypotheses can be confirmed or refuted.

3.2 The Research Methodology

To outreach the aimed objectives of this study, the researcher opted for a set of approaches to collect as much data as possible from group of population within the area of Tizi-Ouzou with the concern of arranged Kabyle marriages, a descriptive approach is adopted to review and analyse all the variables related to this study.

The research is considered as the process of gathering information and data for the sake of answering questions or solving some problems. The data collection process is based on using tools of data collection on analysis, techniques such as Questionnaires and interviews, and approaches or paradigms.

The main two research paradigms are qualitative and quantitative; the qualitative paradigm uses non-numerical data and it offers a systematic

approach to studying a phenomenon within a particular context (Gast, 2010). It is exploratory and attempts to develop explanations (Lincoln & Guba, 1985)., however the quantitative one contains of numerical data and focus on proving or disproving hypotheses in a cause-effect manner by means of taking a close look at pre-defined variables (Shuttleworth, 2008).

3.3 The Research Tools

To gather the needed data about the reasons behind the phenomenon of arranged Kabyle marriages in the area of Tizi-Ouzou, two research tools are adopted to collect legit and relevant data to our study: questionnaire and observation.

3.4.1 Questionnaire

A questionnaire is essentially a structured technique for collecting primary data. It is generally a series of written questions for which the respondents have to provide the answers (Bell 1999). Care has to be taken in creating a questionnaire; Oppenheim (1996) comments that ‘the ability to write plain English will help’, but that that will not be sufficient. If a questionnaire is well designed, it will motivate the respondents to give accurate and complete information; as such, it should provide reliable and relevant data in return. It is designed to obtain a credible work on the data gathered. The aim of this questionnaire is to investigate the reasons behind the arranged Kabyle marriages.

The questionnaire was conveyed to population within the area of Tizi-Ouzou. The answers were completely anonymous because the informants were not asked to give their names so they feel free and

comfortable when answering the questions and for us to get more honest answers. The questionnaires are written in both English and French versions, as for the French version it was more suitable for the people in Tizi-Ouzou in order to facilitate the understanding of it since the majority are more accustomed to French language. It is composed of three sections, the first one is mainly for background information about the informants, the second one is more about people attitudes towards Arabs and to what extent they are connected to the Kabyle dialect, as for the third section is to know people's thoughts about Intermarriages and why it takes place in the Kabyle society.

3.4.1.1 Description of the Questionnaire

Section one: Background information “Q1_Q2” are about student gender and age.

Section two: Kabyle's Attitudes towards mixed marriages “Q3_Q8” are about the native language used and the use of Kabyle variety between Kabyle people and how often they interact with it and their attitudes towards Arabs and Arabic language.

Section three: Kabyle's point of view towards mixed marriages “Q9_Q11” are about Kabyle people thoughts and opinions about whether Intermarriages helps in preserving their variety, and what is the reason for the survival of Kabyle through time.

3.4.1.2 Population-

Concerning the sample of population. This research study was carried in the town of Tizi-ouzou.

First, the questionnaire was given to fifty 50 random people aged between 25 – 65 and more of both gender it was given hand by hand and also in Facebook because of the circumstances. Second, the research provides a real life observation of Kabyle families marriage consequences and observed in different contexts and in different situations.

3.4.2 Observation

The second method in this study is observation. Observation is used to collect another verbal data to find out more how people behave in real-life situations in different contexts. Since I am a member of the community under investigation, so it was not difficult for me to obtain a large amount of data. To this end, I was involved in observing and taking notes from the natural interactions or behaviors of Kabyle families of Tizi-ouzou.

Participant observation is a process that enables researchers to learn about the activities of people understudy in the natural setting by observing and participating in these activities. It provides the context for developing guidelines for the sampling and interview guides (Dewalt, 2002). Schensul, and Lecompt (1999) describe participant observation as "the process of learning through exposure or participation in the participants' day-to-day or daily activities in the research environment" (p.91).

Observation of samples was a standard of both anthropological and sociological research for many years. participants Observation was considered as a way to gather information. Moreover, included just as qualitative methods of data collection, such as interviewing, evaluation, and record study.

3.4.2.1 Description of Observation

The research determined the scope of observation that I personally collected from Kabyle families that I interacted with. I recognized three 03 categories of families which I organized as follow:

First, a family which was composed of both Kabyle parents they were both native Kabyle speakers they talk Kabyle at home and use it outside, their children were more likely to talk like them.

Second, a mixed family. In this case, the husband was Kabyle and the mother was Arab they talk both languages at home. As a result, their kids talk both languages but there is always a matrix language where they are comfortable in and they codemix a lot.

Third, the family lives in the borders of Tizi-ouzou, constituted of both Kabyle parents and their children were more in touch with the Arab language as a consequence they were fluent in both varieties.

3.5 Data Collection and Analysis

Section One: Background information and attributes.

Q1. Gender

Gender	Participants	Percentage
Female	25	50%
Male	25	50%
Total	50	100%

Table 1.1 Participants gender

The amount of male and female participants are equal as it is shown in this table, as they have been completely randomly selected.

Q2. Age

Age	Participants	percentage
20 - 35	23	46%
35 - 65	25	50%
65 and more	02	04%
Total	50	100%

Table 1.2 Age of Participants

As we can see in this table the participants vary between 20 and more than 60 in order to have a good variation of mentalities and multiple levels of education.

Q3. Origin and native language of the participants

In these questions we had assembled participants which belong to the area of Tizi-ouzou and also speak Kabyle as a native language

Section two: Kabyle's attitudes towards mixed marriages

Q4. Do you usually interact with Arab speakers?

Response	Participants	Percentage
Yes	44	88%
No	06	12%
Total	50	100%

Table 1.3 language contact between ADA and Kabyle

From the table above we can see that 88% of the participants are regularly in touch with ADA and 12% responded that they are not.

Q4. Where?

Most of the participants who said Yes in this question witnessed being in contact with ADA speakers in all areas of life ‘work – university - society - family - social-media. ‘

Q5. Do you have someone from your relatives married to an Arab?

Response	Participants	Percentage
Yes	38	76%
Non	12	24%
Total	50	100%

Table 1.4 Kabyle Arab mixed marriages

This table shows that the largest majority of participants which represent 76% have someone from their relatives married to an Arab which confirms the contact between the two languages

Q6. Are you fine with that and why?

Response	Participants	Percentage
Acceptance	40	80%
Refusal	10	20%
Total	50	100%

Table 1.5 People attitudes towards mixed marriages

The aim of this question is to demonstrate any prejudgments or experiences due to mixed marriages. 80% of participants have no issue about mixed marriages and only 20% had prejudgments and convictions against Arab people.

Q7. Do you think that the younger generation is more open to these mixed marriages?

Response	Participants	Percentage
Yes	46	92%
No	02	04%
Blank responses	02	04%
Total	50	100%

Table 1.6 Participants opinions about mixed marriages

The table above demonstrates and confirms that the younger generation is more open to these marriages. 92% agreed that youngsters are more pleased to marry Arab speakers

Q8. Do you think that you are two different people?

Response	Participants	Percentage
Yes	27	54%
No	23	46%
Total	50	100%

Table 1.7 participants feeling about being two different people

according to this table 54% of the participants believe that they are different and most of them emphasized that the difference is on the culture. However, 46% of participants said that they are the same and there was no difference.

Section Three: Kabyle's point of view towards mixed marriages

Q9. Do you think that will influence the Kabyle variety so far?

Response	Participants	Percentage
Agreement	27	54%
Disagreement	23	46%
Total	50	100%

Table 1.8 participant’s opinion about the influence of ADA on Kabyle variety

In this question 54% of participants agreed that the Kabyle variety have been strongly influenced by the ADA. Furthermore, 46% think that it is a choice to preserve a language and it is not due to mixed marriages.

Q10. In your opinion why the elder generation used to organize marriages between relatives?

When we asked our participants about this phenomenon, they explained it as a means of safeguarding traditions, culture, and language. Moreover, they emphasized on the fact that they were introverts this mentality was transplanted by the French colonizer and it is not for only for Arab people even between tribes they do not know.

Q11. In your opinion how the Kabyle variety survived?

About this question, we had some interesting feedback. They claim that the survival of Kabyle is due to the efforts of the elders and especially the role of mothers to transmit the language orally and their sense of belonging to a certain cultural group.

3.6 Discussion of the findings

The research work is carried out to check whether Intermarriages have contributed to the preservation of Kabyle variety in the Tizi-ouzou region or

whether it is merely a conflict arising from the presence of two languages. Based on the findings of both the questionnaire and the observation, our collected data are intended to validate or refute the above hypotheses. With the designed questions we could explain and explore some facts. In question five and six (05 - 06) Participants had expressed themselves about prejudgments and experiences due to mixed marriages. the majority had no issue about it and said that they had relatives who are married to Arabs which confirms the direct contact with the two languages. Moreover, in question seven (07) the majority of participants agreed that the new generation is more open to others because of the contact in all domains of life. Also, in question eight (08) the participants believe that they are different and most of them emphasized that the difference is on the culture. However, others said that they are the same and there is no difference. Additionally, the participants believe they are different in question eight (08), and most of them emphasized that the difference is in the culture. Nonetheless, some people say they are the same and there's no distinction between them. In question nine (09) participants were asked if mixed marriages can influence the Kabyle variety, although the majority said that it can influence the Kabyle variety by making it disappear through time. However, others said that preserving a language is a choice and the family must preserve it. When asked about the reason why the elders use to organize those marriages in question (10 -11), our participants explained it as a way to preserve traditions, culture, and language. Besides they clarified that the French colonizer had transplanted this idea by making them introverts not just for Arab culture, even between tribes.in this regard According to Kaddache (1972) a network of research centers, archives and journals dedicated to the scientific study of Berbers was created to set ethnic boundaries between Arabs and

Chapter Three: Research Methodology and Data Analysis

Berbers, and to use such a division to justify colonial cultural, economic and social policies '. at the end in question eleven (11) we had some interesting feedback on this issue, they noted that Kabyle 's survival is due to the elders and in particular to the role of mothers in conveying orally the language and their sense of belonging to a cultural group.

To conclude, both investigation methods observation and questionnaire indicate the attitude of Kabyle people towards mixed marriages and to prove that organized marriages helped to preserve the Kabyle language.

General Conclusion

General conclusion

Sociolinguistics is concerned with how language use interacts with social factors such as gender, ethnicity, age, or social class, and how impacts on them. Moreover, Sociolinguistics' main task is to uncover, describe and interpret a person's socially motivated choices.

Sociolinguists are interested in how we speak differently in different social contexts, and how we can also use particular language functions to convey social meaning or aspects of our identity. Sociolinguistics teaches us about real-life attitudes and social situations.

Our attempts to define the linguistic aspects which characterize the community of Tizi-ouzou lead us to discover interesting remarks about this community. This research work deals more specifically with the Kabyle Intermarriages to know whether or not they contributed to the preservation of Kabyle or it is due to preferences or linguisticism. Two investigative tools have been used. On the one hand, a questionnaire was administered to 50 participants to record mixed marriage attitudes of Kabyle and their perspectives on it. On the other hand, participants were observed on a daily natural behavior and interaction, then analyzed whether or not mixed marriages influences the language of children.

Results confirm the two previously mentioned research questions. Then, the analysis indicates that mixed marriages helped preserve the Kabyle variety by transmitting it through generations and the role of mothers and elders in oral transmission. Besides the French colonizer 's role in introverting the tribes.

General Conclusion

The aim of this study is to bring new information to the field of sociolinguistics, to know how people contribute and do efforts to maintain a language in different circumstances. To conclude we can say Intermarriages was the key to maintain the Kabyle variety under the circumstances and the absence of any written form.

During our investigation we have faced many obstacles that prevented us from collecting the Data we wanted because there were no previous studies about Tizi-ouzou speech community in Tiaret or at least we had no access to them due to the pandemic (Covid-19) which limited the possibilities of us to move around and find sources and to arrange direct meetings with people and make an appropriate interview.

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Appendices

Questionnaire in English

This survey is carried out as part of a Master II thesis in " Sociolinguistics ", it aims to detect the different preservation biases of the Kabyle language in the region of " Tizi-ouzou " including the practice of Intermarriages was part.

We would like, through this questionnaire below, to verify on the one hand the degree of veracity of this hypothesis and on the other hand to explore other means of preserving the language within this population.

We invite you to respond sincerely to the entire questionnaire and thank you in advance for your cooperation.

***Obligatoire**

Section one: background information

1/ Gender:

Male

Female

2/ Age:

20-35

35-65

More than 65

3/ Are you originally from Tizi-ouzou?

Yes

No

3/ What is your native language?

Kabyle

Algerian dialectal Arabic

Other

Section two: Kabyle's attitudes towards mixed marriages

4/ Do you usually interact with Arab speakers?

Yes

No

4/ Where?

5/ Do you have someone from your relatives married to an Arab speaker?

Yes

No

6/ Are you fine with that and why?

7/ Do you think that the younger generation is more open to these mixed marriages?

8/ Do you think that you are two different people?

Section Three: Kabyle's point of view towards mixed marriages

9/ Do you think that will influence the Kabyle variety so far?

Appendices

10/ In your opinion why the elder generation use to organize marriages between relatives?

11/ In your opinion how the Kabyle variety survived?

Questionnaire en français

Cette enquête est réalisée dans le cadre d'un mémoire de Master II en "Sociolinguistique", il vise à détecter les différents biais de préservation de la langue Kabyle dans la région de "Tizi-ouzou" dont la pratique du mariage arrangé faisait partie.

Nous souhaiterions à travers les questions ci-dessous, vérifier d'une part le degré de véracité de cette l'hypothèse et d'autre part explorer d'autres moyens de préservation de la langue au sein de cette population.

Nous vous invitons à répondre avec sincérité à l'ensemble du questionnaire et vous remercions par avance pour votre collaboration.

***Obligatoire**

Première section : Informations personnelles

1/ Genre :

Homme

Femme

2/ Age :

20-35

35-65

Plus, de 65

3/ Êtes-vous originaire de Tizi-Ouzou ?

Oui

Non

3/ Quelle est votre langue maternelle ?

Le Kabyle

Arabe Dialectal Algérien

Autre :

Deuxième section : les attitudes des kabyles à l'égard des mariages mixtes

4/ Êtes-vous en contact avec des personnes pratiquant la langue arabe dans votre quotidien ?

Oui

Non

4/ À quelle occasion ?

5/ Avez-vous un membre de votre famille marié à un Arabe ?

Oui

Non

6/ Esce que vous êtes d'accord avec cela ? pourquoi ?

7/ Pensez-vous que la jeune génération est plus ouverte à ces mariages mixtes ?

8/ Pensez-vous être deux peuples différents ?

Troisième section : le point de vue du peuple kabyle sur les mariages mixtes

9/ Pensez-vous que cela influencera la langue kabyle d'une manière ou d'une autre. Comment

? _____

10/ À votre avis, pourquoi l'ancienne génération organisait des mariages entre kabyles et des fois entre proches ?

11/ À votre avis, comment la langue kabyle a survécu ?

Résumé

Résumé

Le but de cette thèse est de mener une étude sur les mariages arrangés dans la région de Tizi-Ouzou entre les kabyles pour voir dans quelle mesure cela a contribué ou non à préserver et maintenir la variété kabyle. Cette étude vise à enquêter sur les différentes attitudes des personnes kabyles à l'égard de la langue arabe. Pour mener une telle enquête et mieux la comprendre, nous avons commencé par éclairer le répertoire verbal actuel de l'Algérie : MSA-ADA-CA-français-berbère et ses variétés, et sur la situation sociolinguistique de l'Algérie en termes de maintien de la langue, de contact, conflits, ethnicité, identité, bilinguisme et attitudes linguistiques. Les données issues de cette étude proviennent de questionnaires distribués en un mois à soixante-douze répondants mais seulement cinquante d'entre eux répondent aux critères et tous de la région de Tizi-Ouzou. Les variables utilisées pour étudier les attitudes de ces répondants comprenaient l'âge, le sexe et l'utilisation de la langue dans divers contextes. Ainsi que les attitudes linguistiques envers l'arabe et leurs réflexions sur le maintien de la langue et la préservation de la variété « kabyle », et en utilisant une autre méthode qui est l'observation. Puisque nous sommes un membre de la communauté sous enquête, il n'a donc pas été difficile pour nous d'obtenir une grande quantité de données. Pour cela, nous avons été impliqués dans l'observation et la prise de notes à partir des interactions ou comportements naturels des familles kabyles de Tizi-ouzou. Les résultats de ce travail aboutissent à la conclusion que les mariages arrangés kabyle ont effectivement joué un rôle important dans la préservation et le maintien de la variété kabyle dans la communauté de Tizi-Ouzou en la transmettant à travers les générations et aussi le rôle des aînés dans la transmission orale. De plus, le rôle du colonisateur français dans l'introversion des tribus.

Mots clés : variété kabyle, mariages arrangés, maintien de la langue, contact linguistique, conflit linguistique, attitudes linguistiques.

الهدف من هذه الأطروحة هو إجراء دراسة حول الزيجات المرتبة في منطقة تيزي وزو بين القبائل لمعرفة إلى أي مدى ساهم هذا أو لا في الحفاظ على اللهجة القبائلية والمحافظة عليها. تهدف هذه الدراسة إلى التعرف على المواقف المختلفة لشعب منطقة القبائل تجاه اللغة العربية. لإجراء مثل هذا البحث وفهمه بشكل أفضل ، بدأنا بإلقاء الضوء على المرجع اللفظي الحالي للجزائر وأنواعه : ، وعلى الوضع الاجتماعي اللغوي للجزائر من حيث صيانة اللغة ، الاتصال ، الصراع اللغوي ، العرق ، الهوية ، ثنائية اللغة والمواقف اللغوية. تأتي البيانات من هذه الدراسة من استبيانات وزعت في شهر واحد على اثنين وسبعين مستجيباً ، لكن خمسين منهم فقط تنطبق عليهم المعايير وجميعهم من منطقة تيزي وزو. وشملت الطرق المستخدمة لدراسة مواقف هؤلاء المستجيبين العمر والجنس واستخدام اللغة في سياقات مختلفة. وكذلك المواقف اللغوية تجاه اللغة العربية وانعكاساتها على الحفاظ على اللغة والحفاظ على تنوع " اللهجة القبائلية" ، واستخدام طريقة أخرى وهي الملاحظة حيث أننا أعضاء في مجتمع محل البحث ، لذلك لم يكن من الصعب علينا الحصول على كمية كبيرة من البيانات. لهذا السبب ، شاركنا في تدوين الملاحظات، التفاعلات والسلوكيات الطبيعية لعائلات القبائل في منطقة تيزي وزو. أدت نتائج هذا العمل إلى استنتاج مفاده أن الزيجات المدبرة للقبائل قد لعبت بالفعل دوراً مهماً في الحفاظ على التنوع القبائلي والمحافظة عليه في مجتمع تيزي وزو من خلال نقله عبر الأجيال وكذلك دور كبار السن في الانتقال الشفوي. بالإضافة إلى دور المستعمر الفرنسي في دعم الانطواء على القبائل فيما بينهم.

الكلمات المفتاحية: اللهجة القبائلية ، الزيجات المرتبة ، الصيانة اللغوية ، الاتصال اللغوي ، الصراع اللغوي ، السلوكيات اللغوية.