Ministry of Higher Education and Scientific Research

Ibn Khaldoun University of Tiaret

Faculty of Letters and Foreign Languages

Department of Foreign Languages

English Section

Algerian Speech Community Attitudes Toward the Implementation of Tamazight in Algerian Schools

A Dissertation Submitted in Partical Fulfillment for The

Requirement for Master Degree In Linguistics

Submitted by: **Supervised by:**

TRARI Soumia   Dr. HEMAIDIA Mohamed

BOARD OF EXAMINERS

Chairman: Dr. HEMAIDIA Ghlamllah

Supervisor: Dr. HEMAIDIA Mohamed

Examiner: Mrs LAkhdar Toumi Assma

ACADEMIC YEAR:2019-2020

Dedication

In the loving memory of my grandmother

To my parents for the unconditional love and support

To my sister and my brother

To my uncles and my aunts

To my niece Manar and my nephew Aymen.

To my friends Sami, Meriem, Bochra, Assila, Anfal and Fatima.

To my cousins; Amar, Kamel, Kheira, Saida and Amina.

I dedicate this work.

Trari Soumia.

Abstract

   The present work aims to investigate how Algerian speech community perceives the implementation of Tamazight in education, although it is officialised by the Algerian constitution. To be objective and precise, the study is allocated to know whether they have positive or negative perspectives about Tamazight because attitudes towards a language influence the attitudes toward teaching this language. This work is founded on questionnaire administered to 87 participants, who are Berbers and Arabs. In addition, a structure interview for both Berbers and Arabs. The interpreted findings show that the Algerian speech community attitudes vary between positive and negative toward implementing Tamazight in Algerian schools. However, those who hold negative attitudes are outnumber to those who show positive attitudes. The findings disclosed that there is an ethnic impulse beyond their answers.

Key words: Berbers, implementation, Tamazight, education, attitudes, negative, positive.

.

Table of Contents

Chapter One: The Sociolinguistic Situation in Algeria

Chapter two: The Literature Review

List of Abbreviations

CA: Classical Arabic.

MSA: Modern Standard Arabic.

AA: Algerian Arabic.

FR: French.

BEM: Brevet D'Enseingnement Moyen.

MCB: Berber Cultural Movement.

HCA: High Commission for Berber Affaires.

List of Tables

List of Figures

General introduction

General introduction

Algerian speech community includes the use of different languages and which are distributed over the country. Berber or Tamazight is one of the languages has existed since antiquity. It is the language of Berbers who are the indigenous folk in Algeria and all the countries of North Africa.

The language is spoken by 25% of Algerians in scattered areas. Tamazight recognised a national language since 2002 after what is known 'Berber spring'. It becomes an official language after the constitution revision in 2016 and it is taught in 21 out of 48 wilaya.

Although Tamazight gained the status of an official language, it is struggling to be taught in Algerians schools. This research paper is meant to investigate the Algerian speech community attitudes toward the implementation of Tamazight in education.

Research Questions:

Therefore attempts to answer the following question:

- Do the ethnic belongingness and the linguistic environment of people affect their attitudes toward learning Tamazight?
- What are the attitudes of the Algerian community toward the implementation of Tamazight in education?

Hypothesis:

The researcher has proposed the following hypotheses:

- The ethnic belongingness and the linguistic environment do not have a big impact on people's attitudes toward learning Tamazight.
- The Algerian speech community have both negative and positive attitudes toward the implementation of Tamazight in education.

Research Methodology:

To provides answers to the research questions and test the proposed hypothesis, the present work aimed to investigate the Algerian speech community attitudes toward the implementation of Tamazight in Algerian schools. In this study a questionnaire was designed and administered to a number of both Arabs and Berbers randomly and reinforces the investigation with a structured interview.

Organization of the study:

Concerning the outline, it comprises a general introduction and three chapters. The first chapter describe the linguistic situation in Algeria referring to its historical background and the important linguistic phenomena exist in the country.

The second chapter deals with the language planning and policy in Algeria. The current chapter sheds the light on language attitudes. It also pays specific attention to the status of using languages in Algerians speech community and a brief presentation about the education system in the country. Additionally, it deals with the main issues of teaching Tamazight and it status in the Algerian educational system.

The last chapter outlines the research methodology used in this study, identifies and describe the research instruments. Finally, analyze and discuss the findings.

This work closes with a conclusion which gives a general picture of the outcomes and limitation of this study.

Chapter One:

The linguistic situation in Algeria

1.2. Historical Background

1.3. Arabic

1.3.1. Classical Arabic

1.3.2. Modern Standard Arabic

1.3.3. Algerian Arabic

1.4. French

1.5. Tamazight/Berber

1.5.1. Geographical Distribution of Berber in Algeria

1.5.1.1. The Kabylie (Takabaylit)

1.5.1.2. The Chaouia (Tachawit)

1.5.1.3. The Mozabites (Tamzibit)

1.5.1.4. The Touareg

1.5.1.5. Chenouia

1.5.1.6. Tachelhit

1.5.2. Tamazight diversity and unity

1.6. Multilingualism

1.7. Diglossia

1.8. Bilingualism

1.9. Borrowing

1.10. Conclusion

1.1 Introduction:

Algeria is a worthy sociolinguistic investigation due to the fact that it is has a complex and diverse situation. This chapter deals with different code are spoken by the Algerian community, as concerns; Classical Arabic, Modern Standard Arabic, Algerian Arabic, Berber with its varieties and French. Before dealing with these codes, a brief historical background denotes the several periods that shaped the sociolinguistic profile of Algeria. Be sides, this section aims to introduce the most important linguistic phenomena that exist in the Algerian speech community in terms of language contact including Diglossia, Bilingualism and Multilingualism.

1.2 Historical Background:

Algeria's geographic location and its fertile lands, grabbed the attention of many invaders through different epochs of history. The repeated invasions led to the cultural diversity, as well as various languages.

The indigenous people who lived in Algeria were Imazighen tribes, later the Romans named them Berbers. Algeria was occupied by the Phoenicians, Romans than the Vandal, who belonged to Germanic tribes, and succeeded to ruin the Roman Empire. By the 7th century, the Arabs started campaigns in North Africa; Berbers in Algeria resisted the occupation of the Arabs because they had to change their religion and language. Eventually Berbers accepted the Islam and the Arabic language. In addition, it becomes a part of the Arab world.

In the 16th century Algeria, becomes a territory to the Turkish invasion. The name 'Algeria' given by them, The Ottoman ruled North Africa and particularly Algeria for three centuries. The Ottoman Turks occupation ended in 1830 by the French colonization and it last for 132 years.

1.3 Arabic:

After the Arab settlement in Algeria, the Arab nomads started to migrate in North Africa. The Arabic language was almost total in Algeria as well as the Islam.

Arabic is one of the Semitic languages in the world it was spoken by nomadic tribes in the north-western frontier of the peninsula. In Algeria we can distinguish three forms of Arabic:

1.3.1Classical Arabic:

Classical Arabic is the formal version used in the Arabic Peninsula and the language of poetry before Islam. It is codified and has a huge body of classical literature, besides that it is the language of Holly Quran used for prayers by Muslims all over the world: *"Classical Arabic is used by approximately one billion Muslims for prayer and scholarly religious discourse."*Houghton and Miflin (1994, p.412).

However there are presumptions that CA is no one's mother tongue Elgibali claims that: *"to presume that classical Arabic was the native language of any speaker either immediately before or at the time of inception of Islam is the best, a gross misrepresentation".*

Algeria became one the Arabic and Islamic country in North Africa. After the independence 1962, Arabic becomes an official language of the country. The process is called "Arabisation" which aimed to eliminate the French language and to unify Algerians politically and linguistically.

Nowadays, Modern standard Arabic is the alternative variety of Classical Arabic. However, there are some assumptions that CA is a dead language as it is replaced by MSA. In fact it is not a dead language since it is used in prayers, reading the Quran, the studies of religion and the religious programs.

1.3.2 Modern Standard Arabic:

Modern standard Arabic is the official language spoken in twenty two Arab countries. It is widely used in both oral and written forms.

MSA is the simple version of CA and it came into use during the 19th century. MSA is the successor of CA, in fact MSA reflects the need of contemporary expressions while CA reflects the need of older styles.

There is no deniable that MSA is derived from CA, but they differ in style and lexical. MSA is more flexible and include loan translation from western languages.

MSA is the official language in the Arab world as well as Algeria. It was advocated by the Algerian government to meet social and linguistics need. It has been applied in both forms the written and spoken one.

MSA is used in Media, administration and educational system besides that it is considered to be the language of diplomacy and a means of communication between the Arab nations.

Although MSA is the official language in Algeria, it is not acquired as the mother tongue. A child learns it in school. This contemporary variety of Arabic is turning to be more apparent in the linguistic profile of Algeria.

1.3.3 Algerian Arabic:

AA is the mother tongue spoken by the Algerians in everyday communication. Chemami says (2011):*" Algerian Arabic is the main language of Algeria. It is used by 70_ 80% of the population as their mother tongue''* (p.228). It is called Al-Amiya/Adarija which means colloquial Arabic used in daily life situations and interactions. AA is the reflection of Algerians people culture and oral heritage such as: popular songs, stories and sayings. Despite the fact that there are regional variations, there have never been difficulties for comprehension

AA is characterised by borrowing from different foreign languages, especially the French language. However AA is non codified language, some people write it by using Arabic or Latin script. This is the case of internet chat rooms and mobile phone short messages. Besides that it is less prestigious and informal variety.

Despite the fact that Algerian Arabic is neglected and has no official status in Algeria, it is used in many domains such as theatre, mass-media, also some programmes in radio and television.

1.4 French:

The French occupation in Algeria last for 132years. During this period the colonizer adopted a strategy to suppress the native culture and languages of the Algerians. They aimed to spread the French language by imposing it in the educational system, as Gordan (1962, p.7) says: *"when the Portuguese colonized, they built churches; when the British colonized, they built trading stations; when French colonize, they built schools''.* Indeed, French became the dominant language not only in schools, but also in the public sector.

After the independence in 1962, the government embrace the Arabisation policy to get rid of the remnant of colonization. Arabic was the official language of Algeria, however French has always kept its prestige, it was the dominant language as Benrabah states: *"....French is still the key language for studies in scientific disciplines in higher education''.*

In the Algerian society French is associated with modernity and the language of prestige, As K.Taleb Ibrahimi (1995) states: *"the language of modernity, techniques, the language of school promotion, the language of opening on the world''* (p.108).

Nowadays, French play a big role in the Algerian linguistic profile. A lot of them borrow French terms and make it suitable phonologically to their systems.

The linguistic situation in Algeria is portrayed by its complexity. Using AA, MSA and FR even Berber. However every individual of this community has the choice to settle on any variety.

1.5 Berber/Tamazight:

Berber or Tamazight is the language spoken by the Amazigh people who are the indigenous dwellers of North Africa. According to Haddadou (2000) the term Berber was given by the Romans 'Barbarus'' to the Libyan populations that were refractory to the Roman civilisation. They occupied a vast area stretching from the Egyptian Oasis to the Canary Island in the west through Libya, Tunisia, Algeria and Morocco and to the Mediterranean coast in the north to Mali and Niger.

Tamazight belongs to the Semitic-Hamitic family. Its common writing system called Tifinagh while other write it in Latin script to be more practical.

Berbers are the first inhabitant in Algeria in which Tamazight was the only language spoken before Islamic expansions in the 07th century.

In Algeria the precise number of Berber speakers is unknown, since the country does not consider language data in its censuses. The speech community of Algeria is divided into Arabic speaking group and Berber speaking group.

Historically speaking, after the settlement of Arabs in North Africa particularly in Algeria most of the Berbers announced their Islam. Both Tamazight and Arabic were in contact in which they have impact on each other.

1.5.1 Geographical Distribution of Berber in Algeria:

In Algeria, the Berber varieties are distributed as it follows:

1.5.1.1 The Kabylie (Takabaylit):

The Kabylie is the most spoken variety in Algeria, mainly found in the northern population particularly in Tizi Ouzou, Bejaia, Bouira, Boumerdes, sétif and Bordj BouArreridj.

Kabylie were given this name because they used to live in groups since the name means ''tribes'' in AA ''Lqbayel''. It is the only variety that has a writing system and it is taught in schools in present day.

1.5.1.2 The Chaouia (Tachawit):

The Chaouia folks are the most isolated of all Berber communities and estimated to half Kabylians. This variety is spoken in the south and the southeast of Algeria such as in Batna, Biskra, Oum El Bouaghi. Unlike the Kabylie, Chaouia is not a written language.

1.5.1.3 The Mozabites (Tamzibit):

It is a variety spoken by Banou Mzab who lived in Ghardaia, their major town. They belong to Kharijites sect of Islam.

In fact, The Mozabites are found in every town in Algeria where they own their business and stores

1.5.1.4 The Touareg:

It is known as Tamahak in Algeria, Tamashak in Mali and Tamajek in Niger. This variety is spoken among the Touareg tribes in Hoggar and Tassili. It is considered to be the purest dialect of Tamazight because of their nomadic lifestyle and isolation that restricts language contact

1.5.1.5 Chenouia:

It is spoken by a few people in the north-western of Algeria mainly in Tipaza and Cherchell. The name Chenouia was give after a mountain in Tipaza called "Chanawa ''

1.5.1.6 Tachelhit:

It is a common variety spoken mainly is the south of Algeria.

1.5.2 Tamazight diversity and unity:

The existence of different regional varieties of Tamazight may create a problem for its speakers to understand each other. This might increase the degree of mutual unintelligibility. This latter led some scholars to consider that Tamazight is more than one language such as Vycichl who regards that Tamazight as being a group of different languages he stated that: *"the differences between Tamazight varieties are similar to the differences between the Germanic, Roman and Slavic languages".* He makes an analogy with the Romance, the Germanic and the Slavonic language groups each of which comprises a number of languages (Benali Mohamed, 2007).

Unlike Vycichl, Basset (1959, p.3) said that: *"the language is deeply the same in its structure from end to end, the variations from speech to speech, while so many, can be confusing at first glance but remain always very superficial"*. He argues that despite the ethnic diversity and the geographical dispersal, there is a unity between the varieties of Tamazight.

In the same vein, Salem Chaker (1991, p.130) presents the following hierarchisation claiming that there are three level of Tamazight:

- **The Berber language,** which is one in its fundamental structures, and which is subdivided into:

- **Regional dialects** which are recognised by the locators such as Kabyle, Tashawit, etc.
- **Local spoken varieties** which are tribal wide. These are characterised by phonetic, lexical and grammatical differences that never affect mutual intelligibility between the different locutors.

Chaker explain the unity of Tamazight that at the linguistic level, the structural components are frequent in all the dialects. The grammatical and phonological differences are so superficial since most of them can be found in all the Berber dialects that it makes it very hard for the dialectologist to draw isophones or isoglosses (Benali Mohamed, 2007).

Despite all the theories that was introduced, the question remains open whether Tamazight in one language or various languages.

1.6 Multilingualism in Algeria:

Multilingualism is a sociolinguistic phenomenon and an important outcome of language contact situations. The linguists define it at the level of someone's ability to speak more than two languages. However, using these languages depends on the individual; that is to say which language he is able to use in any situation. Wardhaugh says (2006, p.96): *''people who are bilingual or multilingual do not necessary have exactly the same abilities in the languages (or varieties); in fact that kind of parity may be exceptional''.*

There is no proof that multilingualism meant to be fluent conversationally in all languages, but we can say that many words are known by everyone and used in that conversation. As Sridhar claims (1996, p.50): *"Multilingualism involving balanced, native like command of all the languages in the repertoire is rather uncommon. Typically, multilinguals have varying degrees of command of different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized registers and styles''.*

In Algeria, the contact with invaders from various areas in the world is one of the reasons of linguistic and cultural diversity, which led to the appearance of multilingualism. Algeria has some levels of multilingualism since the co-existence of Arabic, in both forms, French and Berber.

Arabic is the official language of the country, whereas French, a widely used and understood language, has the status of foreign language. The speech community use some French words along with the Arabic; even Berbers do the same thing or at least can understand French language.

Nevertheless, the case of multilingualism in Algeria might be examined through highlighting the languages used in Algeria regardless of the extent of the usage in the community.

1.7 Diglossia*:*

The term diglossia was used in the thirties by the French William Marçais in which he explained the huge gap between the spoken Arabic varieties and classical Arabic in North Africa in his article: "La diglossie Arabe''. Later on the notion diglossia was developed by the American linguist Charles Ferguson. In his article Diglossia 1959, he claims that diglossia refers to the existence of two varieties of the same language: The low and the high variety. Ferguson states the following definition: *"A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (.often grammatically more*

12

complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation''(Ferguson 1959 , p.336).

According to Ferguson, The two varieties exist side by side in the same speech community. The low variety is the mother tongue which is used in daily life besides that it is neither written nor structured variety. On the other hand, the high variety is used in formal settings more prestigious; it is the language of cultural heritage. After Ferguson the term was extended by Joshua Fishman in the 70s to cover the situations where totally unrelated languages are used.

Algeria is one of the Arabic speaking countries which are diglossic. The speech community of Algeria use two varieties of the same language: Modern standard Arabic and Algerian Arabic dialect. MSA is the high variety and it's called 'Al-fusha'', a simple version of CA which is learned in schools. Used in formal situations, education, Media and political speeches. While the AD is the low variety called "Addarija" and it is acquired at home as the mother tongue. Used in daily communication and for functions that is informal.

1.8 Bilingualism:

The common definition of bilingualism is the ability of using two languages, either by an individual or a society. There are many linguists who define the term bilingualism. Haugen (1956, p.9) define it as: *"a cover term for people with a number of different language skills, having in common only that they are not monolinguals''.* While Bouamran (1986) definition states: *"the use by an individual, a group or nation of two or more languages in all uses to which they put either''.* (p.15)

A bilingual speaker is bilingual to a certain degree, which means that the speaker master one language better than the other one. Regardless, there are a few people who are fluent and competent in both languages as Spolsky stated: *"[...] if we count as a bilingual only someone with equal and native command of two or*

more languages, we exclude the vast majority of cases and are left with the least interesting. In practice, then, scholars in the field treat bilingualism as a relative rather than an absolute phenomenon, and consider anyone able to produce (or even understand) sentences in more than one language as the proper object of their study; the explanation of different levels of control of the two or more languages (or varieties) then becomes an issue of central theoretical concern''. Spolsky (1988, p.100-101)

Colonization is the most significant factor that creates bilingualism in Algeria. The Arabe conquest brought Arabic into contact with Berber, until the 1830 the French occupation brought French into contact with Arabic. So we have the Arabic-French bilingualism and Berber-French bilingualism.

According to Mouhadjer (2004, p.999) *"Algerian bilingualism is a special one. Bilingualism in Algeria is the result of educational strategy since both Arabic and French are learnt at primary school. It is not a homogenous one''.* In addition, he says that the Algerian bilingualism: *"subtractive because Arabic is replacing progressively French in many domains: education, politics and administration''* (2004, p.990). He also claims that there are two bilinguals in Algeria: balanced and unbalanced *"in the pre-independence periods, Algerians who were in contact with French people were qualified as more balanced bilinguals''*, and for the unbalanced bilinguals: *''are those who came after and whose competence is higher in one language than the other and generally in the mother tongue''* (2004, p.990).

1.9 Borrowing:

Speakers all over the world use words from another language in addition to their mother tongue to express an idea or describe an object. The use of these words is due to the close contact between the two languages and the domination of some languages by others or simply because of the absence of their equivalent in their mother tongue. This phenomenon is known as 'Borrowing'.

Spolsky (1998, p.49) writes that: *"the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language"*.

Hudson (1996) stated that *"...borrowing involves mixing the systems themselves, because an item is 'borrowed' from one language to become part of the other language"* (p.55)

Aikhenvald (2000, p.44) defines borrowing as *"the transfer of features of any kind from one language to another as the result of contact"*.

From the above definitions of scholars, borrowing refers to the words that are taken from one language and adopted to another language.

AA	FR	Gloss
/bu:sta/	Poste	Post-office
/bla:ṣa/	Place	Place
/vi:sta/	Veste	Jacket
/vali:za/	Valise	Suitcase
/neprovoki:h/	Je le provoque	I provoke him
/dubli:tuh/	Je l'ai doublé	I overtook him
/SarZi:tuh/	Je l'ai chargé	I charge it

Table 1.1 Examples of borrowing from FR to AA

Borrowing is a common behaviour in the Algerian speech community even in monolingual speaker's speech. Linguistically, the Algerian dialect was affected by many foreign languages due to the frequent invasions. French is the most foreign language that has an on influence Algerian Arabic. A large number of words and

expressions have been adapted from FR to AA. The following table indicates some examples of borrowing from French to Algerian Arabic:

1.10 Conclusion:

This chapter introduced the sociolinguistic situation in Algeria with reference to a historical background. The complex linguistic in Algeria due to the co-existence of more than on language that are in contact and the linguistic phenomena that arise from it such as Diglossia, Bilingualism and Multilingualism. The presence of these different languages in Algeria provides a rich setting for studying the conflict between languages in Algeria.

Chapter 02:

Literature Review

2.1. Introduction

2.2. Language planning and policy

2.2.1 The Activities of Language Planning

2.2.1.1. Status Planning

2.2.1.2. Corpus Planning

2.2.1.3. Acquisition Planning

2.2.1.4. Prestige planning

2.2.2. Official and National Language

2.3. Language planning and policy in Algeria

2.4. Language Attitudes

2.5. Language Use in Algerian Speech Community

2.5.1. Status & Use of Classical Arabic

2.5.2. Status & Use of Algerian Arabic Variety

2.5.3. Status & Use of French

2.5.4. Status & Use of Berber/Tamazight

2.6. The Algerian educational system

2.6.1. Primary education

2.6.2. Basic education

2.6.3. Secondary education

2.7. Issues of teaching Tamazight

2.7.1 The goals and horizons of teaching Tamazight

2.7.2. Standardization

2.7.3. The script conflict

2.8. Tamazight in the education system of Algeria

2.9. Conclusion

2.1 Introduction:

Language planning and language policy activities have emerged as a consequence of a growing interest in topics related to language contact, particularly in countries that have been subject to colonial domination. This chapter attempt to provide definition of language planning and policy and its activities and an overview about language Attitudes. In addition, it sheds the light on the language planning and policy in Algeria. Moreover, it highlights the status and use of languages in the Algerian speech community and the educational system in. Furthermore, it discusses the integrating of Tamazight in the Algerian educational system.

2.1 Language planning and policy:

It defined as planning often large scale and national, usually undertaken by governments meant to influence, if not change, ways of speaking or literacy practices within a society. The early version of language planning and policy was born with sociolinguistic in the late of the 50s. Haugen was the first to use the term language planning referring to the process of developing a new standard national language in Norway, after the independence from Denmark. He defined LP as follows: *"By language planning I understand, the activity of preparing a normative orthography, grammar and dictionary for the guidance of writers and speakers in a non-homogeneous speech community. In this practical application of linguistic knowledge we are proceeding beyond descriptive linguistics into an area where judgement must be exercised in the form of choices among available linguistic forms"* (Haugen 1959, p.8).

According to Rubin and Jernudd the term LP has been referred to broadly as a language solving activities in a community: *"Language planning is deliberate language change; that is, changes in the system of language code or speaking or both that are planned by organization that are established for such purposes or given a mandate to fulfil such purposes. As such, language planning is focused on problem-solving and is*

characterized by the formulation focused and evaluation of alternatives for solving problems to find the best (or optimal, most efficient) decision" (1971, p.16).

Other scholars referred to the term LP such as *"language standardisation'' (Ray, 1963), "language development" by Ferguson (1968) and "language treatment"* (Neustupny, 1970).

The concepts language planning and language policy have been used synonymously referring to the activities and decisions to manage the language problems. Meanwhile, other scholars claim that the two concepts describe two distinct aspects of language change process. For instance Kaplan & Baldauf consider language planning as: *"Language planning an activity, most visibly undertaken by government (simply because it involves such massive changes in a society), intended to promote systematic linguistic change in some community of speakers. The reasons for such lie in a reticulated pattern of structures developed by government and intended to maintain civil order and communication, and to move the entire society in some direction deemed 'good' or 'useful' by the government"* (1997, p.11). As for language policy he defined it as follows: *"A body of ideas, laws, regulations, rules and practices intended to achieve the planned language change in the society, group or system"*(ibid).

Schiffman (1996) had the same claim: *"The term language policy here refers, briefly, to the policy of a society in the area of linguistic communication-that is, the set positions, principles and decisions reflecting that community's relationship to its verbal repertoire and communicative potential. Language planning is understood as a set of concrete measures taken within language policy to act on linguistic communication, typically by directing the development of its languages".(*Bugarski quoted in Schiffman 1996).

From these definitions it is deduce that language policy is an expression of the ideological measures and regulations to change the linguistic

environment at the societal level, and language planning is the actual implementation of this policy, undertaken by the governmental institutions to solve the issues related to language or communication, with changing behaviours and attitudes toward language.

2.1.1 The Activities of Language Planning:

The activities refer to a set of processes of language planning that relies on. The first linguist who provides them was Heinz Kloss in 1968. These activities are: status planning, acquisition planning, corpus planning and prestige planning.

2.1.1.1 Status Planning:

The status of a language refers to its legal standing and public functions and is typically ascribed via public texts, such as constitutional provisions of sovereign nations. Status planning is mostly done by people with formal power who produce public texts such as regulations, laws, constitutional provisions and authoritative reports. The goals of status planning are often dictated by interests of nations, as perceived by elites, and stress national cohesion and cultural continuity over a given sovereign territory.

2.1.1.2 Corpus Planning:

Corpus planning, which deals with what is internal to a language, is as widespread as status planning. The work involves proposing modifications to the internal resources of a language, which can include devising a new, or modifying an existing, writing system, or linking an existing writing system with an external one. According to Kloss (1967, 1969) corpus planning is: *"Corpus planning is concerned with the internal structure of the language"* (qtd. in Deumert, 2000)**.**

2.1.1.3 Acquisition Planning:

Acquisition planning describes language teaching policies (Cooper, 1989). Foreign/second-language instruction can be motivated by humanistic

rationales, responses to the needs and rights of minorities, calculations about economic interest, or assessments about security and geo- political anxieties (Lo Bianco, 2008). International comparisons of literacy standards have also influenced literacy teaching policies in many countries.

Usage planning involves increasing the domains in which a language is used. Usage planning occurs mostly in opposition to a dominant language after political change or is done to regenerate dying languages.

2.1.1.4 Prestige planning:

In prestige planning Haarmann (1990) focuses on aesthetic or intellectual regard of a linguistic code. Many of today's major languages have benefited from prestige planning by poets, philosophers and religious figures. Esteem is conferred on a language in proportion to the quality and extent of its important works of literature.

Deumert (2000) explains the importance of prestige planning, he says that it is an important process since it gives vitality to the promoted language especially that which has a limited cultural spreading.

2.2.2 Official and National Language:

An official language is the language designated by the government for administrative purposes and education. The status of an official is given in multilingual country. The concept 'official language' doesn't mean that it is the language used by people as their mother tongue. National language, on the other hand, refers to the language of a political, cultural and social unit. It is generally developed and used as a symbol of national unity. McArthur (2012) states that: *"According to a recent edition of the Oxford Companion, an official language is a language used for official purposes, particularly as the medium of a national government"*. (Qtd. in Zamyatin, 2014, p. 17)

2.3 Language planning and policy in Algeria:

Algeria is one of the Arab countries with a unique history. The various invasions over centuries and the only country lived under the French colonialism for 132 years. Algeria remains an interesting case study on language policy and language planning.

After the independence in 1962, Algeria faced a set of issues. One of the most serious issues was the language. It was not easy to get rid of the remnants of French colonialism and restore national sovereignty which is most embodied in language.

The post-independence period, the Algerian government proclaimed that Algeria is an Arab country. Additionally, the Arabisation policy was introduced during the 60s. The programme was very extensive and strict, favouring classical as the sole national and official language in Algeria and a total exclusion of French language. Classical Arabic tuition was mandatory at all levels but many Algerians were not conversant with CA, French was the dominant language and it becomes the preferred working language in the government and urban society. After the 1965 a radical approach of Arabisation was adopted by introducing CA in every sector of Algerian public life, leaving no place for French or Tamazight or even AA. Although Classical Arabic was used in mosques and religious institutions, the language generally spoken by the people was French and colloquial Arabic which differed significantly from Classical Arabic. Later on, CA was replaced with MSA to cope the modernisation. Thus, the Arabisation policy has failed as a linguistic process but has succeeded as political and ideological process. The failure of Arabization policy led the Algerian government to take serious measures toward bilingualism; it holds a whole schooling reformation with a return to Arabic-French bilingualism in schools. As a matter of fact, Tamazight was completely neglect until the 2000 it was recognised as a national language as step toward reconciliation with the Berbers after what is called the 'Berber crisis'. Later on, it gained

the status of an official language; however Tamazight did not receive social approval.

An interesting explanation was given by the two linguists W. Fasold and Connor-Linton: *"A national language is like the national flag. Its value is more symbolic than functional. An official language is comparable to the national railroads. A railroad's primary purpose is functional, getting people and goods from one part of the country to another…"* (p.377)

The national language represents the identity of people and it does not have to be spoken. The official language is what makes the government and people to function in their daily life.

2.4 Language Attitudes:

According to Moreno (1998) language attitudes is: *"a manifestation of the social attitude of the individuals, distinguished by focus and specific reference to both language and its use in society; and when discussing 'language' any type of linguistic variety is included"* (p. 179).

This broad definition of language attitudes do not strictly refer to general languages, but include all linguistic variety. Additionally, attitudes toward language use also form part of the concept. Another definition by Crystal (2008, p.266) who claimed that: *"the feelings people have about their own 'language' or the language (s) of others".*

The attitudes towards one language could be positive or negative. It can also entail attitudes towards the language speakers. There are numerous of factors that can have an impact on individuals and societies attitudes toward languages, such as the historical circumstances that usually shape the popular perception.

For instance, the negative attitudes toward Tamazight in some areas in Algeria are a result of the upraising that stared by Berbers in 1980. Another factor concerns diglossic societies where the low variety is underestimated, whereas the high variety is highly respected and considered perfect.

The value of studying language attitudes lies in predicting some aspects such as the vitality of a language. The vitality of a language is the ability of to maintain the language and used it in various social contexts for specific purposes. Baker (1992) affirms that people's attitudes towards languages in multilingual contexts may affect and produce changes in them in terms of restoration (vitality) or decline (death).

The vitality of a language can be measured by the attitudes of its speakers; in a multilingual community the variety (varieties) with high vitality is usually marked by positive attitudes of its speakers and the variety (varieties) with low vitality is marked by negative attitudes of its speakers.

2.5 Language Use in Algerian Speech Community:

Algeria is a multilingual country with different language varieties like Arabic, French and Tamazight. Each language and every variety matters in the linguistic scene in Algeria. The use of these languages in the Algerian speech community is as it follows:

2.5.1 Status & Use of Classical Arabic:

Classical Arabic is the essential base of written Arabic and formal speech through the Arab world, as it mentioned in first chapter CA is the language of Quaran and prestige. Fleish says*: "Classical Arabic has the prestige, an immense prestige which is multiplied by two because it is twofold: the prestige of a great language of culture [...] and that of language of religion''.*

After the independence (1962) the nationalist leaders declared that Islam is 'our religion' and 'Arabic is our language'. According the Algerian national constitution, CA was declared the only official language. The Algerian speech community knew no other language but the Algerian Arabic and the French which is the dominant one. Abu Haider (2000, p.152) brings up that there is a gap between AA and CA that was made the official language, he emphasis that none of the Arab world speaks CA and most of

the Algerians can't understand it. The general perception was that Classical Arabic was not useful for modernising Algeria, and consequently French was perceived to be the language of progress and prosperity.

2.5.2 Status & Use of Algerian Arabic Variety:

Algerian Arabic or vernacular is the mother tongue of the Algerian speech community. It has no homogenous linguistic system and it is remarkable that AA is enriched by the languages of constant invasions during the history of the country.

The presence of foreign words in AA has contributed to create many varieties in the country. Despite the fact that there are some regional variations, there have never been difficulties for comprehension.

AA is used in Algerians daily life communication. It is found also in Algerian songs, Theatre and even in TV and the mass media. AA is the most dialect use in the Algerian speech community and the reason behind that it is distinguished with French borrowing.

2.5.3 Status & Use of French:

During the period of French colonisation, policies had been enacted to suppress Arabic and spread French. They had fundamentally failed to accomplish either goal because of the poor implementation of education laws. However, French had never lost its lingua franca status.

Even if the constitution of the independent Algeria says that Arabic is the official language that does not prevent Algerians from knowing French, in 2017 Djouadi claims that *"Algeria is the second Francophone country after France itself"*.

The Algerian government made tremendous efforts to get rid of French language by introducing the Arabisation policy but the Algerian population continues to be affected by the French linguistic impact. It is used in every sector in the country even in the daily communication. The borrowing from

the French language is a common feature among the Algerians. The French has so blanked out the natives' lives that to this day

2.5.4 Status & Use of Berber/Tamazight:

Alongside Arabic and French, there is Tamazight or Berber language which represents the indigenous inhabitant of Algeria. The language has different varieties that spoken in certain areas in the country.

The Arabisation campaigns ignore the multilingual nature of the country, Tamazight and its varieties was neglected the central role was given to Classical and Modern Standard Arabic. The Berbers demand their linguist right toward their language and restore their historical heritage.

The government designated Tamazight a national language in 2002 to put an end what is known of 'the Berber Crisis' and recently it gained the status of an official language.

2.6 The Algerian educational system:

After the independence (1962), Algeria faced major challenges in the education sector. The situation was complicated since 90% of the population were illiterate. The ruling authorities in Algeria wanted to eliminate the illiteracy among the Algerians.

The Algerian educational system has gone through four major phases. The first phase was about restoring the identity as an independent country (1962-1970). The government tried to develop the education away from the French system.   The second phase was about establishing the educational system (1970-1980). This period witnessed the Arabisation policy which meant to erase the French remnant and unify the Algerians linguistically and politically. From the 1980 to 2000 another phase in which the programmes and curricula were all set. The last phase was from the 2000 until now; the education in Algeria has been suffering from many difficulties that prevent its improvement.

The Algerian educational system is comprised of thirteen years of study divided into three levels plus the higher education in universities:

2.6.1 Primary education:

It is the first five years for all children of school age which is six years old. Arabic is taught as the first language, in addition to the French as a foreign language.

2.6.2 Basic education:

It started to consist of four years from the 2013 instead of three years. English is introduced in first year as a second foreign language. At the end learners pass the national basic education certificate examination which is known as (BEM) Brevet D'Enseingnement Moyen).

2.6.3 Secondary education:

It is composed of three years, with different streams. The third year pupils have to pass the Baccalaureate exam which allows them to study in universities.

After these three levels, the access to the postsecondary studies is available for all Baccalaureate degree holders. The ministry of higher education and scientific research set requirements that students have to meet.

Unfortunately, the educational system in Algeria remains, despite all the efforts was made to improve it.

2.7 Issues of teaching Tamazight:

After many years of struggle, Tamazight gained the status of an official language and it is taught in some areas of the country. However it is not generalized all over Algeria due to the difficulties and challenges it faces. The most significant issues might be restricted in three points:

2.7.1 The goals and horizons of teaching Tamazight:

The main opinions concerning the utmost goals and objectives behind teaching it are divided. The first view point believes that teaching Tamazight is an opportunity to the Algerian preserve the Berber history from disappearance. Others think that it should not be limited only to the revival of history but to improve the language to become a language of science and technology.

2.7.2 Standardization:

Despite the fact that Algeria recognized Tamazight as an official language, the mechanism of enforcing this decision still vague. The standardization of Tamazight remains debatable about how it should be standardized, whether promoting one of its dialects to be a standard language or creating a new language depending on the common characteristics of the different dialects. This latter was criticized by the Berberist scholars such as Salem Chaker who describe the introduction of a common Tamazight as a 'normative monster' which has no sociolinguistic or cultural foundation (Boukous, 2003, p.28).

2.7.3 The script conflict:

It is known that Tamazight is a spoken language, although it has been written in different periods. In order to teach Tamazight in Algerian schools there have been a conflict whether to choose Tifinagh, Latin or Arabic script

- **Tifinagh:** It is an ancient system of writing, it back to the sixth century BC. Tifinagh refers to the Libyco-Berber script which was widely written under the reign of Masinissa in the second century BC. Choosing Tifinagh has symbolic and psychological dimensions which may strengthen the linguistic and cultural identity as well as the ability of the script to meet the phonemic needs of Tamazight. However, it might be difficult for the other varieties speakers.

- **Arabic script:** The advocates of this option think that there is a genetic relationship between Tamazight and Arabic, the familiarity of the Arabic letters among Berbers, since the Arabic script represent a large number of sounds besides the religious factor associated with Arabic.

- **Latin script:** it is the most used script concerning the existence body of knowledge that is written in Tamazight due to the widespread of Latin script which is use by different languages. The advocates of this option claim it provides an opportunity to enter the universal stage. However, the association of the Latin script the colonial arouses resentment toward it.

Figure 2.1. Tifinagh Script and Its Arabic and Latin Equivalents.

2.8 *Tamazight in the education system of Algeria:*

Tamazight is an official language in Algeria and it is taught in certain areas in Algeria. However, several events happened before it gained this status which changes the linguistic situation of Algeria.

Tamazight represents the language of ancient population who lived in Algeria. During the French colonization, the language was suppressed and created an ethnic conflict between the Arabs and the Berbers. Indeed after the independence the government neglected the Berbers and their language. They started the Arabisation policy which aimed to get a rid of the French language by imposing the Arabic in all the domains.

The demonstrations started in Tizi ouzou and Algiers expressing their resentment toward the marginalization of Tamazight and the ignorance of their cultural heritage by the Algerian government at that time. The schools were closed in Tizi ouzou, the Arabic was banned every where even parents prohibited their children to use Arabic at home.

Later on, the Berber Cultural Movement (MCB in French) organised a general strike that paralysed the entire educational sector in Kabylie. Between September 1994 and April 1995, the government decided to create the High Commission for Berber Affaires (HCA in French). The main objectives of HCA were to introduce Tamazight in education and restore the Berber culture.

By the year 2002, the government recognized Tamazight a national languages albeit not an official language after a bloody manifestation in 2001 which is known as 'the black spring'.

After the revision of the Algerian constitutional on January 2016, the situation of Tamazight has changed and it becomes an official language alongside the Arabic.

Hence, it is interesting to note that the efforts made and partial recognition of Tamazight in 2016 can be considered a first step towards the establishment of a society that values its plurality (Benrabah, 2013, p.69).

2.9 Conclusion:

The chapter provided a brief description of language planning and policy and it main activities in order to understand how language planning and policy is essential to carry out and resolve specific societal language problems. It followed by a discussion of language planning and policy in Algeria. Then, it underlines the related notion to language attitudes. The chapter also included the use of language in Algerian speech community and a presentation of the education system and the inclusion of Tamazight in the educational system.

Chapter 03:

Field Work

3.1 Introduction:

This research aims to examine the Algerians speech community's attitudes towards the implementation of Tamazight the Algerian schools. This chapter describes the research methodology adopted in choosing the participants and the research instruments, as well as the procedures of analysing the gathered data. Hence, analysing the collected data, interpreting them and discuss the findings.

3.2 Observation:

It has been presumed that Tamazight refers to our historical and cultural heritage. Besides that it has the status of an official language, taught only in 21 out of 48 Wilaya. The implementation of Tamazight in the Algerian schools has been a subject of discussion among the Algerians.

3.3 Hypothesis:

It is observed that people in Algeria are in between rejecting and accepting the implementation of Tamazight in schools. The main argument in our hypothesis that the ethnic belonging and the linguistic environment do not have a big impact on learner's attitudes towards learning Tamazight and the speech community have both negative and positive attitudes in implementing Tamazight in schools.

3.4 Research design and Methodology:

In order to succeed in providing reliable findings, the current study depends on quantitative and qualitative research tools mainly a questionnaire and a structured interview, addressed to both Berber to examine their attitudes towards the implementation of Tamazight in the Algerians schools.

3.5 Population sampling:

The sample is a bunch of people who are Berber and Arabs selected from our speech community. Therefore, the current research is based on 87 people out of 100 who answered the questionnaire and 11 people who had been interviewed.

3.6 Research instruments:

The following section constitutes an important part of the study as it is devoted to demonstrate the research tools. In order to examine the research hypothesis, a questionnaire was administered to a number of both Arabs and Berber speech community and a structured interview.

3.6.1 The Questionnaire:

A questionnaire is a research instrument that comprises a number of questions aiming to collect data from respondents, as it is defined by Brown*: "any written instruments that present respondents with a series of questions or statements to which they are to react by writing out their answers or selecting them among existing answers"* (2001, p.6).

It consists of three types of questions, close, open and multiple choice questions according to the data that researcher is looking for, whether it is quantitative or qualitative. The open ended questions are asked for one idea where the participants express their view point freely, as in the clarification questions. The close-ended questions are asked to choose from a distinct set of pre-defined responses as in the Yes/No or multiple choice questions. This type of questions is mainly to obtain quantitative data. There is also the multiple choice type where the participants are asked to choose one answer then clarify their choices.

The questionnaire was designed for 87 respondents from our speech community. The participants are male and female most of

them Arabic is their mother tongue. The purpose of the questionnaire is to uncover the Algerian peoples' attitudes toward the implementation of Tamazight in schools. It encompasses 10 questions which are closed-ended and multiple choice questions.

The first part of the questionnaire is about gender, the environment they live in, the ethnic belonging and whether they speak Tamazight. The rest of the questions were devoted to examine people attitudes and perceptions toward the inclusion of Tamazight in the educational system of Algeria.

3.6.2 The Interview:

The interview is a common research method to explore meaning and perceptions to gain a better understanding between two interlocutors; interviewer and interviewee. According to Kvale (1996, p.174) an interview is *"a conversation, whose purpose is to gather descriptions of the [life-world] of the interviewee''*. In a similar vein, Schostak, (2006, p.54) adds that an interview is an extendable conversation between partners that aims at having an 'in-depth information' about a certain topic or subject, and through which a phenomenon could be interpreted in terms of the meanings interviewees bring to it.

Additionally, there are four types of interviews. The first is the structured interview which is the most organised one with direct questions. Thus in such interview, the interviewer and interviewees would have very little freedom (Berg, 2007). The second type is the unstructured interview, this kind is an open situation and more flexible as Dörnyei (2007, p.136) claims that the interview would be more *"keen to follow up interesting developments and to let the interviewee elaborate on various issues"*. Third, is the semi-structured interview, which is a more flexible version of the structured interview as *"it allows depth to be achieved by providing the opportunity on the part*

of the interviewer to probe and expand the interviewee's responses"
(Rubin & Rubin, 2005, p. 88).

In this research, a structured interview was held with 10 people; 05 Berbers and 05 Arabs. The interviewees gave different views concerning the research questions. The interview consisted 08 questions. The first two questions were about gender and ethnic belonging. The remaining questions were mainly to examine both Arabs and Berbers perceptions and attitudes concerning the introduction in Algerians schools.

3.7 Data Collection and Analysis:

3.7.1 Questionnaire Results:

As it mentioned before, the questions were designed out of both closed-ended and multiple choice questions with no categorization of the questions.
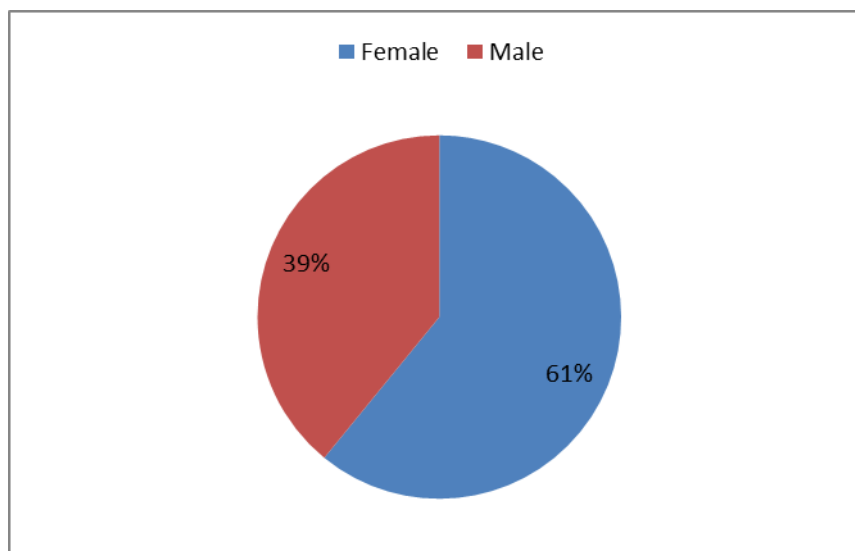
Question 01: Sex

Figure 3.2 Gender Distribution

Figure 3.1 represents the gender distribution of participants. Male represents 39% and female represents 61%. This shows that females

are interested in studying Tamazight more than males due to the fact that females are interested in learning languages unlike males who are interested in scientific subjects.

Question 02: where do you live?
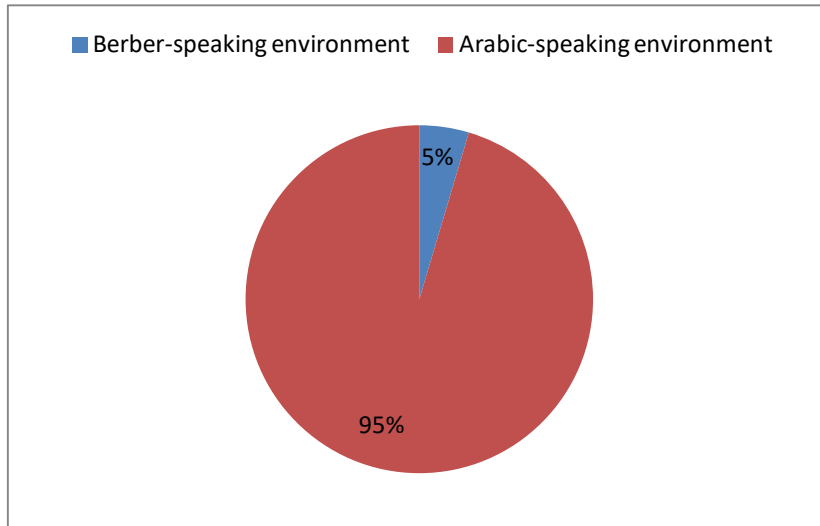
Figure 3.3 The Linguistic Environment

The figure 3.2 shows the linguistic environment of the participants. The majority of participants live in Arabic-speaking environment, they represents 95%. While Berber-speaking environment represents 5%.

Question 03: Ethnic Belongingness
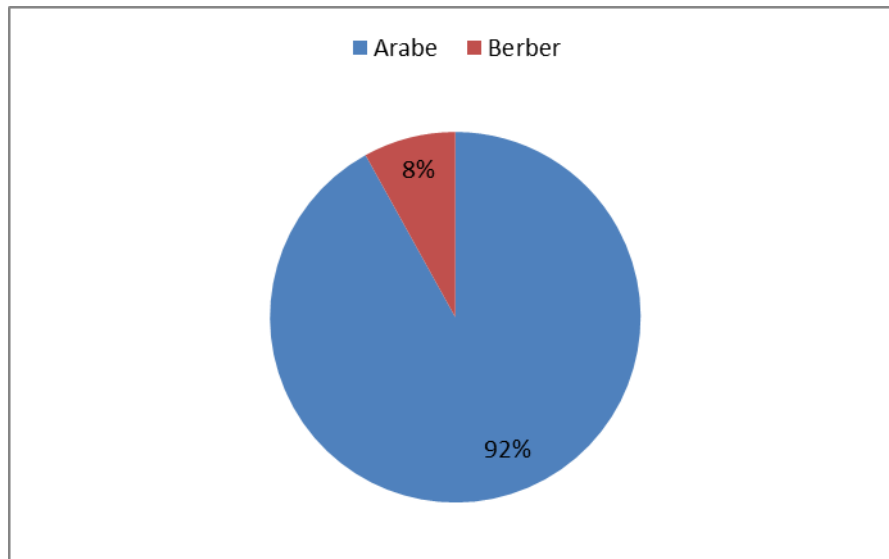
Figure 3.4 The Ethnic belongingness.

The figure 3.3 indicates that 92% of participants are Arab and 8% of them are Berber.

The question meant to know the origin or the ethnic belonging of participants.

Question 04: Do you speak Tamazight?
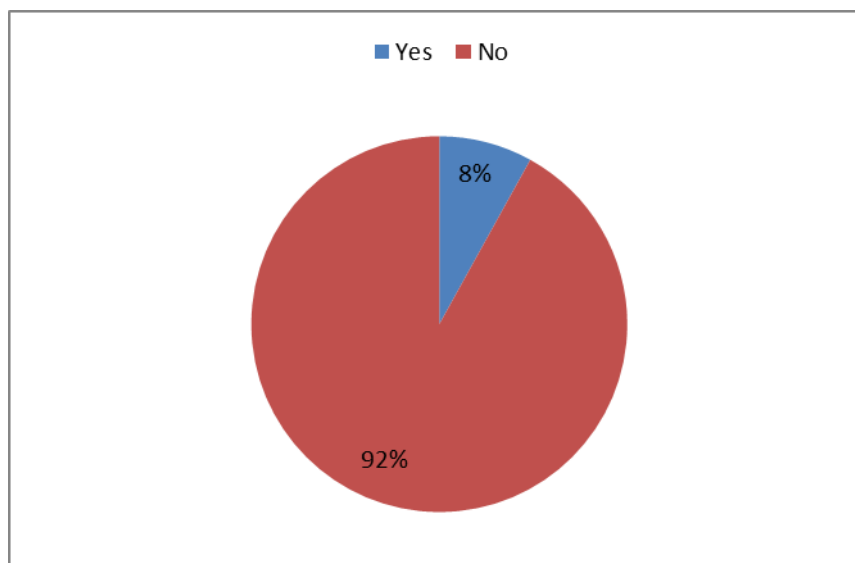
Figure 3.5 The Mastery of Tamazight.

The figure 3.4 indicates that only 08% of participants speak Tamazight, while 92% can't. The reason that could be invoked to explain this low percentage is that Berbers represent the minority of the Algerian speech community.

Question 05: What do you consider Tamazight?
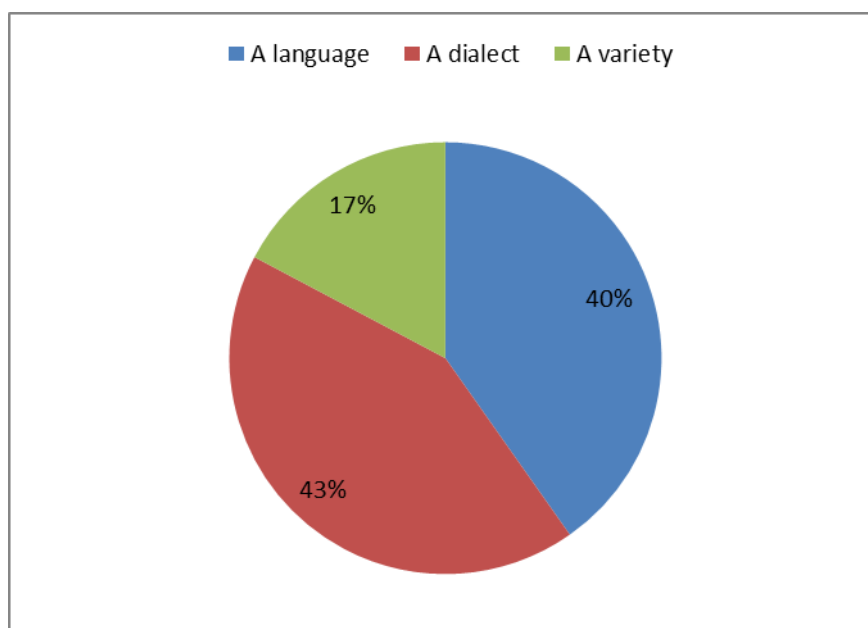
Figure 3.6 peoples' conceptualization of Tamazight.

The figure 3.5 shows a high percentage in both concepts; language and dialect. The concepts remain a debatable topic, as there is no clear distinction between the two terms.

Question 06: Tamazight is an official language in Algeria since 2016. Do you agree with this decision?
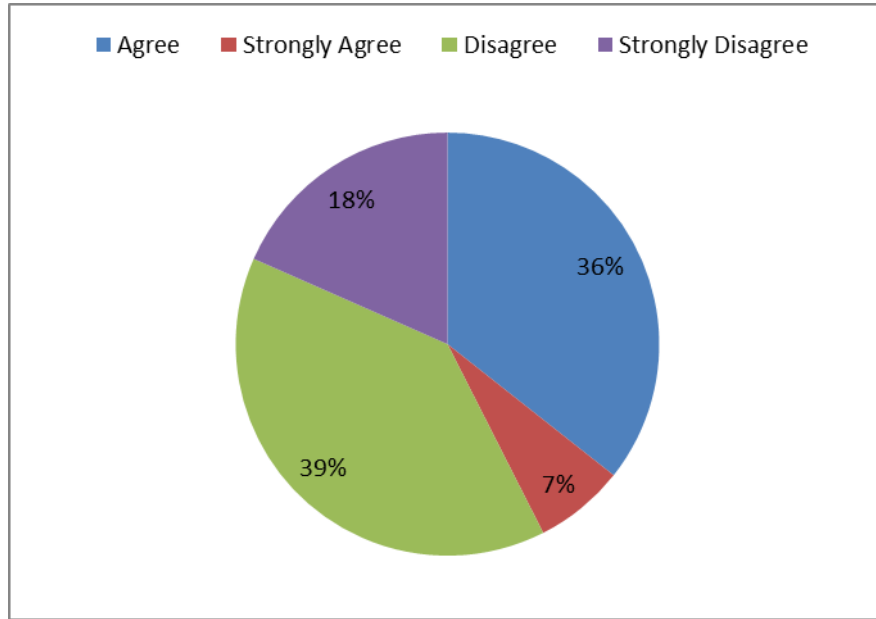
Figure 3.7 Peoples' attitudes toward the status of Tamazight as an official language.

According to the collected data, 36% of the participants agreed to the status of Tamazight as an official language, whereas 39% of them disagree. The rest were strongly disagree and strongly agree.

Question 07: Tamazight is taught in some Wilayas in Algeria do you want it to be generalised in all Wilayas?
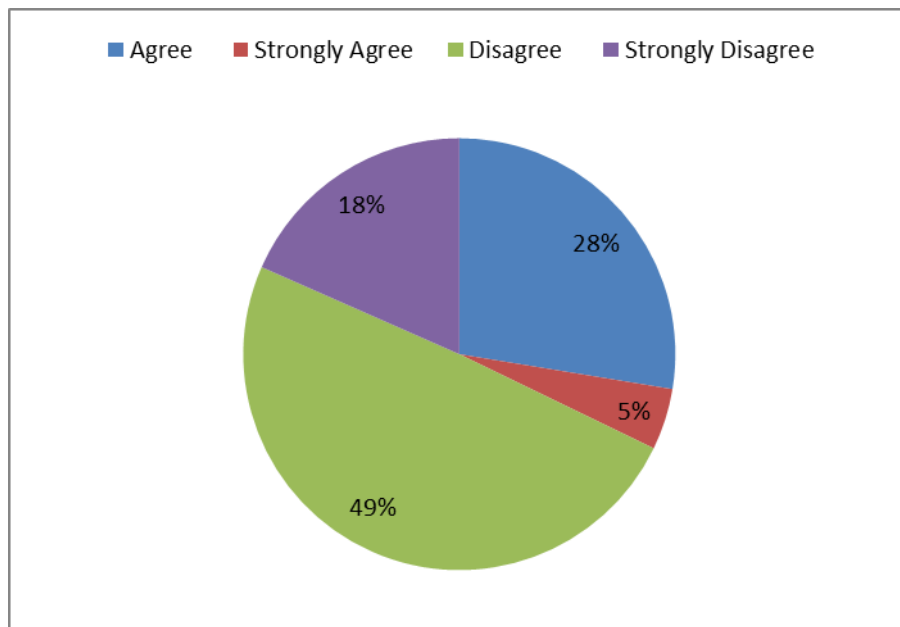
 Figure 3.8 people's Attitudes towards Generalizing Tamazight over Algeria.

The figure shows that most participants disagree that Tamazight must be generalized all over Algeria. Only 28% agreed the generalization.

Question 08: Do you think that learning Tamazight is beneficial in the educational system of Algeria?
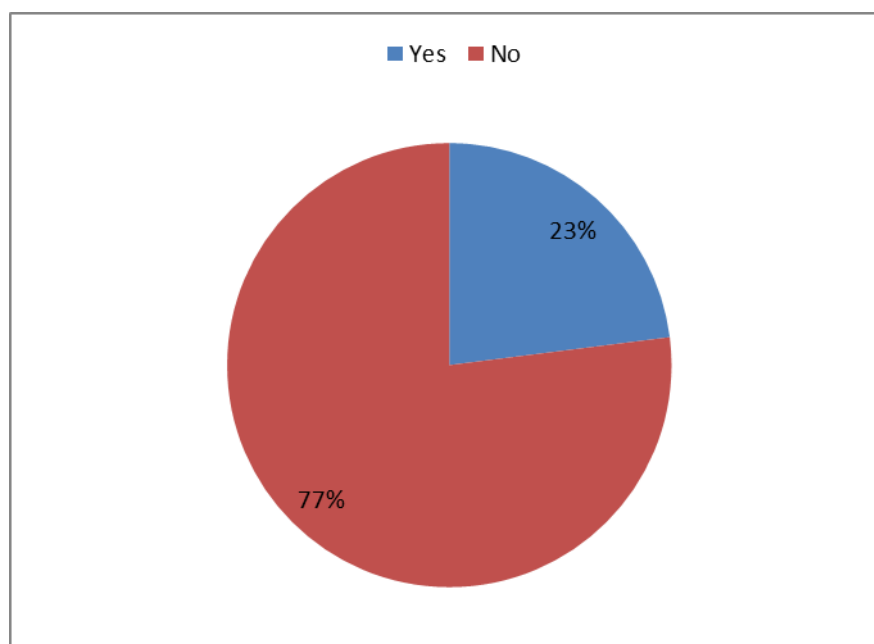

 Figure 3.9 Expected benefit of Tamazight.

As it can be seen in figure 3.8, 77% claims that Tamazight is not beneficial in the educational system of Algeria and 23% think it is beneficial.

We asked the participants who said 'yes' to cite some benefits and these are some of their answers:

 "Although it has very negative points it will be good for our country to reduce the racism and the conflicts between Arabs and Berbers!! As many of them talk in Arabic to communicate with Arabs! Arabs should do the same as the right contribution for peace''

"In fact the language refers to our historical heritage and it should be a choice to avoid conflict"

"Teaching Tamazight in the Algerian schools can help to revive the Berber identity which represents a vital part of our history and culture as it might also contribute in the building of a national identity that takes into account its linguistic diversity in the aim of strengthening our national identity".

"The necessity of learning in the mother tongue, and the need to use it in order to provide psychological security for children and make them grow up in a non-hostile linguistic environment. The importance of teaching first languages to children did not stop at this level; indeed, all the pedagogical and pedagogical studies prove that the school evaluation process is not possible in the second language".

"To communicate with Berbers for avoiding misunderstanding"

"It is a part of our identity"

Question 09: Do you think that teaching Tamazight is unnecessary?
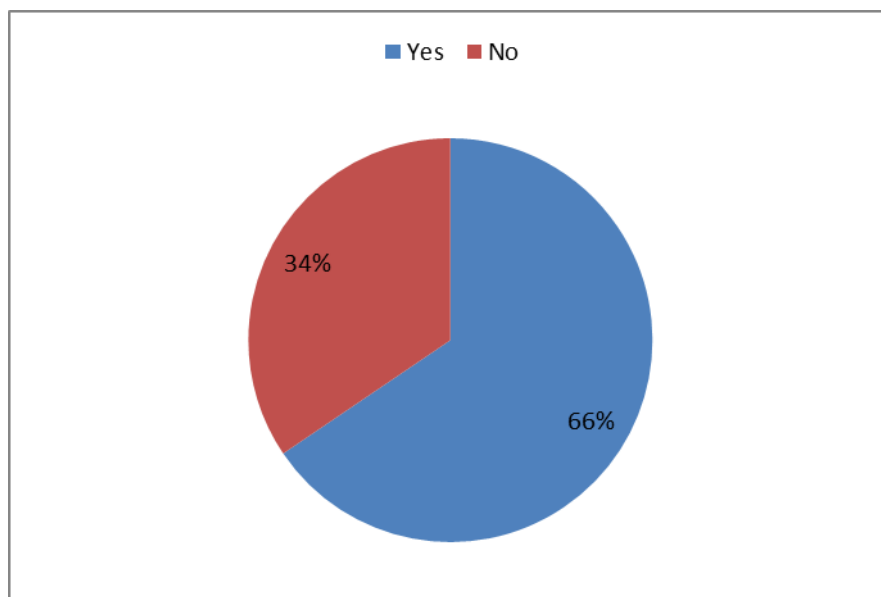
Figure3.10 The necessity of Teaching Tamazight.

The figure 3.9 shows that 66% of respondents think that teaching Tamazight is unnecessary; whereas 34% of them think that it is necessary.

The participants were asked to justify their answers. The ones who said 'No' some of their answers were as it follow:

"It is not an international language".

"It is not considered as a language".

"It is talked by few varieties".

"Teaching Tamazight is pointless as it's being used in some parts in Algeria and not worldwide. Hence, including it in the curriculum as a language that needs to be taught definitely has not good impact, but rather it's a waste of time for sure".

"I don't see any reason to devote my time to learn Tamazight instead of a real language like Spanish or Japanese because Tamazight doesn't give me any real opportunity in life".

"Tamazight is a dialect; it can be used in all Algeria. It's up to people if they want to use it or no. It's unnecessary because even if they taught it will be just spoken in daily life, informal dialectic I may say. No documentary in Tamazight, no viva in Tamazight, no high educational documents, projects, presentations in Tamazight. It's useless to be taught".

"Because it doesn't have a history and written form and no grammar rules"

Meanwhile, the ones who said 'yes' their answers were as it follows:

"I believe that the more languages we learn we become more powerful and varied".

"It deserves to be taught because it is part of this country and its culture"

"It is the language of our country before Arabic or any other language has ever existed".

"Tamazight is one of the first languages in Algeria".

"For good interaction between Arabs and Berbers"

"We have to teach Tamazight in every school in our country, like other foreign languages in order to keep this language alive".

Question 10: Would you like to learn Tamazight?
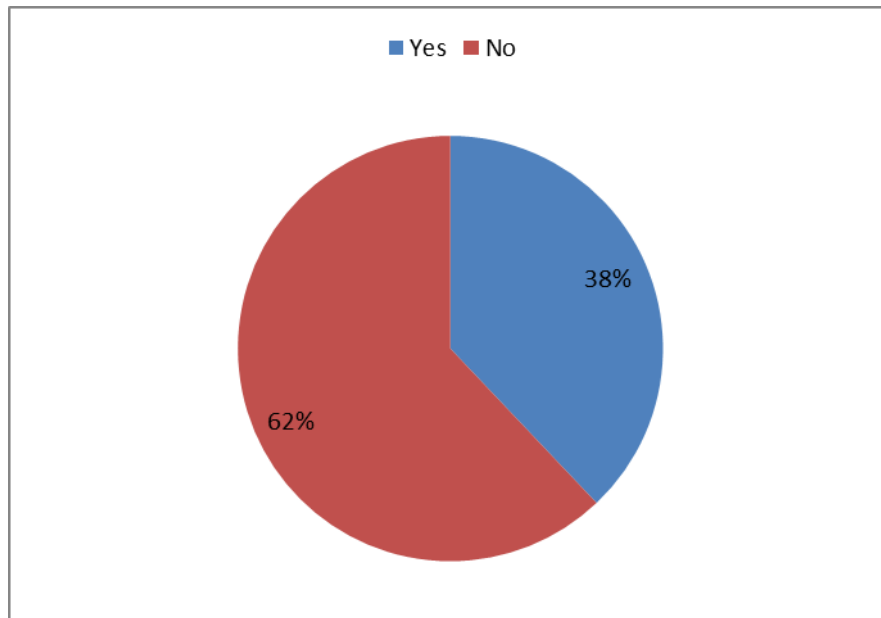
Figure 3.11 People' attitudes Towards Learning Tamazight

The data collected in figure 3.10 indicate that 62% of participants refuse to learn Tamazight. The rest of them want to learn it and they represent 38%.

3.7.2 The Structured Interview Results:

This section is devoted to the analysis of the collected data from the interview conducted with both Berbers and Arabs.

Question 01: what is your ethnic belonging?

The question was about the origin of respondents whether they are Arab or Berber. The figure 3.11 shows that the number of Berber and Arab is the same (05). The question aimed to know if the ethnic belonging has an impact on their attitudes.
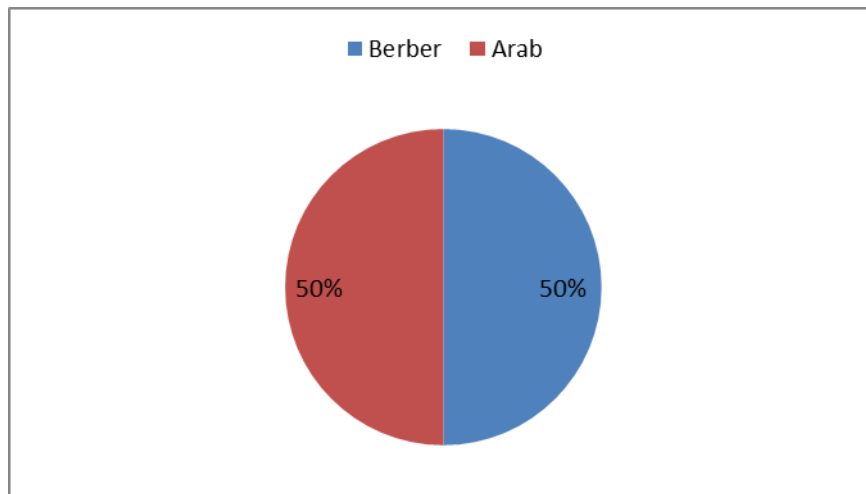
Figure 3.12 Ethnic Belongingness

Question 02: Do you think that Tamazight represents the Algerian identity?

On the base of results of this question, 3 Arabs deny the fact that Tamazight represents the Algerian identity. The rest of the participants think that is a precious part of the Algerian identity.

Question 03: Tamazight is taught in some wilaya as an elective class, are you with or against generalize it in all willayas and why?

The participants were asked if teaching Tamazight should be generalized all over Algeria. Only two Arabs think that teaching it is

unnecessary. Meanwhile, the rest of Arabs think it should be taught as an option. According to the answers of some of the Berbers participants, why do the Berbers learn the Arabic language and the Arabs do not learn the Tamazight language? The question itself arise an interesting debate.

Question 04: Do you think that teaching Tamazight is useful? Explain.

According to the answers obtained, most of respondents think that teaching Tamazight is useful. The answers were mainly about the interaction between Arabs and Berbers. Only two Arabs think that teaching it is useless because it is a dead language.

Question 05: In your point of view, what are the factors that can increase Algerians' acceptance of learning Tamazight?

The results of this question about the factors that can increase Algerians' acceptance of learning Tamazight, One of the Arab respondents suggested that the Algerians should be aware and open minded towards the others cultures. The other proposal is to teach it as mandatory subject in Algerian schools. In the other side, one of the Berber suggested to find a compromise that satisfies everyone. Another interesting suggestion is teaching Berber history may interest Algerians to learn Tamazight.

It is remarkable that motivation plays a substantial role for the success of the integration of Tamazight in education.

Question 06: Do you think that Algerians have to learn Tamazight?

According to the collected data, most of the participants think that Algerian have to learn Tamazight since it is a part of our historical

heritage. One of the Berbers answers thinks that teaching Tamazight is the perfect way to avoid political conflict. While others think that learning Tamazight must be optional.

Question 07: Do you want to learn Tamazight? Explain.

The last question was mainly addressed to Arabs; Berbers already master Tamazight so most of Arabs showed an interest in learning the language to communicate with their Berber friends.

3.8 Interpretation of the Main Findings

The current study was conducted in order to examine the attitudes of Algerians peoples' toward the implementation of Tamazight as an official language in schools. Therefore, for the sake of developing a reliable work, we have used a questionnaire to collect the essential data and reinforced by the statements of the structured interview.

Initially, the results reveal that the ethnic belonging of people has a significant impact on their attitudes toward Tamazight as has their linguistic environment. The majority of Berbers considered Tamazight a language and the greater part of Arab consider it a dialect. It could be notice that most of Arabs are against the current status of Tamazight as an official language. Most of the Arabs were against the generalization of teaching Tamazight all over Algeria, while the rest of Berber and Arab respondents perceive the idea of teaching this language positively, in fact the results showed that there is an ethnic impulse beyond their answers. Thus, the first hypothesis is rejected.

Most importantly, it can be claimed that the negative attitudes displaced towards teaching Tamazight are based on the claim that is a dead language and doesn't any future prospects. The respondents who shared the same view point about generalizing Tamazight in our schools are a minority of Berbers and Arabs. According to them, Tamazight represents the Algerian history. Teaching it preserve their

culture and identity. Our assumption is confirmed that Algerian people have both negative and positive attitudes toward the implementation of Tamazight as an official language in Algerian schools. However, most of them refuse the inclusion of Tamazight in education.

Based on the collected data before any implementation stage, attitudes require strong motivation. This can be realised if they will push the wheel for the challenge of reviving the language through teaching the Berber history and turning oral traditions into a written literature, which may adds richness to the linguistic diversity of Algeria.

The remarkable findings based on analysing the questionnaire and the structured interview are; the linguistic environment is the main reason that controls the peoples' attitudes toward the implementation of Tamazight in the Algerian schools. Also, before any implementation it must foster the positive attitudes through different strategies.

3.9 Conclusion:

The chapter was devoted to highlight the empirical phase of the study. It was initiated by presenting some background information of the study and the outline of research methodology which is based on two methods of collection data; a questionnaire and a structured interview. Finally, the collected data was analysed and interpreted and the main results were discussed.

General Conclusion

General Conclusion

Attitudes play a significant role as they define social acceptance of the language, although these attitudes are merely personal and biased impressions about the languages. This research attempted to discuss and examine the attitudes of Algerian people toward the implementation of Tamazight as an official language in schools. The research also aimed at circling the reasons guiding such attitudes.

The work encompassed three main chapters. The first chapter presented an overview of the sociolinguistic situation in Algeria by linking its verbal repertoire with its historical background; the chapter also provided some general information concerning Tamazight. The second chapter dealt with language planning and policy in Algeria and the concept of language attitudes. It also presented the educational system in Algeria and the implementation of Tamazight in education. The last chapter devoted to the description of the methodology, analyzing and interpreting the collected data.

For the sake of answering the research questions, two method of data collection are used; a questionnaire and structured interview.

After analyzing the gathered data, the findings reveal that the ethnic belonging has an impact on their attitudes toward the implementation of Tamazight in Algerian schools as has their linguistic environment. Thus, the first hypothesis was rejected which claims that the ethnic belonging and the linguistic environment do not have an impact on people toward the inclusion of Tamazight in education. As for the second hypothesis, based on the findings the Algerian speech community have both negative and positive attitudes toward teaching Tamazight in Algerian schools. Therefore, the second hypothesis is confirmed. The last hypothesis was confirmed when the respondents who have positive attitudes claims that implementing

Tamazight in the Algerian schools add richness to the linguistic diversity of Algeria since it refers to the Algerians history.

in order to improve the attitudes of the Algerian speech community toward the implementation of Tamazight in schools there must serious motivations to accept this language. As a start the Berber history should be taught in schools in order to make the language familiar to them. Besides that it should be introduced as an elective class all over Algeria.

Tamazight is debatable topic for many researchers especially in the Maghreb world because of its ancient history, I recommend other researchers to conduct further studies and detailed on this topic.

The realization of this research paper was not easy dues to the lockdown after the Corona virus (COVID 19). It was quite difficult to conduct the interview in presence of the participants. The other difficulty was the limited literature about Tamazight especially in English.

List of References

List of references

1. Ali Chaouch, L. (2006). A sociolinguistic study of French: The case of Oran.

2. Baker, C. (1992). Attitudes and language, Clevedon, Philadelphia, Adelaide Matters.

3. Baldauf, R.B. (ed), Language Planning and Policy in Africa: Algeria, Cote

4. Benali, M. (2007). A Sociolinguistic Investigation of Tamazight in Algeria with Special Reference to Kabyle Variety, University of Es-Senia, and Oran, Algeria.

5. Benrabah, M. (2007). The Language situation in Algeria. In Kaplan, R.B.

6. Bouamrane, A. (1986). Aspects of the Sociolinguistics Situation in Algeria, Unpublished Phd Thesis, Aberdeen University.

7. Chaker, S. (1991). Unité et Diversité de Langue Berbère. In Unité et Diversité de Tamazight. Tone I. Actes du Colloque International, Ghardaïa.

8. Chaker, S. (1996). Manuel de Linguistique Berbère II, Syntaxe et Diachronie. Alger : ENAG ed Djennane.

9. Crystal, D. (2008). A dictionary of linguistics and phonetics, sixth edition, Oxford UK. Blackwell publishing.

10. d'Ivoire, Nigeria and Tunisia. Clevedon: Multilingual Matters, Vol. 2, 25-148.

11. Ferguson, C. (1959) Diglossia. In word, 429-439.

12. Fishman. J. (1972). Language and Nationalism. Two integrative Essays: Rowley, MSA. Newbury house publishers.

13. Gordon, D, C. (1962). Africa's French Legacy.

14. Haddadou, M, A. (2000). Le guide de La Culture Berbère. Paris, Eddition Paris-Méditerranée.

15. Hassaine, F. (2010). French and Algerian Arabic in a Bilingual situation: Case study of Tlemcen speech community. Unpublished Magister Thesis, University Abou Baker Belkaid, Tlemcen.

16. Haugen, E. (1956). Bilingualism in The Americas, a Bibliography and Research Guide publications of the American dialects society 26.

17. Hudson, R. A. (1996). Sociolinguistics, CUP, Cambridge, second edition. Benrabah, M. (2007). Language-In-Education Planning in Algeria: Historical Development and Current Issues, Journal of Language Policy, p225-252.

18. Kaplan, R.B. & Baldauf, R. B (1997). Language Planning from practice to Theory.

19. Kerma, M. (2018). The Linguistic Friction in Algeria, University of Oran 02, Vol 02, p 134.

20. Le Roux, C.S. (2017). Language in education in Algeria: a historical vignette of a 'most severe' sociolinguistic problem, Language and History, Vol 02, p 112-128.

21. Marçais, W.(1930). La Diglossie Arabe. In : L'Enseignement Public, Janvier 1931, p. 401-409.

22. Mouhadjer, N. (2002). Algeria an Intricate Bilingual and Diglossic situation, University Abou Baker Belkaid, Tlemcen.

23. Rubin, J. & Jernudd, B. H (1971). Introduction Language Planning as an Element in Modernization.

24. Saadane,H. & Habash, N. (2015). A Conventional Orthography for Algerian Arabic, University Grenoble Alpes, LIDILEM, Grenoble, France GEOLSemantics & Consulting, Paris, France.

25. Shiffman, H. F. (1996). Linguistic Culture and Language Policy, London, Routledge.

26. Spolsky, B. (1988). Bilingualism In Newmyer, p. 18-100.

27. Spolsky, B. (1998). Sociolinguisticn, New York, Oxford university Press.

28. Sridhar, K, K. (1996). Societal Multilingualism, in Mckay, S, L. Hornberger, N. H. Eds. Sociolinguistics and Language Teaching, Cambridge University Press, Cambridge. P. 47-40.

29. Unpublished Magister Thesis.

30. Wardhaugh, R. (2006). An Introduction to sociolinguistics (5th ed). UK, Blackwell.

31. Zeggagh, M. (2016). Students' Attitudes towards Arabic, French and Tamazight in the Department of Tamazight Language and Culture at Batna University, University of Tlemcen.

Appendices

Appendix 1

<div align="center">

Questionnaire

</div>

This questionnaire is a part of research study at Ibn Khaldoun University in Tiaret which aims to examine the speech community's attitudes towards the implementation of Tamazight in the Algerian schools. You are kindly requested to answer the following questions. Your contribution will be completely anonymous.

- Are you:
    Male
    Female
- where do you live:
  Berber-speaking environment
  Arabic-speaking environment
- Are you:
  Arabe
  Berber
- Do you speak Tamazight?
  Yes
  No
- What do you consider Tamazight?
   A language

   A dialect

   A variety

- Tamazight is an official language in Algeria since 2016. Do you agree with this decision?
  Agree
  Strongly agree
  Disagree
  Strongly disagree
- Tamazight is taught in some wilaya in Algeria do you want it to be generalised in all wilaya?
  Agree
  Strongly agree
  Disagree

Strongly disagree

- Do you think that learning Tamazight is beneficial in the educational system of Algeria?
  Yes
  No
- If your answer is yes can you cite some benefits?
  ....
  ....
  ....
  ....
- do you think that teaching Tamazight is unnecessary ?
  Yes
  No
- Justify your answer?
  ....
  ....
  ....
  ....
- Would you like to learn Tamazight?
  Yes
  No

Appendix 02

The structured Interview

Question01: What is your ethnic belonging?

Question02: Do you think that Tamazight represents the Algerian identity or heritage?

Question03: Tamazight is taught in some wilaya as an elective class, are you with or against generalize it in all wilaya and why?

Question04: Do you think that teaching Tamazight is useful? Explain.

Question05: In your point of view, what are the factors that can increase Algerians' acceptance of learning Tamazight?

Question06: Do you think that Algerians have to learn Tamazight?

Question07: Do you want to learn Tamazight? Explain.

Abstract

The present work aims to investigate how Algerian speech community perceives the implementation of Tamazight in education, although it is officialised by the Algerian constitution. To be objective and precise, the study is allocated to know whether they have positive or negative perspectives about Tamazight because attitudes towards a language influence the attitudes toward teaching this language. This work is founded on questionnaire administered to 87 participants, who are Berbers and Arabs. In addition, a structure interview for both Berbers and Arabs. The interpreted findings show that the Algerian speech community attitudes vary between positive and negative toward implementing Tamazight in Algerian schools. However, those who hold negative attitudes are outnumber to those who show positive attitudes. The findings disclosed that there is an ethnic impulse beyond their answers.

Key words: Berbers, implementation, Tamazight, education, attitudes, negative, positive.

Résumé:

Le présent travail vise à étudier la manière dont la communauté linguistique algérienne perçoit la mise en œuvre de cette langue dans l'éducation, bien qu'elle soit officialisée par la constitution algérienne. Pour être objectif et précis, l'étude est destinée à savoir s'ils ont des perspectives positives ou négatives sur le tamazight car les attitudes envers une langue influencent les attitudes envers l'enseignement de cette langue. Ce travail est fondé sur un questionnaire administré à 87 participants, qui sont Berbères et Arabes. En outre, un entretien de structure pour les Berbères et les Arabes. Les résultats interprétés montrent que les attitudes de la communauté linguistique algérienne varient entre positives et négatives à l'égard de l'implantation du tamazight dans les écoles algériennes. Cependant, ceux qui ont une attitude négative sont plus nombreux que ceux qui ont une attitude positive. Les résultats ont révélé qu'il y a une impulsion ethnique au-delà de leurs réponses.

الملخص:

يهدف هذا العمل الى استقصاء كيف يستقبل المجتمع الجزائري ادراج اللغة الأمازيغية في التعليم على الرغم من أنه تم ترسيمها كلغة رسمية بموجب الدستور الجزائري. لكي تكون الدراسة موضوعية و دقيقة، تم تخصيص هذه الدراسة لمعرفة اذا لديهم وجهات نظر سلبية او ايجابية حول اللغة الأمازيغية لأن المواقف اتجاه اي لغة يؤثر على تدريس هذه اللغة. قام هذا العمل بناءا على استبيان تم اجراءه على 87 مشاركا من البربر و العرب بالإضافة إلى مقابلة هيكلية لكل من البربر و العرب. أظهرت النتائج ان مواقف المجتمع الجزائري تتفاوت بين الايجابية و السلبية تجاه ادراج الأمازيغية في المدارس الجزائرية و مع ذلك فإن أولئك الذين لديهم مواقف سلبية يفوق عدد أولئك الذين يظهرون مواقف ايجابية. كما كشفت أن هناك دافعا عرقيا وراء اجاباتهم.