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Tamazight in the Algerian School Attitudes of Learners and Teachers

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as a partial fulfillment of the requirements for the degree of Master in Language
Sciences(LS)*

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Dedication

THIS DISSERTATION IS DEDICATED TO ALL WHOM WE KNOW

WITH A SPECIAL EMPHASIS ON:

OUR FAMILIES TOUATI, KHELKHAL AND HADDOUCHE

**OUR FATHERS, MOTHERS, BROTHERS, SISTERS AND KHELKHAL' HUSBAND
AND HER DAUGHTERS**

OUR FRIENDS AND CLASSMATES

Acknowledgments

IN THE NAME OF ALLAH, THE MOST GRACIOUS AND MOST MERCIFUL

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Abstract

The declaration of Tamazight as a co-official language in Algeria in 2016 has introduced a number of issues associated with language planning and policy in the country. The present work addressed the generalization of the teaching of Tamazight throughout the country as its teaching is still largely restricted to Berberophone regions. The aim was to measure attitudes of teachers and learners at the level of middle school towards a possible inclusion of Tamazight at this level of education. In fact, participants' attitudes in a school which has already initiated the teaching of Tamazight were compared with attitudes of their counterparts in a school where Tamazight has no part. A mixed methods approach was used to collect data, relying on mixed questionnaires administered to two different groups of learners, and structured interviews also conducted with teachers of different subjects. The findings underlined that learners' attitudes towards the inclusion of Tamazight in the Algerian school vary between positive and negative. However, those who hold negative attitudes still outnumber those who explicitly show positive attitudes. As for teachers, the findings disclosed that only teachers of Tamazight have positive attitudes towards this language in general, and its teaching in particular. Teachers of other subjects did not hesitate to express their negative attitudes and clear rejection of its teaching.

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List of Acronymes

| | |
|------|---|
| AA | Algerian Arabic |
| AD | After Date |
| AMTB | Attitudes Motivation Test Batery |
| B.C | Before Christ |
| CS | Code Switching |
| ELM | Elaboration Likelihood Model |
| HCA | High Commission of Amazighity |
| HSM | Heuristic/ Systematic Model |
| LiEP | Language in Education Policy |
| LP | Language Planning |
| MSA | Modern Standard Arabic |
| N.D | NO Date |
| NIER | National Institute for Educational Research |
| UN | United Nation |

List of Abbreviations

| | |
|------|--|
| C | Century |
| Ibid | In the same place/ in the same reference |
| Qtd | Quoted |
| TV | Television |

General Introduction

Since antiquity the Berbers lived in Algeria and all the countries of North Africa. They spoke different varieties with varying degrees of mutual intelligibility. Such varieties had been affected by different languages of the conquerors. Since the seventh century the region has been largely dominated by Islam and Arabic. Algeria, like its neighbour Morocco and Tunisia, fell later a rigid French colonialism which was ended by 1962. After the independence, Algeria has followed a language policy based on the principle of arabisation. This has simultaneously resulted in the emergence of an Amazigh movement fighting for recognition of their native language which was felt to be marginalized in its indigenous land. In 2016, the Amazigh demands were realized through the endorsement of Tamazight as a co-official language in Algeria. Accordingly, Algeria has become officially bilingual.

Subsequently, the integration of Tamazight in the Algerian school has become a demand. This is the main reason beyond conducting this research work which addresses the generalization of Tamazight teaching over the country. This research work is meant to measure attitudes of the classroom members (i.e. teachers and learners) towards this state of affairs. It therefore attempts to answer the following question:

1. Do the ethnic belonging and the linguistic environment of learners affect their attitudes towards learning Tamazight?
2. Does knowledge of Tamazight have an impact on the attitudes of learners towards the inclusion of this language as a school subject?
3. What are the attitudes of teachers towards the inclusion of Tamazight in education?

The hypotheses that are put forward are as follows:

1. The ethnic belonging has no significant impact on learners' attitudes towards the integration of Tamazight in the Algerian school as has the linguistic environment.

2. Knowledge of Tamazight, unlike motivation, has a limited impact on learners' attitudes towards the inclusion of Tamazight as a school subject.

3. Teachers of Tamazight have positive attitudes towards Tamazight teaching unlike teachers of other subjects who show negative attitudes.

In order to provide answer to the research question, and to test the proposed hypotheses, the present work will take place in two different sites within the Wilaya (administrative department) of Tlemcen. The study will concern attitudes of teachers and learners in a middle school located in Beni Bousaid. This region still keeps traces of a Tamazight variety known as Shelha. In fact, this variety is spoken by a minority of old people. The school under investigation has initiated Tamazight teaching. The other school is located in the city of Tlemcen, which is an Arabophone speech community. Tamazight is not part of the learners' syllabus.

Regarding the general layout of this research work, it encompasses two chapters. Chapter one is devoted to provide the related literature. It begins with general view about Tamazight. It also includes a brief discussion of the linguistic situation in Algeria and its current language policy. The chapter ends up briefly outlining the concept of language attitudes. The second chapter is the practical phase of the study. It is meant to analyze and discuss the quantitative and qualitative data collected through the research instruments. It goes without mentioning that the purpose here is to validate, or reject, the associated hypotheses that have been put forward.

Chapter One

Overview of the Related Literature

1.1 Introduction

This chapter sheds light on key concepts relevant to the research subject matter. A brief notion about the linguistic situation in Algeria is introduced as a prelude to tackle language planning and policy in the country. The cornerstone of the discussion is the Berber language. The research provides a reflection about Berber, and it focuses on the efforts and achievements in the overall policy of the country. Much discussion is about the current status and position of Berber in the Algerian educational system.

1.2 Etymology of ‘Berber’ and ‘Amazigh’

‘Berber language’ or ‘Amazigh language’ is superficially a common label in the Maghreb countries. However, when looking deeper in such a name some ambiguity arises leading to several queries. The first query might be about the meaning and the source of the two terms ‘Berber’ and ‘Amazigh’.

The main researches about the etymology of these two words, Berber and Amazigh, will be summarised in the subsections, sketched below.

1.2.1 Berber

The name ‘Berber’ is not a Berber word. Its origin is a controversial issue, and the literature about this matter sometimes exposes opposing views. Ilahian (2006) mentions that the origin of the term Berber is a derivation of the Greek word ‘barbaroi’ (Latinized barbari) to refer to the non-native speaker. Other researchers (see New World Encyclopedia, 2016) say that it is supposed to be taken from the word ‘barbarian’ utilized by Romans to denote many peoples. Otherwise, Simpson and Weiner (1989) state that this term existed in numerous civilisations with pretty close denotations like the Ancient Greece (any non-Greek), Ancient China (any non-Chinese), and in Ancient Rome (any non-Roman). They also mention that a native of Barbary in Latin is Barbarous, in Greek is βάρβαρος (barbaros), and in French is Barbarien. In addition, they provide a supposition that the primary reference is the Sanskrit ‘barbara’ which means stammering, to indicate to how a foreigner’s speech sounds.

Jabali (2013) came with another view, in which he attributes the origin of the term 'Berber' to the Arabic term 'Al-barbar', which was used by the medieval Arabic-speaking Muslim writers to refer to the speakers of foreign languages. Jabali's view is supported by the words of Ibn Battuta (1304-1368AD) when talked about the Somalian city of Zeila; Ibn Battuta says:

I travelled from Adan by sea for four days and arrived at the city of Zaila, the city of the Barbara, who are a people of the blacks...the inhabitants of Zaila are black in colour, a majority of them Rafidi [Rafidi refers to Shiites or rejectors of the first caliphs]." (qtd. in Jabali,2013)

Messaoudi (n.d.) has another point of view in which he claims that all the aforementioned hypotheses depend on no logic, because the Romans or Arabs had a contact with several peoples who spoke languages thoroughly different from Latin and Arabic, like the Kurds, the Sudanese, the Copts, and the Iranians, yet they did not call them Berber. As such, he assumes two views. The first assumption is that the Northern Berbers generated the word berber from the term 'Iberiber' which means Nomad in Touareg, to indicate the Saharan, then it was generalised by the foreigners to all Berbers. The second one is based on the lexical relation of the term berber with 'sbur' (to cover one's head in Kabyle) and 'Sberber' (be covered with clouds, the sky, or to protect someone or somebody by one's body in Kabyle). And since antiquity, Berbers are known by their broad clothing to cover themselves: Kabyle abernus, Shleuh tajellabit, Targui tagelmust, etc. Further, Berber women wear 'tiquendyar', 'tim hermin', or 'asburru' to protect their head. Hence, it would be the cause behind the appellation of Berber.

1.2.2 Amazigh

According to Messaoudi (n.d), in his article The etymology of Amazigh , the term amazigh existed in several texts from antiquity. It was under the form of Macwc in the inscriptions of the Pharaonic Egypt of the period of Ramsis III, and it appears in many forms in ancient Greek and Latin: Mazyes, Maxyes, Mazax, Mazaces, Mazikes. Besides, this term is found in the Arab texts of Medium Age, notably those written by Ibn-Khaldoun.

Furthermore, in the same article, Messaoudi (n.d) observes that on the basis of the studies of F. Nicolas in 1950 and taken up again by K. Prasse in 1972 and S. Chaker in 1991, ‘amaziɣ’ / ‘amajɣ’ would come from the Berber verb ‘jɣejɣ’ which means in the dialect of Touareg “to walk boastfully”. This view is pretty close to how Touareg refer to themselves as ‘tamaheqt’, ‘majɣh’, or ‘amajɣh’ which means ‘Nobel’. As such, ‘noble’ is the most credible etymology to the word Amazigh. Jabali (2013) is also with the idea that ‘noble’ is the most likely the origin of ‘Amazigh’, contrary to Leo Africanus’ definition “free man” and linking Amazigh to Mazigh (a son of Ham).

There are multiple derivations of the word amazigh which are: Imazighen (the plural of Amazigh), Tamazgha (the territory of Berbers), and Tamazight¹ (the Berber language).

1.3 Berbers

‘Berbers’ are the great bulk of the descendants of the pre-Arab conquest peoples of the North of Africa, and they are called ‘Temehu’ by the Egyptians in 3,000 BC (Hilliard, 2015). Otherwise, they are referred to as Libyans in most classical texts (Ancient History Encyclopedia, 2016). Indeed, it is agreed on among researchers and historians that they are the indigenous people of North Africa. The Berber communities are scattered over a tremendous area which is delimited thoroughly by Geo.Babington (1903:164) as “a territory extending from about the 25th meridian of East Longitude westward to the Atlantic Ocean, and from the Mediterranean Sea southwards to the Senegal, and roughly, the 15th parallel of Latitude”. However, they have rarely formed separate nation-state or kingdom (Ilahian, 2006). Despite the two famous Berber dynasties Almoravids (eleventh century) and the Almohads (twelfth century), the berbers lived in individual tribes like the Gaetulians, Maures, Garamantes, Nasamones, Massyli, and Augilae which are known as Nomads (New World Encyclopedia, 2016).

¹ In this work the terms Berber and Imazighen will be used interchangeably, also Berber language and Tamazight.

Present time Berber speakers are a minority in North Africa, and they are randomly distributed throughout this territory. Ennaji (2005) distinguished four major Berberphone groups; 15 million people in Morocco, more than 6 million people in Algeria, 1 million people in Libya and Touareg (namely Mali and Niger), and some minorities represent 140,000 people scattered in Tunisia (about 100 000), Siwa in Egypt (about 30 000), and Mauritania (nearly 10 000). Berbers speak numerous dialects which are divided to five groups by Haddadou (2006/2007). The group of Touareg which encompasses Tahaggaret (variety of Ahaggar in Algeria), Tadhag (variety of l'Adagh from Ifoghas in Mali), Tamesgerest (variety of Kel Geres in Niger), etc. And the Oriental dialects which include the Siwi (in Siwa, Egypt), the Nefusi (in Nefousa, Libya), the Ghadamsi (in the oasis of Ghadames, Libya), the Sokna' dialect (in south of Ghadames, Libya), Ghat' dialect (in south Libya), Zenatia (in Qalaat Sned, Tunisia), etc. Additionally, North-saharien dialects which contain the Algerian dialects; Ouargli (in Ouargla) and Mzabi (in Ghardaia). Further the Occidental dialects which include Moroccan dialects (Tarifit, Tachelhit, and Tamazight) and the Algerian dialects (Takbaylit, Tachawit). And the latest is Zenaga of Mauritania.

In Algeria, the Imazighen represent 25% from the Algerian population (Chaker, 2008). They live in different parts of the country. Kabylis mostly dwell four administrative departments: Tizi-Ouzou, Bejaia, Bouira and Boumerdes. They speak the variety known as 'Takbaylit'. Furthermore, this variety is used in Setif and more precisely in Wartilen, Bougaa and the surrounding areas. It is also used in Metmata, Haraoua and Bel Halima in the west of Algiers (Achab, 2001). Kabylis represent two-thirds of the Algerian berberophones (Chaker, 2008). Shaouia live in the Aures area, including Batna, Khenchla, Oum Bouagui, Biskra and Souk Ahras. They speak the variety Tachawit. They are estimated by Chaker (ibid) about 1 to 2 million persons. Beni Mzab, who live in Ghardaia and they speak Mzabi, are between 150 000 and 200 000 persons Chaker (ibid). Touareg live in the extreme south of the country like Tamanrasset, and they speak Tahaggaret or Tergui. In addition to other minority groups, such as Chenoui, and other Saharan Berbers like in Ouargla, Touggourt, Tidiket, Gourara, and Touat.

Figure 1.1, mentioned below, shows the geographical distribution of the Berber groups in Algeria.

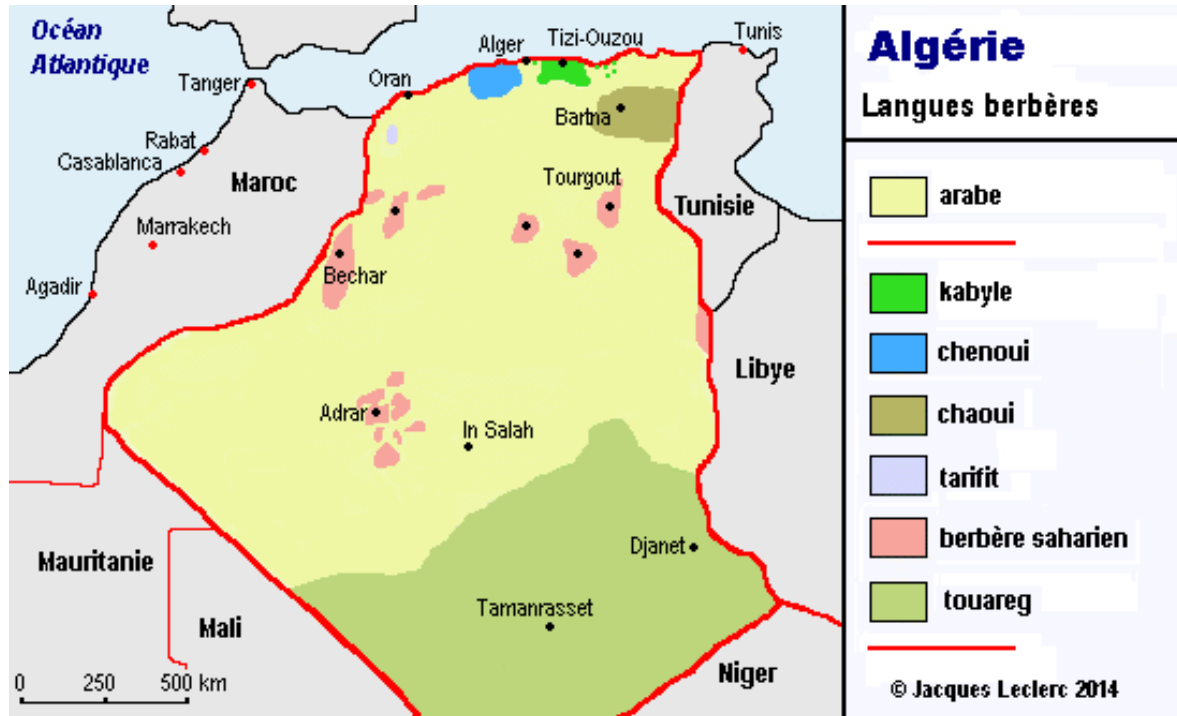


Figure1.1 Algeria; Berber languages

Source: www.axl.cefan.ulaval.ca/afrique/algerie-4Berberes_ling.htm.revised (1 /13/2018)

1.4 Origin of Berbers

The pedigree of the Berbers is still shrouded with mystery. One of the famous theories about their origin relates to Sallust (a Governor of Numidia) in his “Bellum Jugurthinum” chapter XVIII which is summarized by Geo.Babington (1903, p.189) as follow:

It evidently records the tradition of, (1) the African («Gaetulian») basis of the Southern Berber tribes; of (2) those pre-historic fair Libyans who still form an element of the Northern Berber; of (3) an Iberian immigration from Spain within historic, or rather legendary, times; (I think the « Medes » are only brought in to account for the name « Moors »); and

(4) the intermixture of AEGean, or Japhetic (« Persian, » « Armenian ») blood in the Eastern and Zenati Berbers.

In another word, Sallust divided the Berbers into four groups; the Gaetulians (southern Berber tribes), Libyans (northern Berbers), Moors (Iberian immigrants), and the Eastern and Zenati Berbers (the intermixture of Persian and Armenian).

There is an oriental perspective to this issue put forward by Ibn Khaldoun (14C), the native historian, in which he refuted the other theories. De Slane translates the view of Ibn Khaldoun this way:

The Berbers are the children of Canaan, son of Ham, son of Noah. Their ancestor was named Mazigh; their brethren were the Girgashites (Agrikesh); the Philistines, children of Casluhim son of Misraim son of Ham were their relatives. Their king (i.e. of the Philistines) bore the name of Goliath, and it was the alliance of the Philistines with the Girgashites and other Canaanites in their wars against Israel that occasioned the legend that the Berbers were descended from Goliath (qtd. In Geo.Babington, 1903:191)

Ultimately, Ibn Kaldoun correlated Berbers to Canaan son of Ham, son of Noah. And their progenitor called Mazigh.

1.5 Linguistic System of Tamazight

Tamazight belongs to the Hamito-Semitic family or the Afro-Asian family (Geo.Babington, 1903). It encompasses variety of dialects which provide richness to its lexical repertoire, and besides the basic Amazigh lexicon there are countless loans from Arabic, French, Latin, and even from Haussa and Banbara in the Malian and Nigerian Touareg variety (Achab, 2001). Achab (ibid) notices that these loan words are adapted morphologically to the structure of the Amazigh words. He also says that the morphology of this language characterises with the use of phonemes amalgamated within the word as indicators of number, tense, gender and person, which are very often vowels, rather than autonomous affixes as in the Germanic

languages. At the level of the phonological system of Tamazight, Achab (ibid) recognizes that it comprises 41 basic sounds, 38 consonants and 3 vowels. The vowels are: /I/, /u/, /a/ and there are extra long and short vowels exist in Touareg varieties, and the consonants are: /b/, /d/, /m/, /t/, /k/, /g/, /q/, /ǧ/, /č/, /b/, /d/, /t/, /d/, /s/, /z/, /r/, /f/, /s/, /z/, /ε/, /x/, /γ/, /h/, /ħ/, /kw/, /gw/, /qw/, /γw/, /m/, /n/, /l/, /r/, /y/, /dd/, /tt/, /gg/, /kk/, /qq/.

In spite of the majority of the existing literature works are written in Latin, there is a serious and vital attempt to adapt the Tifinagh characters. To clarify things, Tifinagh or libyc, one of the first phonogrammatic writings of humanity, has been used by the Amazighophone communities since Hhigh Antiquity (Boukous, 2011). Boukous (ibid) mentions that Tifinagh has an oldest form which is Libyc, is essentially consonantal²; the Touareg Tifinagh that added the vowels /a/, /I/, and /u/ and the semi-consonants /γ/ and /w/, and the neo-Tifinagh that comprises 33graphemes (27 consonants, 2 semi- consonants and 4 vowels). In Algeria, some places (Chaouia and Mzab) used even the Arabic alphabets to write Tamazight.

Table 1.1, mentioned below, shows the Tifinagh, Latin and Arabic alphabets used to write Tamazight.

² For more details see Dominique Casajus (2011).

Table 1.1 Comparison between the Tifingh, Arabic and Latin characters

| <i>Printed Tifingh characters</i> | <i>Printed Latin characters</i> | <i>Printed Arabic characters</i> |
|-----------------------------------|---------------------------------|----------------------------------|
| ⵝ | A | أ |
| ⵉ | B | ب |
| ⵍ | C | ت |
| ⵏ | D | ث |
| ⵑ | E | ج |
| ⵔ | F | ح |
| ⵖ | G | غ |
| ⵙ | H | د |
| ⵛ | I | ذ |
| ⵞ | J | ع |
| ⵟ | K | ك |
| ⵡ | L | ل |
| ⵣ | M | م |
| ⵥ | N | ن |
| ⵨ | O | و |
| ⵩ | P | پ |
| ⵫ | Q | ق |
| ⵭ | R | ر |
| ⵮ | S | س |
| ⵱ | T | ط |
| ⵳ | U | ث |
| ⵵ | V | م |
| ⵷ | W | ن |
| ⵹ | X | ل |
| ⵺ | Y | و |
| ⵻ | Z | ي |
| ⵼ | -- | ز |
| ⵽ | -- | هـ |
| ⵾ | -- | -- |
| ⵿ | -- | -- |
| ⶀ | -- | -- |
| ⶁ | -- | -- |
| ⶂ | -- | -- |
| ⶃ | -- | -- |
| ⶄ | -- | -- |

El Kessab et al (2015, p. 537)

1.6 The Linguistic Situation in Algeria

This section provides a general outline about the different languages of Algeria. Focus is on the most important languages that are in actual use.

1.6.1 Arabic

Arabic is the dominant language in Algeria. It is a national and official language. It appears in two forms: standard and non-standard.

1.6.1.1 Modern Standard Arabic (MSA)

Modern Standard Arabic, or MSA for short, refers to the unified and standardized version of Arabic which is used in formal written and spoken settings, i.e., the language used in administration, school, mosque, etc. Formal use of MSA is due to its official status. Thus, Chemami (2011) states that Arabic is a crucial Semitic and an Afro-asiatic language. It is spoken by around 280 millions of people as a first language. Almost all Arabic speakers live in the Middle East and North Africa. Adherence to the Arabo-Islamic nation was declared since the early days of independence.

1.6.1.2 Algerian Arabic

Besides Modern Standard Arabic, Algeria, like the other countries of the Arab World, counts a number of non-standard varieties collectively called Dialectal/Algerian Arabic (henceforth AA). In fact, AA is the mother tongue of the majority of the Algerian population. Chemami (2011, p. 228) says: “Algerian Arabic is the main language of Algeria. It is used by 70_ - 80% of the population as their mother tongue”. This is due to the verity that MSA remains largely restricted to official use. AA is made up of a mixed vocabulary which draws from Arabic besides other linguistic systems, such as French and Tamazight... etc. It has its specific phonological, lexical, morpho-syntactic, and semantic features that make it different from MSA and other Arabic dialects. In this vein, Rachedi (1991) has this to say:

What is, in fact, Algerian Arabic? It is an Arabic that is stripped of its absolute declensions, its useless dual case endings, its heavy constructions, its frozen expressions, its syntax from another age, its antediluvian terminology. It is a spoken, lively Arabic, which bears the mark of the creative genius of Berber, of rural and urban Algeria, which integrates foreign terms harmoniously [...] (qtd. in Saad, 1992, p. 18).

Indeed, Rachedi defines exactly what is AA and describes its vitality and flexibility with time and place changeability.

1.6.2 French

The existence of the French language in Algeria is seen as the result of the French colonialism which lasted for about 132 years. During this long period, the French wanted to spread their language, culture and religion in the Algerian society. Many French schools were established. Zechary (2004) reports that: “the French believed that if properly taught the French language and French values, Algerians would slowly evolve and become French” (in Djennane, 2016, p. 119). A key characteristic of France’s policy was the imposition and spread of the French language in the subjugated community. During the colonial era, French was the only official language in Algeria.

After independence, French was declared as a foreign language. However, Algerians did not cease to use whether officially or colloquially. French remains “alive and kicking and continues to fulfill important linguistic tasks in the social life of Algerians. It is present in a variety of prestigious domains, like health, finance and administration” (Djennane, 2016, p.121). It is the dominant language of instruction in sciences and technology in the Algerian university. It is also used in daily social interaction in the street and the home. Algerians are known for their ability to code switch between Arabic and French. French borrowings also constitute an interesting part of Algerian Arabic. However, a challenge from English seems to start soon in Algeria, especially with increased social demands to include English as the first foreign language within the Algerian school curriculum.

1.6.3 Berber (Tamazight)

As a matter of fact, the population of North Africa (Maghreb) were ethnically Berbers; they were arabised due to the Islamic conquests. Yves (1918) says in this vein that: “*The first conquest, that of the VIIth c. [...] has, „Islamized” the Maghreb without modifying the ethnography) of the country.*” qtd in Chami (2009, p. 389). Thus, Mercier (1888) describes the spreading of Arabic amongst Berbers he says:

the same fact occurred during the Middle Age at the time of the „Hilalian Invasion” : in fact, the number of the Arabs was relatively considerable and their mixture with the indigenous race had been favored, in a very

particular way, by the anarchy which divided the Berber and destroyed their forces. Nevertheless the Arabs succeeded in making them adopt, in many places, their language and their customs. (qtd. in Chami, *ibid*).

Thereafter, concerning the case of Algeria, Berber or Tamazight is a term which refers to a spoken variety used by a minority of the Algerian population. Years ago, it did not have a unified written form due to the lack of the planning processes. That seems as one of the reasons behind the exclusion of Berber from education. Hence, Tamazight needed to be recognized as an official language and to be under the different planning processes. In this vein, Kahlouche (2000) and Tigziri (2002) claim that: “Teaching of Tamazight organised by the HCA was marked by a great deal of haste and improvisation because the Berber language lacked an official status and proper planning institutions” (qtd. In Benrabah, 2007, p. 235)

Yet, Berber has recently gained the national and official status as it is mentioned elsewhere in this dissertation. This recognition allows the Berber language to take its position in both the Algerian education and society.

1.7 Some language Contact Phenomena in Algeria

In here, a brief notion about some phenomena which may result from the contact between languages is provided.

1.7.1 Diglossia

As far as ‘diglossia’, it is concerned with the use of two varieties of the same language. A diglossic situation results from the use of both MSA as high variety used in formal settings and AA as low variety used in informal settings. In this respect, Bensafi (2002) says:

The phenomenon of diglossia present in Algeria is linked to the various transformations the original language of the Qur'an went through during the history of the Maghreb (in Arabic: what exists in the west). We stress that the split between the Literary Arabic and the Algerian Arabic began with the Spanish settlement (1509-1555) by the phenomenon of borrowings. (qtd. in Chemami, 2011, p. 228)

Indeed, diglossia is widely spread throughout the Algerian society.

1.7.2 Bilingualism

The existence of a variety of languages used in the daily life of the Algerian society may result many linguistic phenomena namely 'bilingualism'. Since 'bilingualism' is a term which is related to the person's possession of two languages, it can be said that most of Algerian people are bilinguals. The majority of the Algerians speak at least two languages (Arabic-French /Arabic-Berber or Berber-French).

1.7.3 Code-Switching

'Code-switching' (hereafter CS) is a very common linguistic phenomenon which results from the contact between languages. CS in sociolinguistics refers to the alternative use of two languages or more in the same utterance or sentence. Gumpers (1982, p. 59) sees CS as: "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems". The Algerian people often code-switch between Arabic (including AA) and French, Berber and French and also between Berber and Arabic for one reason or another.

1.7.4 Borrowing

Borrowing is a language contact phenomenon which often occurs in bilingual societies. It occurs when a given speech community takes words or phrases from one language and adapts them in their mother tongue. Gumperz (1982, p. 66) provides a description of borrowing, he says:

[Borrowing consists of] the introduction of single words or short, frozen, idiomatic phrases from one language into the other. The items in question are incorporated into the grammatical system of the borrowing language and they are treated. They are treated as part of its lexicon, take on its morphological characteristics and enter into its syntactic structure.

The Algerian speech community consists plenty of borrowed words from French such as /kuzina/ which means kitchen, /tabla/ and means the table, /restora/ which means restaurant and too many other words.

1.7.5 Trilingualism or Multilingualalalim

The existence of a variety of languages in the Algerian speech community, MSA, Berber and French, may lead to another phenomenon which results from languages in contact, i.e., ‘trilingualism’ or even ‘multilingualism’. Algerians may master these three languages, so they can use all these languages each one has a specific purpose to reach.

1.8 Language Planning and Policy

This section provides a brief review about the field of ‘language planning and policy’. This is necessary as the current research basically is part of language planning. The section provides a notion about some basic concepts in language planning.

1.8.1 Language Planning Defined

In fact many definitions have been proposed by different researchers (Eastman 1983, Cooper 1989 and others) to clarify the nature of ‘language planning’ (hereafter LP) and its main activities. Deumert (et. al) claim that:

‘The term 'language planning' was introduced by the American linguist Einar Haugen in the late 1950s and refers to all conscious efforts that aim at changing the linguistic behavior of a speech community. It can include anything 'from proposing a new word to a new language' (2009, P. 1).

One another definition was provided by Weinstein (1980, p. 56) who claims that: “language planning is a government authorized, long term, sustained, and conscious effort to alter a language’s function in a society for the purpose of solving communication problems”.

LP is an important discipline and has significant activities to deal with at the socio-political level.

.1.8.2 The Activities of Language Planning

Language planning encompasses a variety of activities for different ends. The German linguist Heinz Kloss (1968) is the first linguist who provides a set of processes that LP relies on. Kloss made a distinction between two main branches of activity in LP. He labeled them ‘status planning’ and ‘corpus planning’.

1.8.2.1 Status Planning

Language planning efforts typically include several stages. The first stage is a needs analysis, involving a sociopolitical analysis of communication patterns within the society. The next stages in the language planning process involve the selection of a language or language variety for planning purposes. These stages are sometimes referred to as "status planning". Hence, it is a crucial activity in language planning process which deals with the functional aspects and the purposes behind the utilization of a language. Djennane (2016) and Kloss (1967, 1969, qtd. in Deumert, 2009, p. 1) agree that status planning refers to all efforts undertaken to change the use and function of a language (or language variety) within a given society.

1.8.2.2 Corpus Planning

Kloss (1967, 1969) provides a definition of ‘corpus planning’, he says: “Corpus planning is concerned with the internal structure of the language” (qtd. in Deumert, 2000). Bamgbose (1989) claims that Haugen (1983) provides another definition when he says:

Corpus planning can be defined as those aspects of language planning which are primarily linguistic and hence internal to language. Some of these aspects related to language are: 1) orthographic innovation, including design, harmonization, change of script, and spelling reform; 2) pronunciation; 3) changes in language structure; 4) vocabulary expansion;

5) simplification of registers; 6) style, and 7) the preparation of language material. (qtd. in Baldauf, 1989, p. 1).

It can be said that corpus planning unlike status planning is interested in the language itself.

Indeed, corpus planning and status planning may guarantee to some extent the establishment of a good language.

1.8.2.3 Acquisition Planning

Acquisition planning is a term which was first coined by Cooper (1989) and considered as a third activity of LP. Cooper defines acquisition planning as “organized efforts to promote the learning of a language” (Cooper, 1989, p. 165). Hornberger (1994) also provides another definition to acquisition planning, he says: “the efforts to influence the allocation of users or the distribution of languages, by means of creating or improving opportunity or incentive to learn them, or both”. (qtd. in Djennane, 2016, p. 18).

Djennane (2016) also claims that Kaplan and Baldauf (1997) used the term language in education policy (LiEP) and language education policy in spolsky (2004) to refer to acquisition planning due its relation to language learning and teaching.

Cooper (1989) claims that acquisition planning is an important process in LP dues to its role in spreading language in addition to its relation with language learning, literacy skills development, literature production and language use in the media.(qtd. in Ghoul, 2013, p. 47).

1.8.2.4 Prestige Planning

Another crucial activity in language planning is ‘prestige planning’. Talking about prestige planning, Haarmann (1990, p. 104) writes that “any kind of planning has to attract positive values, i.e., planning activities must have such prestige to

guarantee a favorable engagement on the part of the planners, and, moreover on those who are supposed to use that planned language.” He also adds “Prestige planning is directed towards creating a favorable psychological background which is crucial for the long-term success of language planning activities”. So, preparing the psyche of language users has a significant impact on its success.

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.

1.9 National Language and Official Language

Ghoul (2013) identifies the difference between Official language and national language. Official language is the state given by the decision-makers to a given language in order to be used as the means of a national government, such as administration, parliament, etc. National language, on the other hand, refers to the users rate of the language, i.e., spoken by the majority of dwellers of the country, and it is used for cultural and ethnic purposes. 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)

Zamyatin also adds ‘National language’ is associated, first of all, with a nation and does not have necessarily to be designated official language of the state. Hence, language use in official settings is the main difference between official language and national language.

1.10 Language Planning and Policy in Algeria

After the independence of Algeria in 1962, efforts were made to retrieve the national linguistic and cultural identity of the country. Decision-makers aimed at eliminating the French language and culture implemented during a long lasting colonial period. Hence, a full Arabisation program was waiting its implementation in order to replace the French one.

Djabri (1981, p. 109) defines Arabisation as: “the replacement of French by Arabic, that means making Arabic the official language in all social, cultural and economic activities”. Hence, Arabisation is a term used to refer to the policy adopted by the Arabic-speaking countries aiming at unifying their linguistic policies by replacing the foreign languages used in their speech communities by Arabic.

In the post-independence era, heated debates were about a linguistic issue which is language choice, i.e., what language should be declared national and/or official and what language should serve education. Many obstacles had faced the process of Arabisation, notably the lack of the qualified Arabic teachers. Arabic was taught in the Algerian educational system gradually in the period from 1962 to 1975. Arabisation has been fully implemented since the 1980’s until 2002; where all subjects were arabised and French took the status of the first foreign language taught in the fourth grade of primary school (Ghoul, 2013).

As a matter of fact, Tamazight was completely neglected due to socio-political reasons. Tamazight is actually a minority language. As such, it was thought that it should not gain any official recognition. In this respect, Djennane (2016, p. 106) claims that:

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

Clear preference and support to Arabic made all amazigh activities under state’s control. Tamazight had no part in the TV or radio, as it was not part of the school curriculum. The birth of the political pluralism in 1988 was the starting point for the Amazigh to fight for the recognition of their language. Probably the most

significant achievement for Berbers was in 1995/1996 when the High Commission for Amazighity was established. Since then, Tamazight could be accepted as an elective subject of study; it has also been accepted the public TV. In this vein, Benrabah (2007) and Djennane (ibid) state that despite this achievement, Tamazight remained unrecognized in the Algerian constitution until the declaration that Tamazight has gained the status of a national language by the president Bouteflika in 2002. For Berbers, giving Tamazight the status of national language was not enough and they called for its officialisation. Hence, the new constitution in 2016 has recognized Tamazight as ‘joint official language’ side by side with Arabic.

1.11 Tamazight in the Algerian Educational System

In fact, several events have occurred before the integration of Berber in the Algerian educational system. In 1990, the first Department of Amazigh language and culture was established at the University of Tizi Ouzou. A year later, an analogous department opened at the University of Bejaia. After the Berber school boycotting that took place in Kabylia (1995), the state allowed Berber in the primary school. Around 32,500 primary and secondary students took Tamazight courses and framed by around 1,300 teachers in 16 schools (Chaif (2015)). Later on, in 1998, textbook was published by the National Institute for Educational Research (NIER) that provoked negative feedback from all Tamazight teachers because of the graphics used for the written form. In April 2002, after the uprisings in spring 2001, the government declared Tamazight as National Language. In 2005, Tamazight was introduced optional in 4th year of primary education. According to the Algerian Ministry of National Education, in 2005, around 95 000 pupils took Tamazight courses in primary schools, 80 000 pupils in middle school and 1 500 students in secondary school (Abdellatif Mami, 2013). Abdellatif Mami (ibid) adds that 90% of Tamazight learners are in kabylia, and they are framed by not more than 347 teachers. In 2007, the Governing Council of Algeria approved the creation of the Higher Council of the Amazigh Language (HCA) and its Academy. But, standardizing how to teach Tamazight and being optional in the baccalaureate were real problems that still face this language. In February 2015, HCA and the Algerian

Ministry of National Education signed an agreement to promote teaching Tamazight throughout the country, which coincided with UN's visit to study Algerian education (Chaif, 2015).

Nouria Benghabrit (2017), the current minister of national education, has presented statistics about Tamazight in the school, proclaiming that teaching/learning this language has marked a remarkable augmentation. The minister (ibid) announces that the number of students arose with 6%, mentioning that the secondary school in the school year 2007-2008 counted around 10000 learners, whereas the total number is about 68000 learners in 2017-2018. Also, she adds that in 2014-2015 Tamazight was taught in 11 Wilayas, whereas in 2017-2018 it is taught in 38 Wilayas, and In Tizi-Ouzou Tamazight teaching arose from 15% to 100%. Saadoun (2017) mentions that the HCA and the Algerian Ministry of National Education (2017) announced that there are 600 000 learners who learn Tamazight in the Algerian primary, middle and secondary schools.

According to Schiffman (1997), language attitudes are a part of linguistic culture and language policy is often rooted in linguistic culture, so attitudes cannot be ignored. Accordingly, since the study of attitudes has a significant role in this research, we should search about the concept of attitude and all the notions in relation with.

1.12 Attitude

The concept of 'attitude' is of paramount importance to this research work. Attitude has been defined in many ways. Allport (1935:810), for example, points out that "an attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related". Many researchers (e.g. Carano and Prislín, 2006; Eagly and Chaiken, 1998; Fazio, 2007; Gardner, 1985) have provided definitions that are pretty close to the same point of view that attitudes are evaluative judgement based on the prior knowledge presented in

memory about the object. They overlap in the notion that there is a predisposition to respond.

Attitudes about an object can be positive or negative, which may occur with particular features; valence (positive or negative), extremeness (how it is positive or negative), and complexity: it can be noticed when two persons have the same attitude about an object, either positive or negative, but their knowledge is quite different, i.e., one of them has multiple perspectives and the other has a single perspective (Wilson et al., 2000). Wilson et al (ibid) also mentioned that attitudes can also be implicit or explicit. The implicit attitudes are potential attitudes that are activated automatically, whereas the explicit attitudes occur when person has the motivation and the sufficient capacity to express his implicit attitudes.

There are three dimensions of attitudes: strength, accessibility, and ambivalence. Fabrigar et al (2005) explain that strength refers to how firm someone holds a belief, and the strength of the associative link between object and evaluation represents accessibility. They add that the association of the evaluative tension and one's attitude lead to the occurrence of attitudinal ambivalence. Thus, the result contains both positive and negative evaluations.

1.12.1 Attitude Structure

Attitude structure refers to knowledge structures; its content and its number, and the associative links and their pattern that making up and link attitude and its related knowledge (Fabrigar et al., 2005). Two general types of attitude structure have been identified by some researchers like Eagly and Chaiken (1998): Intra-attitudinal structure and inter-attitudinal structure. Intra-attitudinal structure denotes the structure of a single attitude, and inter-attitudinal structure refers to the structure that encompasses more than one attitude.

Further, an attitude is based on three components: affective, cognitive, and behavioural. Rosenberg and Hovland (1960, p. 3) say that “we here indicate that attitudes are predispositions to respond to some class of stimuli with certain classes

of responses and designate the three major types of response as cognitive, affective, and behavioural” (qtd. In Greenwald, 1989:6). Numerous researchers (e.g. Eagly and Chaiken, 1998; Fazio and Olson, 2003) clarify that the affective component is formed from the emotional reactions of the person toward the object, the cognitive component consists of cognitions and beliefs the person has about the object, and the behavioural component is how the person tends to act towards the object. Also they mentioned that these components are not always highly related to each other, i.e., an evaluation based on one of these components does not require the existence of the other two components.

Attitudes satisfy important needs in the sense that they are functional, and they may serve more than one purpose for the individual. The functional approach to attitude focuses on the purpose of forming and using attitudes. The idea that we have particular attitudes because they boost our psychological well-being was supported by Katz’s (1960) functional theory. Katz notes the four functions that an attitude may serve: the knowledge function, the ego-defensive function, the value-expressive function, and utilitarian function.

The knowledge function stipulates that attitudes can be formed to provide explanation for the world. Katz (1960, p. 175) observes that “people need standards or frames of reference for understanding their world, and attitudes help to supply such standards”. This knowledge helps to know how to act when facing people and situations, how to explain the world, and how to decide and react to a new situation on the base of previous attitudes and knowledge. Katz (1960, p. 172) determines that the ego-defensive function is used to be protected from unpleasant realities and feelings that we would rather not experience. The value-expressive function is used to express who we are. About this, Katz (1960, p. 170) reports that: “the individual derives satisfactions from expressing attitudes appropriate to his personal values and to his concept of himself”. The utilitarian function is used, as Katz (ibid) explains, “to maximize the rewards in their external environment and to minimize the penalties”. Persons develop positive attitudes towards the object that will reward them and negative attitudes towards the objects that punish them or do not reward them.

1.12.2 Attitude Change and Persuasion

Attitude change, from constructionist perspective, is the differences between repeated instances that may occur during attitude information. However, memory-based model posits that is the replacing of old attitudes by new ones in mind. Thus, attitude change involves both the new evaluative information and the retrieval stored evaluation to varying extents (Bohner and Dickel, 2011). Persuasion represents an underlying element in inducing attitude change, and the persuasive messages are more effective when they match the actual basis of target attitude (Fabrigar and Petty, 1999). According to Yale Attitude Change Approach persuasion is influenced by three factors: source (who conveys the message), message, and audience (Hovland et al., 1953)

There are two possible routes of an attitude change: central route and peripheral route (Petty et al, 1999). The central route attitude changes is defined by Petty et al. (1999, p. 157) as “those that occur when people are both motivated and able to engage in relatively extensive and effortful information processing activity aimed at scrutinizing and uncovering the central merits of the issue or advocacy”. Persuasion is based on content and logic of the message and involves high elaboration. The peripheral route attitudes changes, as pointed out by petty et al. (ibid), are: “characterized by low degrees of issue-relevant elaboration”. Persuasion is then based on non-message factors (surface characteristics only) and involves low elaboration.

Writers generally distinguish between single- and dual- process models of attitude change. The attitude changes that are based on different degrees of elaborative information processing activity are called dual routes (central and peripheral); they hold that if receivers have the ability and motivation, they will elaborate the persuasive messages (Crano and Prislin, 2006). Carano and Prislin (ibid) also mention that the elaboration likelihood model (ELM) and the heuristic/systematic model (HSM) represent important examples of dual-process models, that include message reception, attitude change, (and probably) behaviour change.

1.12.3 Language Attitude

Language is arguably something more than a neutral linguistic code, because it is connected with the identities of social or ethnic groups which give it core role in the social evaluation. Language attitudes form one of the central topics that are tackled in psycholinguistic as well as sociolinguistic investigations. Crystal (2008, p. 266) reports that language attitudes cover: “the feelings people have about their own language or the language(s) of others. These may be positive or negative: someone may particularly value a foreign language (e.g. because of its literary history) or think that a language is especially difficult to learn (e.g. because the script is off-putting)”. As far as language planning is concerned, Crystal (*ibid*) adds that “knowing about attitudes is an important aspect of evaluating the likely success of a language teaching programme or a piece of language planning.

Gardner (1985) mentions that attitudes may influence the degree of success that can be achieved in language learning, because the strong association between ethnicity and language can trigger the attitudes towards a language community which can affect language learning. Gardner (*ibid*) sees that the attitudes toward language mechanism could also be involved, for instance, the reactions toward its speaking, its sounds, its characters, or its structure, and even the attitudes toward the language learning situation, notably the classroom.

Moreover, the positive attitudes towards the language and its speakers have a significant relationship with motivation. The latter notion was propounded for the first time by Gardner and Lambert (1959) and demonstrated through developing the Attitude Motivation Test Battery (AMTB). The AMTB includes five constructs: attitudes towards the learning situation, integrativeness, motivation, language anxiety, and instrumentality. In the same vein, Todor and Dégi (2016) say: “Measuring motivation by examining language learners’ attitudes towards learning the language is a good example to show that attitude and motivation are interconnected”. Since motivation is the combination of desire and effort in order to attain a goal, i.e., the reason for doing something (Gardner, 1985), some researchers (e.g. Oroujlou and Vahedi, 2011) induce the instructors to take it into consideration

during language teaching process, in which Oroujlou and Vahedi (2011, p. 995) say:

The core of motivation is what might be called passion, which relates to a person's intrinsic goals and desires. Successful learners know their preferences, their strengths and weaknesses, and effectively utilize strengths and compensate for weaknesses. Successful language learning is linked to the learner's passion. And instructors should find ways to connect to this passion.

Further, the impact of attitudes on cognition and behaviour, their cause and their change can be measured. Accordingly, to gauge language attitude researchers use two types of methods: the direct method and the indirect method. The direct method is based on asking explicitly the participants to describe their own attitudes in direct self-reports. Krosnick et al (2005) state that there are three main direct methods; Thurstone's equal-appearing intervals method (1928), Likert's method of summated ratings (1932), and Osgood, Suci, ND Tannenbaum's semantic differential (1957). Otherwise, the indirect method is based on measuring people's attitudes without being aware that their attitudes are being measured. The most used technique in language attitudes is the 'matched-guise' technique which was introduced by Lambert, Hodgson, Gardner and Fillenbaum (1960).

1.13 Conclusion

In this chapter, Berber language or Tamazight as a key term in this study and all its pertinent notions like etymology of Berber and Amazigh, the Berbers, their origin and their geographical distribution in Algeria, and its linguistic system are briefly clarified. Further, there is a presentation of the linguistic situation in Algeria, and the followed language planning and policy in this country. As such, there are submitting of the route that has been followed by Tamazight to become an official language and its inclusion in education. Finally, attitude as another underlying item in this research and all its related notions notably language attitudes are identified via the review of other researches.

In the following chapter, there will be an explanation of the adopted research methodology, an identification of the direct methods of measuring the attitudes of the target sample that suit the objectives of this study, and a presentation of the variables that will be studied and some statistic notions that allow this research to be performed.

Chapter Two

Data Analysis and Discussion

2.1 Introduction

This chapter represents the field work on which this research builds. It therefore attempts to answer the research questions and to verify their associated hypotheses. It comprises two parts. The first one is brief review of the methodology framework of the study. The second part deals with data analysis and discussion.

2.2 Methodology Framework

This section contains an overall notion about the methodological framework of this research. The focus is on research design, setting, and sample population, as it is discussed below.

2.2.1 Research Design

The present study is a case study; the reason behind choosing a case study is that it allows a detailed examination of the problematic situation and its related contextual conditions. Indeed, there is no single definition of the case study. Thomas (2011, p.512), for example, views that: “differing themes and priorities characterize attempts at definition of the case study. This is to some extent explicable by the diversity of epistemological starting points from which practitioners and analysts of the case study arrive”. Bromley (1990, p. 302), defines the case study as a “systematic inquiry into an event or a set of related events which aim to describe and explain the phenomenon of interest”.

2.2.2 Research Approaches

In this work, we used both quantitative and qualitative approaches to increase the validity of this research. The quantitative approach uses methods, such as questionnaires and interviews which result in numerical data. However, the qualitative approach focuses on how people feel, think, and understand. It is used to understand, analyze, and interpret phenomena.

2.3 Setting

The present work was conducted at the level of middle schools. In fact, two schools were under investigation. The first one is Hadouine Abdelkader Middle

School situated in Beni Bousaid- Tlemcen, and in which Tamazight is a subject of instruction. In fact, the region (Beni Bousaid) is originally a Berberophone area, which includes some people (mostly old) who still preserve their ancestral language. It goes without saying that Beni Bousaid is now a largely Arabophone (arabized) region. The second school is Bouhanak El-jadida (2) Middle School situated in the city of Tlemcen- an Arabic-speaking environment. Tamazight is not taught in this school.

The choice of these two schools (hence population) was purposeful in the sense that it makes it possible to draw a comparison between the participants attitudes towards the integration of Tamazight in education

2.2.4 Subjects

The participants in this study are middle school learners and their teachers, as shown below

2.2.4.1 Learners' Profile

Subject to investigation were first and second year middle school learners in two different settings. The sample population comprised 80 learners were randomly selected. These participants were equally divided, i.e., half of them (40 participants) have already been introduced to Tamazight in their educational institution. The other half did not study Tamazight in their school.

2.2.4.2 Teachers' profile

Teachers participating in this research are from different regions. The sample included four teachers who were randomly selected and divided into two distinct groups. The first group contained two teachers of Tamazight; the second group included two teachers of other subjects. Dividing the sample into two different groups was thought to render rich data which make it possible to compare their attitudes.

2.2.5 Research' Instruments

This research builds on a mixed methods approach to data collection. The adopted research tools are the structured interview and the mixed questionnaire.

2.2.5.1 Questionnaire

The questionnaire is a direct method which is largely used in sociolinguistics to measure attitudes. Bell (1999) defines this instrument as series of written questions oriented to the informants to be answered. Among the many benefits of the questionnaire is that it allows researchers to gather a considerable amount of data in short time with least effort.

The present research opted for the mixed questionnaire; this type allows obtaining qualitative and quantitative data. The questionnaire was administered to 80 middle school pupils, of which 40 pupils are learners of Tamazight learners and 40 others are not. The questionnaire was given to learners in the classroom where they were required to answer it and give it back. This is to ensure a good return rate. The questionnaire was written in Standard Arabic since it is the language that learners have better command of.

The two questionnaires distributed on learners consisted of 13 questions. The first eleven questions are common in both questionnaires devoted to measuring learners' attitudes toward Tamazight. As a note, the questions (9, 10, and 11) have two different structures for the same idea depending on the target learners. This facilitates comparing answers of the two groups of learners.

2.2.5.2 Interview

The interview is a research method commonly used in survey research in combination with other research tools, where the interviewer asks the interviewee a series of questions. In this research, it was thought that the appropriate type is the structured interview or the standardized interview which confirms that each interview contains the same questions in the same order. Accordingly, there will be a guaranty that the answers are reliable and the comparison between sample

subgroups can be made with confidence. Trueman (2015) considers the structured interview as a questionnaire managed by a researcher.

In the present research, the interview was designed to answer the third research question and also contribute, with learners' questionnaire, to answer the second research question. Interviews were conducted with four teachers; two Tamazight teachers who teach in Beni Bousaid (Tlemcen) and two teachers of other subjects working in Bouhanak (Tlemcen). The interviews took place in the classroom during a period which varied between 12 minutes and 15 minutes. Interviews were carried out in Standard Arabic as this the language common to both researcher and subject. Note-taking took place during interviewing. The interview consisted of 11 questions divided in two sections; 9 questions forwarded to all teachers and two additional and different questions for each group of teachers.

2.3 Data Analysis

This part provides a description of the data. The results are presented in an order which allows making a comparison between answers of the different sample population. This means that common questions are sorted together, as show below.

2.3.1 Learners' Questionnaire Results

Question One

The first question was meant to know the linguistic environment of the informants. In fact, all the informants confirmed that they live in an Arabic-speaking environment (family, school, market, in-group communication, etc)

Question Two

This question asks about the origin or the ethnic belonging of the learner. It should be noted that three options are furnished: Arab, Berber and other. However, those who claim to be Arabs may most probably be only arabized since generations. The results tell that among Tamazight learners, 7 informants are Arabs and the

others (33) are Berbers. As for the non-Tamazight learners, all of the informants are Arabs to the exception of one who adhered to the Berber identity.

Question Three: How do you consider Tamazight?

This question is very important as it requires learners to give their point of view vis-à-vis Tamazight. In other words, this is to see whether learners consider it a language or they only see it a dialect. It goes without saying that the terms language and dialect remain a matter of hot discussion, as there is no clear distinction between the two concepts. The results are presented in figure 2.1

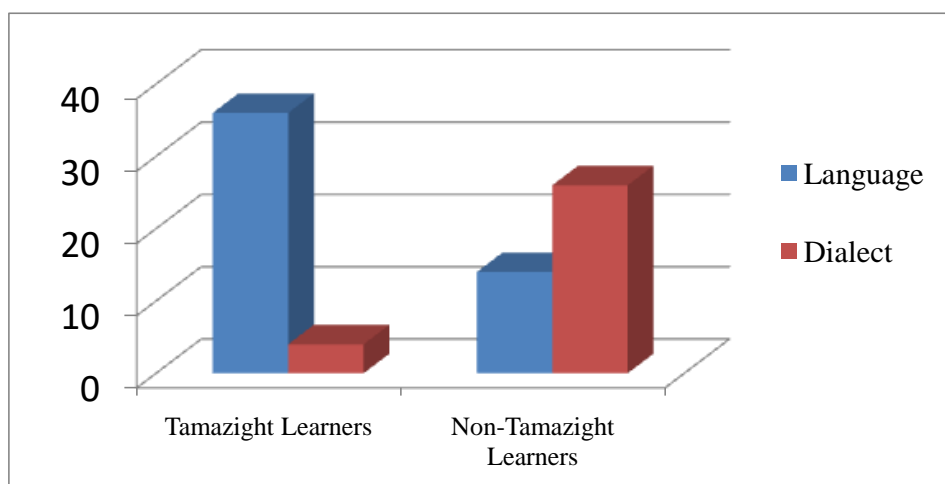


Figure 2.1 Learners' conceptualization of Tamazight

Question Four: Do you know that Tamazight has become an official language in Algeria?

Answers to this question displayed significant differences among learners of the two groups. 37 informants of Tamazight learners know about its officialisation. As for the second group, only two informants know that it has become an official language.

Question Five: this question measures learners' attitudes towards the integration of Tamazight in the Algerian school. Learners were required to choose one answer on a five-point scale, ranging from strongly agree to strongly disagree. The results are presented in figure 2.2. In fact, more than three quarters of Tamazight learners agreed on teaching Tamazight, whereas more than half of non-Tamazight learners are not for this proposal.

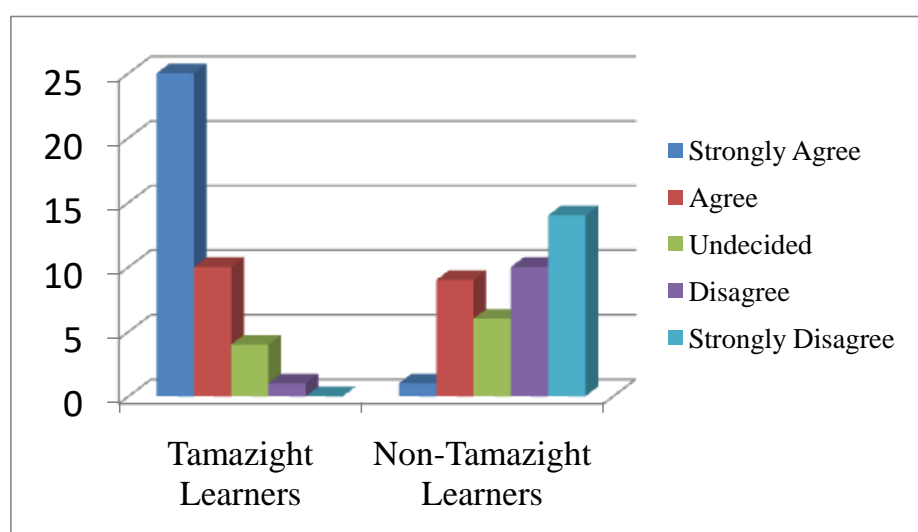


Figure 2.2 Learners' Attitudes towards the Integration of Tamazight in Education

Question Six: Do you think that learning Tamazight is beneficial for your future?

Answer to this question did not bring significant differences among learners of the two groups. In fact, most informants agreed that Tamazight is not very beneficial. However, still some informants (13+7) revealed that learning Tamazight can be beneficial to some extent. Figure 2.3 graphically represents learners' beliefs.

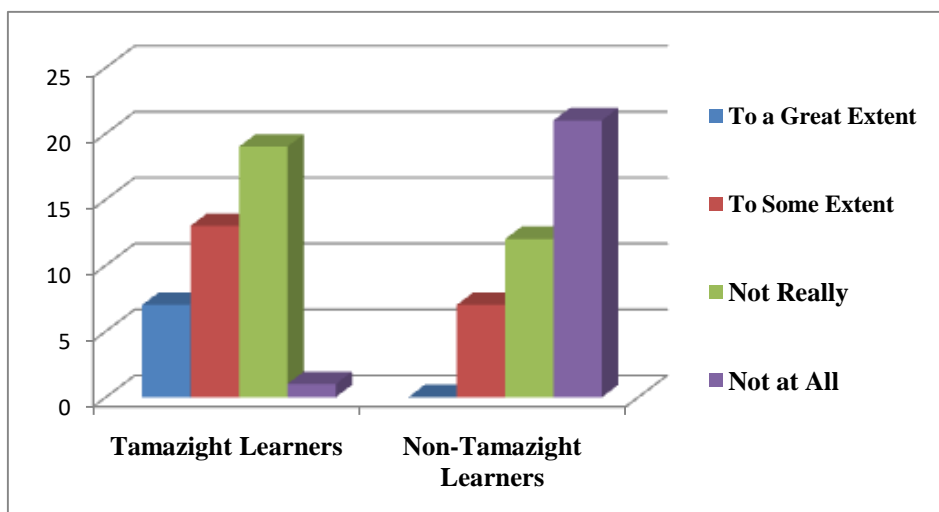


Figure 2.3 Expected Benefits of Tamazight

Question Seven: this question requires learners to provide some motivations that they think can push them learn Tamazight. The results are summarized in table 2.1, presented below. It should be noted that many informants, especially non-Tamazight learners, have provided no single motivation as they reject it since the beginning.

Table 2.1 Learners' motivations to learn Tamazight

| Tamazight Learners | Non-Tamazight Learners |
|--|--|
| <ul style="list-style-type: none"> ➤ To improve their grades as the mark scored in Tamazight as a subject might be used to compensate another subject ➤ Tamazight is our ancestral language ➤ We want to know and explore a new languages | <ul style="list-style-type: none"> ➤ Jobs requiring, or based on, Tamazight can be motivating ➤ The most important motivation is that Tamazight is a matter of identity of most Algerians, including the Arabized majority |

Question Eight

This question tries to measure whether learners' attitudes change or not in case decision-makers provide jobs based on Tamazight. This is interesting as Tamazight has become an official language. Therefore, it is not odd that it can be associated with the job market, including education and administration. In fact, the informants from both groups provided varied answers. Figure 2.4 presents the results.

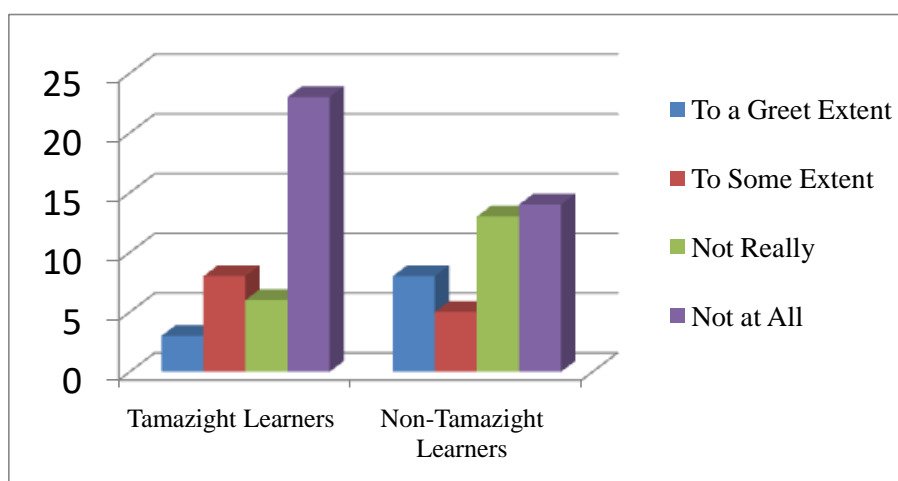


Figure 2.4 Possible effects of Tamazight-associated jobs on learners' attitudes

Question Nine: How do you find the linguistic system of Tamazight?

Extracting the point of view of learners about the linguistic system of Tamazight is the main interest of this question. The results are graphically represented in the pie chart below, which shows that 68% of the Tamazight learners consider the linguistic system of Tamazight as medium in terms of complexity. 32% of them claim that it is a simple and not complicated.

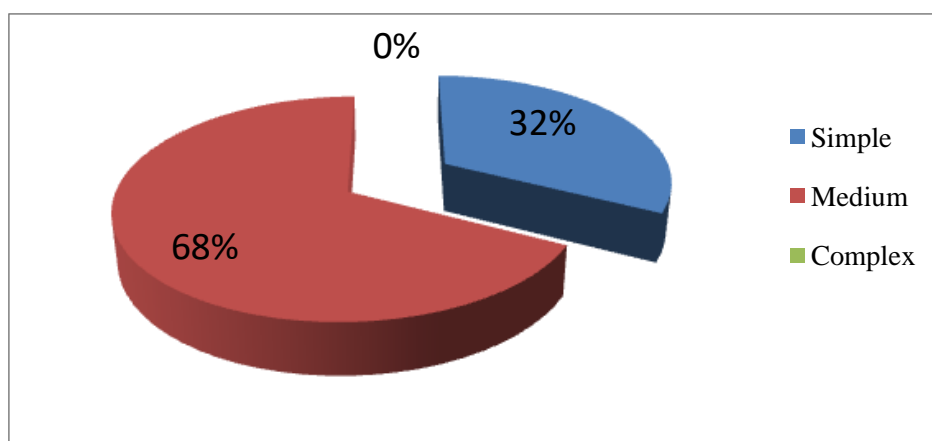


Figure 2.5 Tamazight learners' attitudes towards the complexity of Tamazight

The figure below is concerned with the non-Tamazight learners. It describes the responses of the learners on the question 'how do you expect the linguistic system of Tamazight?' The figure 2.6 shows that 65% of these learners expect that the linguistic system of Tamazight is complex, whereas 28% of them view that it is of a medium complexity. Learners draw such conclusion although they neither study this language nor speak it.

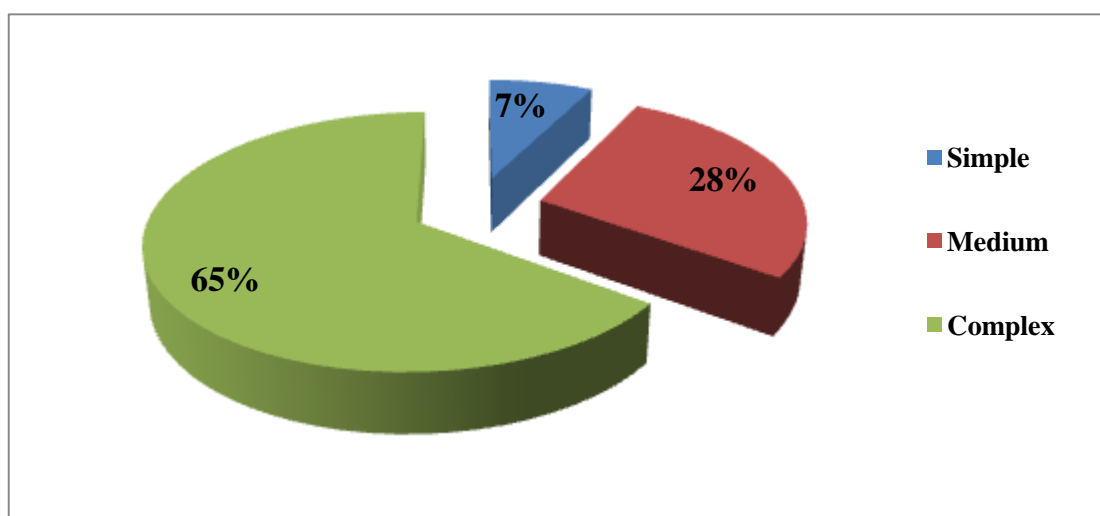


Figure 2.6 Non-Tamazight Learners expectations about the complexity of Tamazight

Question Ten: Do your parents help you in your Tamazight tasks?

This question aims at exploring learners' home environment and the extent to which it can help them in their learning tasks. The results indicated that 80% of Tamazight learners reported that their parents do not lend a hand when it comes to their tasks in Tamazight. However, 20% of them claimed to receive help from their parents. These results depend to a great extent on parents' knowledge of Tamazight.

Question Eleven: What are the main obstacles that you face/faced in your Tamazight learning?

This question was directed to Tamazight learners. This is to find obstacles that may face them while learning this language, and which may affect their attitudes towards this language. Answers are summarized in the following points:

- More than three quarters of learners said that words, texts and questions of Tamazight are not comprehensible.
- Less than a quarter of them have faced difficulties in writing (spelling difficulties) and speaking

Non-Tamazight learners reported that in case that they studied this language, they would have difficulties with:

- pronunciation and writing,
- possibility to have negative impact on the other languages (Arabic, French and English)

Question Twelve (Tamazight Learners): Are there any available documents (Books, websites, Articles...) that help you in Tamazight tasks?

This question addresses a very important prerequisite that must be available in any language education policy. This relates to references to which learners go back

to master the language. The results revealed that learners are equally divided. While half of them opted for the yes option, still the other half regarded that literature is not really enough to cover learners' needs.

Question Twelve (Non-Tamazight learners): Have you ever spoken with a native speaker of Tamazight?

The purpose of this question is to know whether the informants have experience interacting with native speakers of Tamazight or they have no contact. This is to know on what basis they provide answers to previous question. The findings revealed a fact that most of them have had no previous contact with the Imazighen, and automatically with Tamazight.

Question Thirteen (Tamazight Learners): To what extent do you speak Tamazight in your daily life?

The main reason behind asking this question is to know the frequency of the use of Tamazight by its learners. The figure below provides a graphic representation of the results. It in fact indicates that a clear majority (75%) of learners do not use it outside its classes.

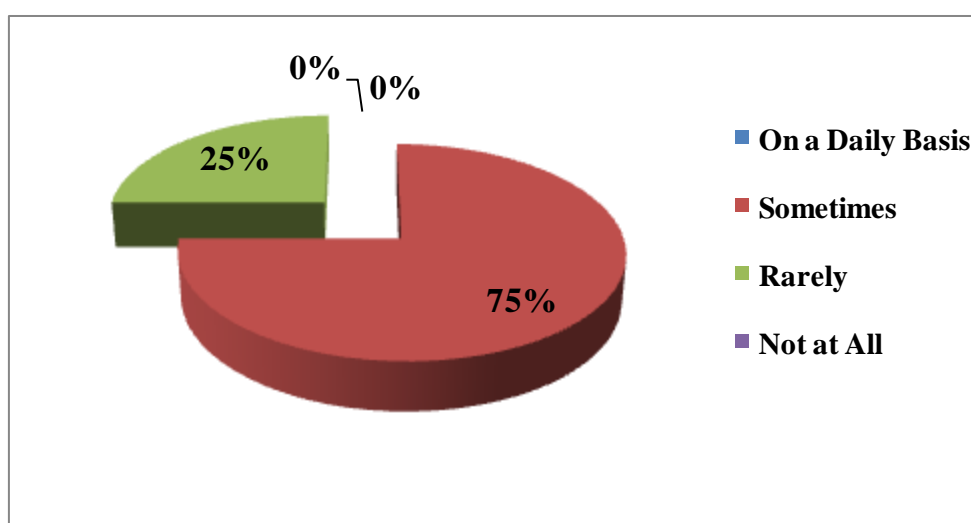


Figure 2.7 Frequency of use of Tamazight by its Learners

Question Thirteen (Non-Tamazight Learners): Do you want to learn Tamazight?

This question is of prime importance to our analysis as it measures non-Tamazight learners' readiness to study this language. In other words, their answers may faithfully reflect their attitudes. The findings revealed that a clear majority of them (69%) expressed rejection to learn it. On the other hand, 27% of them gave approval. The findings are represented in the figure below.

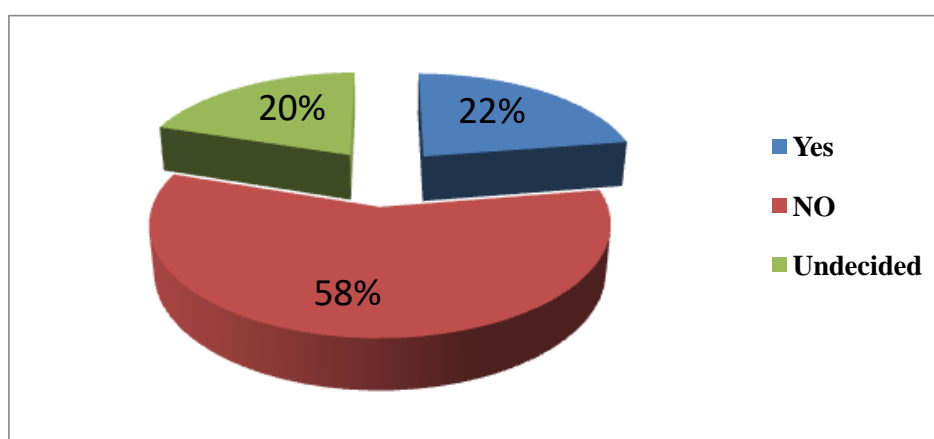


Figure 2.8 Non-Tamazight Learners' attitudes towards Learning Tamazight

2.3.2 Teachers' Interview Results³

The two first questions are concerned with the teachers' profile, in the purpose of knowing the impact of their linguistic and ethnic belonging on their attitudes.

The first question is about where they live: in Arabic, or Berber speaking environment. The summarized results in figure 2.9 indicate that: one of the Tamazight teachers lives in Arab-speaking environment and the other in Berber-

³ The common questions (Q1 to Q9).

speaking environment. In the other side, both non-Tamazight teachers live in Arab-speaking environment.

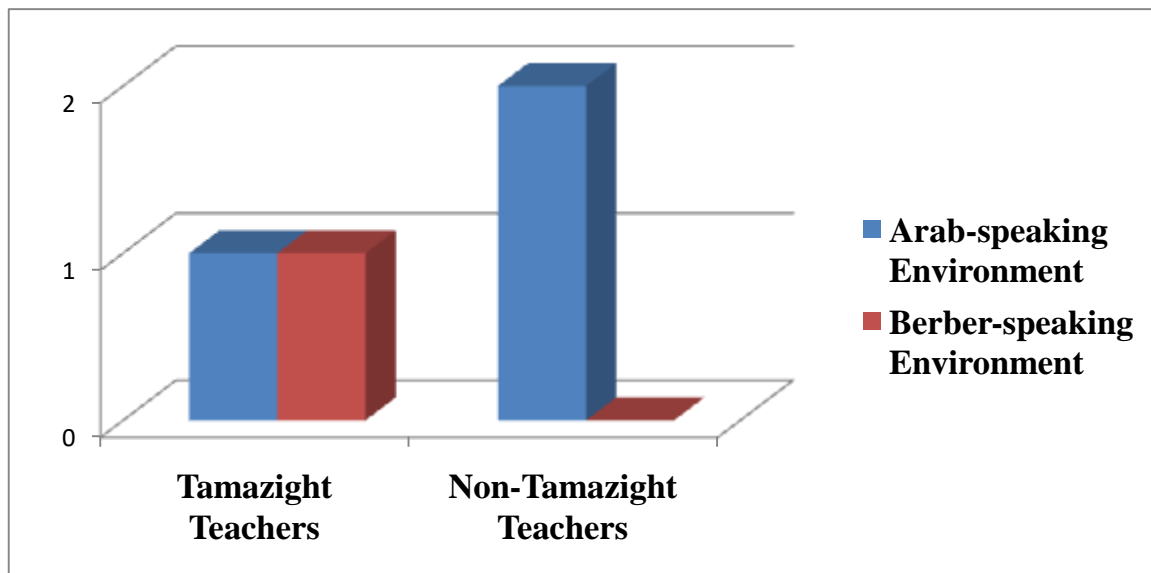


Figure2.9 Linguistic Environment of Teacher

The second question is about the origin of the teachers whether they are Arab, Berber, or other. Referring to figure 2.10, we can see that both Tamazight teachers and one of the non-Tamazight teachers have a Berber origin, whereas the other has an Arab origin.

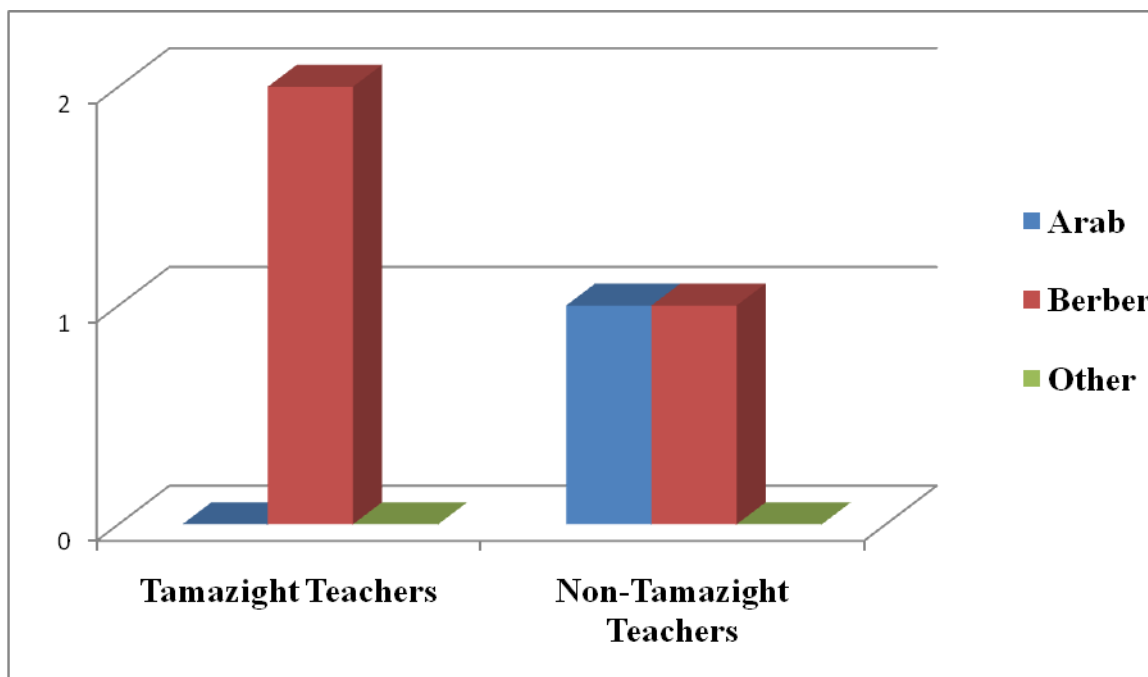


Figure2.10 Ethnic Belonging of Teachers

On the base of the results of the **third item**⁴; the integration of Tamazight in education is/will be beneficial. We can notice that both Tamazight teachers are agreed that Tamazight is/will be beneficial to a great extent. However, the both non-Tamazight teachers chose the expression “to some extent” to reveal their point of view about this matter.

Tamazight teachers justified their answers by saying that Tamazight is the language of our ancestors and represents the Algerian identity. Also, we should preserve our roots and our patrimony which protect us from melting in Globalization. Further, this language protected us in the past from being melted and vanished into the Romans and Vandals. In the other hand the non-Tamazight teachers argued their view that it is an addition for the students’ culture which facilitates the contact with the Imazighen, and a protection for the Algerian patrimony.

⁴ The remained questions (from Q3 to Q11) including the non-common ones deal directly with the attitudes of teachers.

The **fourth question** was asked in attempt to consult the respondent's view on the suitable phase for the inclusion of Tamazight in education. The result obtained as figure 2.11 shows, both Tamazight teachers and one of the non-Tamazight teachers preferred primary school as the ideal phase for the inclusion of this language, whereas the other thought that the middle school is the most appropriate. Hence, the prevailed choice is for primary school.

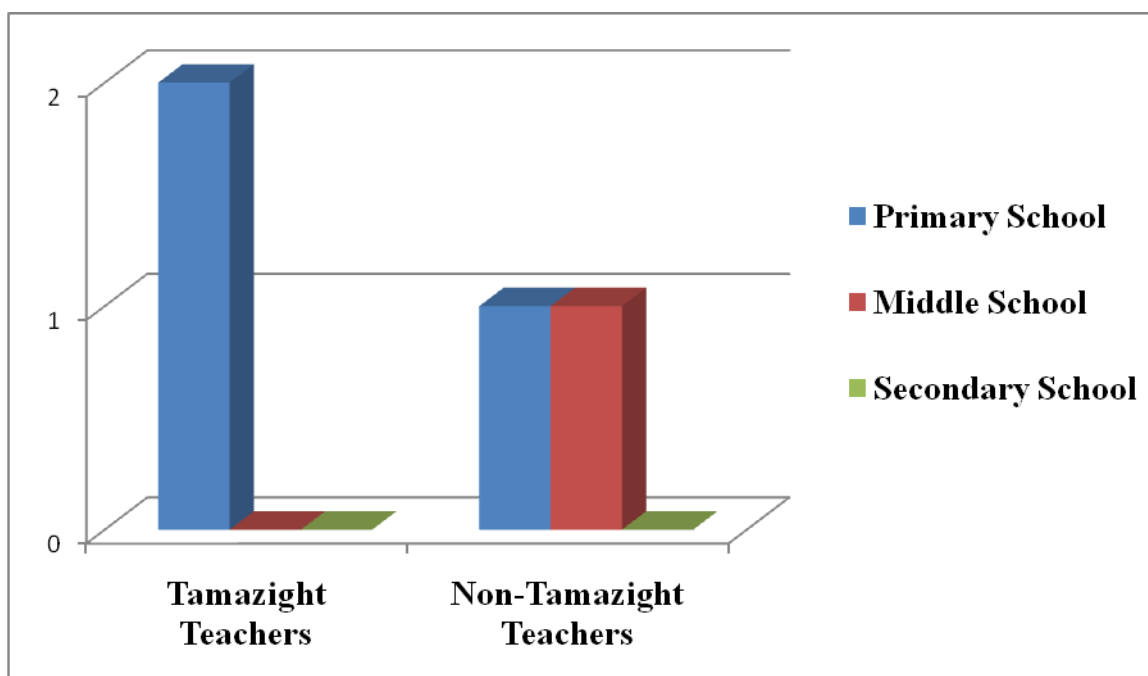


Figure 2.11 Suitable Phase for the Introduction of Tamazight in Education

The results of **the fifth question** indicate that the both Tamazight teachers selected Tifinagh as the preferable alphabet to write Tamazight, but the non-Tamazight teachers preferred the Arabic alphabet.

The reasons beyond Tamazight teachers' choice were that they considered Tifinagh as a historical identification card and both noted that Latin is their second choice. The non-Tamazight teachers' justification was that the Arabic alphabet is

the most familiar and easiest for learners especially in the primary school. Thus we can notice the Berber ethnicism of Tamazight teachers and the impact of the Arabic linguistic environment in the non-Tamazight teacher's views.

Respondents were also consulted, in the **sixth question**, for their view about the motivation of learners towards learning Tamazight. The figure 2.12 shows that one of the Tamazight teachers said that the learners are motivated to some extent but the other saw that they are motivated to a great extent. But, the expectations of the non-Tamazight teachers went towards the contrary side; one of them expected that the learners might be motivated to some extent and the other has had a pessimist view, i.e., no motivation at all. Indirectly we can perceive from the answers of Tamazight teachers a kind of support for the inclusion of Tamazight in education, especially who said that learners are motivated to a great extent. In the other hand, the answers of the non-Tamazight teachers especially who has the pessimist view reflect their negative attitudes toward this language.

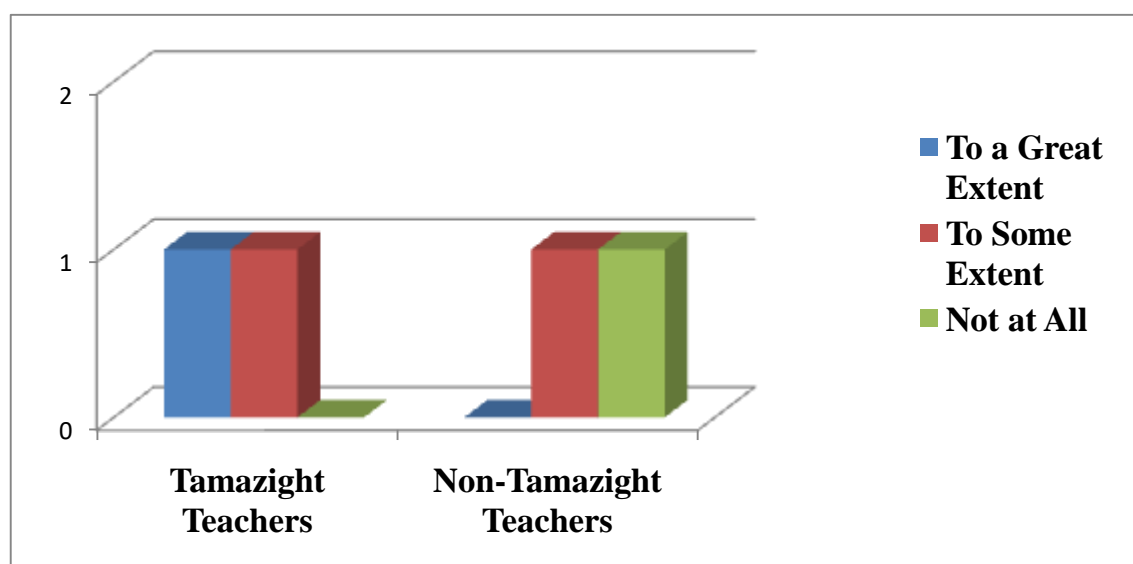


Figure 2.12 Teachers' Opinion about Learners Motivation

The results obtained from the **seventh question** (see figure 2.13) reflect the optimist view of the Tamazight teachers about the future of Tamazight in education,

i.e., the both teachers presumed a successful future for this language. For the non-Tamazight teachers, one of them had the same expectation as the Tamazight teachers but the other had a negative point of view, i.e., Tamazight will fail in education.

Tamazight teachers justified that students have enough will to learn this language, and there is also a popular will followed by political will especially after the officialisation of this language. Non-Tamazight teacher who expected the success for Tamazight justified his opinion that there is a great awareness movement toward this language, but the other one saw that the majority of learners do not care about this language, in addition to a negative view about it.

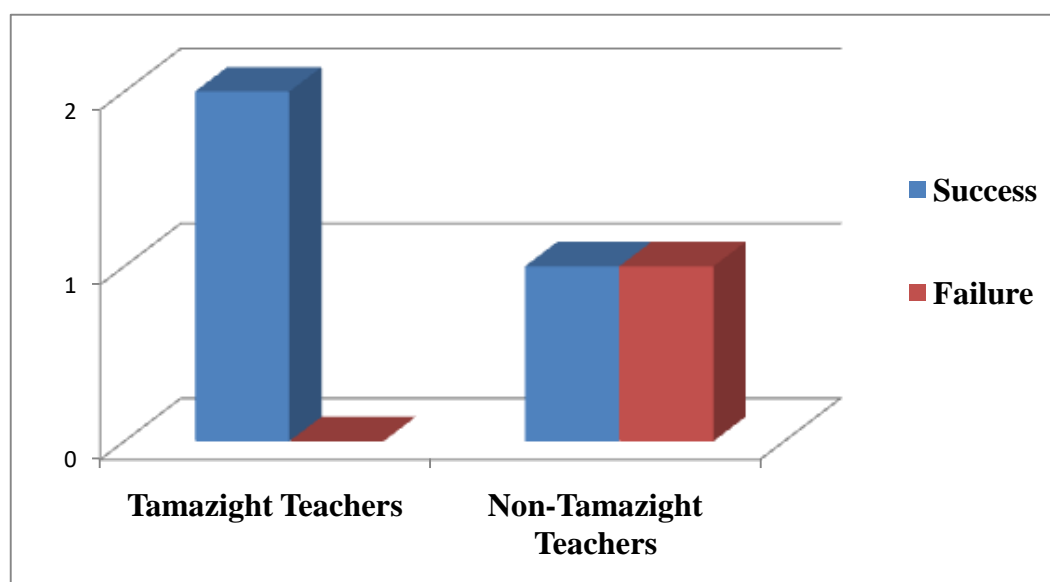


Figure 2.13 Teachers Expectations about Tamazight Future in Education

Analyzing respondents' answers about the **eighth question** which is about what are the main obstacles that teaching of Tamazight is facing now/will face in the future. It can be seen that both Tamazight teachers spoke about the Berber academy and its components. In addition, one of them added the misunderstanding of the generalization of Tamazight, the dominance of the personal interests on this

language, and choice of a unified alphabet. The other tackled the problem of the optional nature of this language in education, the politicians and the impact of their decisions, and pairing Tamazight with foreign interventions. However, the non-Tamazight teachers had the same idea that learners who live in Arabic-linguistic environment have a negative view about Tamazight and they do not have the desire to learn it at all. Moreover, imposing a language of minority on the majority is something too difficult. And one of them added that this language is difficult, and the other mentioned the lack of teachers' configuration.

The noticeable things from the non- Tamazight teachers' answers is the lack of information about Tamazight current issues and their answers reflected their negative attitudes towards this language. However, the answers of Tamazight teachers simultaneously reflected their awareness about Tamazight issues, and the assertion of their Berber ethnicism.

Question nine

According to the answers obtained for the **ninth question** about the factors that can increase learners' acceptance of Tamazight, one of the Tamazight teachers suggested to unify this language and the curriculum as appropriate the Arabophones learners. The proposal of the other was to devote a TV channel to teach and introduce the Berber identity, making the language of education optional, and the use of the original alphabet (not oriental, nor western). In The other side, the both non- Tamazight teachers proposed the increase of the incentives as jobs which based on Tamazight, augment awareness campaigns about this language, and create Berber cultural activities in school to increase the learners' will toward this language. One of them also proposed to integrate Tamazight as an essential subject to increase learners' keenness to learn it.

From the rich and variable teachers' answers about this question we can see that motivation plays a substantial role for the success of the integration of Tamazight in education.

Question Ten (Tamazight Teachers)⁵

The tenth question is about the availability of the documents that help teachers in their tasks. Both teachers used the same answer “somehow” for their estimation for Tamazight documents availability.

Question Ten (Non-Tamazight Teachers)

Since the majority of the Berber literary works are written in Latin, **the tenth question** is about if that may affect the level of the Arabophones learners during learning Tamazight. The result was the consensus of teachers about the answer yes.

Teachers saw that it will be difficult since the linguistic background of pupils is Arabic and they will confuse with French and English, which can affect the learners’ level. So, the translation of this literary works to the Arabic alphabet is a necessity to insure the success of Tamazight education in the Arabophones’s regions.

Question Eleven (Tamazight Teachers)

Tamazight teachers’ answers about their evaluation of the pupils’ development in their learning of Tamazight reflected their agreement on the good level of learners.

Question Eleven (Non-Tamazight Teachers)

When we asked the informants if they thought that Tamazight would be generalized for all subjects as it was done during Arabisation or it will be studied just as a language. They answered that it will be studied just as a language. Both teachers saw that it is weak if we compare it with Arabic, and Arabic itself found lot

⁵ The non-common questions of teachers’ interview are Q10 and Q11.

of problems in the scientific matters especially at the university. So it will be too difficult to be generalised for all modules.

2.4 Discussion of the Main Results

The main findings that upraised from testing the first hypothesis showed that the ethnic belonging of the learners has no significant impact on their attitudes towards Tamazight as has their linguistic environment. In fact, all informants live in an Arabic-speaking environment. The third item of the questionnaire has in fact marked an interesting difference among the two groups of learners. While the majority of Tamazight learners consider it as a ‘language’, the greater part of non-Tamazight learners do not see it more than a ‘dialect’. This reflects a social attitude towards a linguistic variety which has nothing to do with linguistic judgments. It could be noticed that non-Tamazight learners even ignore the current status of this language, which has been recently officialized.

The comparison between the results obtained from the fifth question and the sixth one shows that there is ambivalence in the attitudes of Tamazight learners. While the great majority approved on learning Tamazight, half of them consider it a language that renders no benefits for them. Accordingly, these results reveal that there is an ethnic impulse beyond their answers. In other words, acceptance to learn Tamazight is due to the fact of being their ancestral language; this could be caught in one of the questionnaire items.

The results also showed that most of non-Tamazight learners kept negative attitudes towards this language even in cases that it was/will be associated with jobs. When it comes to complexity, most of such informants considered that Tamazight is a complex linguistic system; they draw such conclusion with no prior experience with this language. In fact, such learners’ acquaintance with this language does not surpass media where they may come across news, series, etc. Even in this case, there is no guarantee that they watch Tamazight-based productions. On the other hand, Tamazight learners consider the language to be of a medium complexity. Although they adhere to Berber belonging, their current

linguistic environment (almost arabized) has strongly influenced their language acquisition process. Tamazight which was once a mother tongue has almost disappeared from the region. It should be noted that Tamazight of the school, or Standard Tamazight, is not the actual mother tongue of the region. The standard norm is the result of language planning efforts which based on bringing the different spoken varieties into a mixed standard variety. The variety previously dominant in the department of Tlemcen as a whole is called ‘Shelha’, which still has traces, and some speakers, in the region, including Beni Bousaid (site of our research) and Beni Snous. Dourari⁶ (n.d.), as cited in Dridi (2017), explains this codification process claiming that it has resulted in an artificial language previously unknown for its native speakers. This is why parents have no control over the school variety. All in all, the results allow us to conclude that the major reason guiding learners attitudes are mainly attributed to their linguistic environment. Therefore, the first hypothesis is confirmed.

As for testing the second hypothesis, the results have in fact confirmed that knowledge of Tamazight, unlike motivation, has a limited impact on learners’ attitudes towards the inclusion of Tamazight as a school subject. The majority of Tamazight learners did not hesitate to report that their interest in this subject of instruction is in the first place to gain additional grades that may help them in their whole annual average. This might imply that learners are being helped and motivated with good grade in Tamazight classes. These are actually short-term goals. Learners do not associate their attitudes with the benefits that can be gained from knowledge of Tamazight. This is not the case with non-Tamazight learners who have no command of this language. It remains hard to conclude that their negative attitudes are due to ignorance of the language as this was not investigated. What is evident is that these learners expressed direct and explicit rejection to learn Tamazight. To foster their attitudes is a must before any implementation stage.

⁶ Dourari (n.d.) “Tamazight has never had a historical existence. They produced an artificial language that they called tamazight and with which we translated the Constitution but what is the usefulness of this artificial language apart from flatter our ego? She has no chance of surviving and this is the language that is taught at school”. (Our own translation)

Attitudes require strong motivations. In this vein, Oroujlou and Vahedi (2011, p. 995) say that “learners have different purposes for studying a language, it is important for instructors to identify students' purposes and needs and to develop proper motivational strategies”. In fact, teachers participating in this study provided a number of motivations that might foster positive attitudes. They mentioned the increase of the incentives as jobs which based on Tamazight, augment awareness campaigns about this language, and create Berber cultural activities in school to increase the learners' will toward this language.

As for the attitudes of teachers towards the inclusion of Tamazight in education, the results showed that only teachers of Tamazight have positive attitudes. Teachers of other subjects did not hide their negative attitudes independently from their ethnic belonging. Non-Tamazight teachers argued that knowledge of this language is of limited value which does not go beyond the protection of an Algerian patrimony. Again, the results confirm the third hypothesis.

2.5 Conclusion

This chapter introduced the empirical phase of the study. It included an account of methodology framework. The obtained data which were analyzed qualitatively and quantitatively demonstrate remarkable findings. These latter can be condensed in: the linguistic environment of learners is the major reason that guides their attitudes towards the implementation of Tamazight in the Algerian school, and enhancing their positive attitudes through motivation strategies is a core phase that must be before any implementation stage. Additionally, the teachers of Tamazight are the only who have positive attitudes towards the integration of this language comparing with the teachers of the other subjects.

General Conclusion

Language Attitude is an element in the language learning process especially when it comes to a newly officialised language. Here, attitudes play a major role as they define social acceptance of the language. The main concern in this research was to shed light on learners and teachers' attitudes towards the integration of Tamazight in the Algerian educational system. The research also aimed at circling the reasons guiding such attitudes.

This work was divided into two Chapters. The first one is theoretical. It provided a general overview about the main key concepts related to this study, i.e., Tamazight, language planning and policy in Algeria, and the concept of language attitudes. The second chapter offered a brief description of the methodology used in this research. It is a chapter devoted to data analysis and discussion.

The findings notified that there is an ethnic impulse beyond learners' answers. However, the major reason guiding their attitudes was mainly attributed to their linguistic environment. That allows to confirm our first hypothesis which claims that the ethnic belonging has no significant impact on learners' attitudes towards the integration of Tamazight in the Algerian school as has the linguistic environment. As for the second hypothesis, the findings report that Tamazight Learners did not associate their attitudes with long term benefits that can be gained from knowledge of Tamazight. On the other hand, non-Tamazight learners conveyed a direct rejection to learn Tamazight, i.e., Attitudes require strong motivations. Here, Knowledge of Tamazight unlike motivation had a limited impact on learners' attitudes towards the inclusion of Tamazight as a school subject. Thus, the second hypothesis was confirmed. At last and not the least, the third hypothesis was confirmed when Tamazight teachers showed a positive attitude towards introducing Tamazight in school where teachers of other modules expressed a negative one.

The realization of this research work was quite difficult due to a number of obstacles. For example, the literature about Tamazight is limited, especially in

English. As for the study, fixing appropriate time to interview teachers was a definite challenge.

Therefore, in order to improve Tamazight teaching process we recommend the following procedures that should be taken into consideration by the concerned authorities. First, it is necessary to reconsider the linguistic system of Tamazight, for example its alphabetization, as appropriate for the Algerian arabophone society. Second, improving public opinion towards Tamazight is a crucial step for the continuity of this language especially in education by providing serious and long-term motivations. Third, creating the ‘Academy of Tamazight’ can be helpful to solve Tamazight problems and tries to develop it. Finally, the establishment of Tamazight teaching channel in order to simplify things to learners and make them familiar with this language can be the best way to wide spread Tamazight language in the Algerian society.

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Appendices

استبيان التلاميذ الدارسين للغة الأمازيغية

عزيزي التلميذ (ة)

لطفًا منك اجب عن الأسئلة التالية والتي يدور فحواها حول إدماج الأمازيغية في التعليم. لهذا الغرض ضع علامة في الإجابة المناسبة وعلق حيث ضروري. نحيطكم علما ان هذا الاستبان سيكون مجهولا (لن يذكر اسمكم فيه) وسيبقى في أتم السرية. اجاباتكم هي عون كبير لنا.

1- اين تعيش؟

محيط يتحدث الأمازيغية محيط يتحدث العربية

2- ما اصلك (انتماؤك العرقي) ؟

عربي غير ذلك أمازيغي

3- كيف تعتبر الأمازيغية ؟

لغة لهجة

4- هل تعلم ان الأمازيغية قد صارت لغة رسمية في الجزائر؟

نعم لا

5- انا مع ادراج الأمازيغية في المدرسة الجزائرية .

موافق بشدة موافق متردد معارض معارض بشدة

6- قل تعتقد ان دراسة الأمازيغية ستكون مفيدة لك في المستقبل؟

نعم الى اقصى نعم الى حد بعض الشيء لا

اطلاقا

7- قدم بعض المحفزات التي تعتقد أنها يمكن أن تدفعك إلى تعلم الأمازيغية.

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8 - إذا قام المسؤولون بتوفير وظائف تعتمد على الأمازيغية، مثلا في الإدارات والتعليم و غيرها ، فهل يمكن

أن يؤثر ذلك على موقفك تجاه هذه اللغة ؟

نعم الى اقصى نعم الى حد بعض الشيء لا

اطلاقا

9- كيف وجدت النظام اللغوي للأمازيغية؟

بسيط متوسط معقد

10- هل يساعدك والداك في اداء واجباتك المنزلية للغة الأمازيغية؟

نعم لا

11- ما هي اهم العوائق التي تواجهك/ واجهتك في تعلم الأمازيغية؟

.....
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12- هل توجد مراجع (كتب/ مواقع الكترونية/ مقالات...) تساعدك في اداء واجباتك للغة

الامازيغية؟

نعم لا

13- الى اي مدى تتحدث الامازيغية في حياتك اليومية؟

بعض الاحيان نادرا لا اطلاقا

شكرا !

استبيان التلاميذ الغير دارسين للغة الامازيغية

عزيزي التلميذ (ة)

لطفًا منك اجب عن الأسئلة التالية والتي يدور فحواها حول إدماج الأمازيغية في التعليم. لهذا الغرض ضع علامة في الاجابة المناسبة وعلق حيث ضروري. نحيطكم علما ان هذا الاستبان سيكون مجهولا (لن يذكر اسمكم فيه) وسيبقى في أتم السرية.اجاباتكم هي عون كبير لنا.

1- اين تعيش؟

محيط يتحدث الامازيغية محيط يتحدث العربية

2- ما اصلك (انتماؤك العرقي) ؟

عربي غير ذلك امازيغي

3- كيف تعتبر الامازيغية ؟

لغة لهجة

4- هل تعلم ان الامازيغية قد صارت لغة رسمية في الجزائر؟

نعم لا

5- انا مع ادراج الامازيغية في المدرسة الجزائرية .

موافق بشدة موافق متردد معارض معارض بشدة

6- هل تعتقد ان دراسة الامازيغية ستكون مفيدة لك في المستقبل ؟

نعم الى اقصى نعم الى حد بعض الشيء لا

اطلاقا

7- قدم بعض المحفزات التي تعتقد أنها يمكن أن تدفعك إلى تعلم الأمازيغية.

.....
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.....

8 - إذا قام المسؤولون بتوفير وظائف تعتمد على الأمازيغية، مثلا في الإدارات والتعليم و غيرها ، فهل يمكن

أن يؤثر ذلك على موقفك تجاه هذه اللغة ؟

نعم الى اقصى نعم الى حد بعض الشيء لا

اطلاقا

9- كيف تتوقع أن يكون النظام اللغوي للأمازيغية؟

بسيط متوسط معقد

10- هل تعتقد أن والداك يمكنهما مساعدك في اداء واجباتك المنزلية للغة الأمازيغية؟

نعم لا

11- ما هي اهم العوائق التي قد تواجهك في تعلم الأمازيغية؟

.....
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12 - هل سبق لك أن تحدثت مع متحدث أصلي للأمازيغية؟

نعم لا

13- هل ترغب في تعلم الامازيغية؟

نعم لا متردد

شكرا

مقابلة المدرسين لغير اللغة الامازيغية

عزيزي المعلم (ة)

لطفاً منك اجب عن الأسئلة التالية والتي يدور فحواها حول إدماج الأمازيغية في التعليم. لهذا الغرض اختر الاجابة المناسبة وعلق عند الطلب. نحيطكم علماً أن المقابلة ستكون مجهولة (لن يذكر اسمكم) وستبقى في أتم السرية. اجاباتكم هي عون كبير لنا.

1- اين تعيش؟

محيط يتحدث الامازيغية محيط يتحدث العربية

2- ما اصلك (انتماؤك العرقي) ؟

عربي امازيغي غير ذلك

3- ادماج الامازيغية في التعليم ذو او سيكون ذو فائدة.

نعم الى اقصى نعم الى حد ما لا. اطلاقاً

لماذا ؟

.....
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4- في اعتقادك اي المراحل التعليمية هي الانسب لادراج الامازيغية ؟

الابتدائية المتوسطة الثانوية

5- اي الكتابات تختار لكتابة الامازيغية ؟

العربية اللاتينية تيفيناغ

لماذا ؟

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.....
.....
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6- في رايك هل التلاميذ متحمسون او سيكونون متحمسين بما فيه الكفاية لدراسة الامازيغية ؟

نعم الى اقصى نعم الى حد ما لا اطلاقا

7-- كيف ترى مستقبل الامازيغية في المدرسة الجزائرية ؟

ناجح فاشل

لماذا؟.....

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8- في منظورك ما هي اهم العوائق التي تواجهه او ستواجهه عملية تدريس الامازيغية في المستقبل ؟

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.....

9- - في رايك ما هي اهم العوامل اللتي يجب ان تراعى من اجل تطوير عملية تعليم الامازيغية ؟

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10- . علما ان معظم المؤلفات الامازيغية مكتوبة باللاتينية. هل هذا سيؤثر على مستوى التلاميذ ذوي الخلفية اللغوية العربية ؟

نعم لا

كيف ذلك ؟

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

11- يمكن للامازيغية ان تعمم في تدريس كل المواد الاخرى كالرياضيات و الفيزياء و غيرها.

لا

نعم

لماذا؟

.....

.....

.....

شكرا !

مقابلة مدرسي اللغة الامازيغية

عزيزي المعلم (ة)

لطفا منك اجب عن الأسئلة التالية والتي يدور فحواها حول إدماج الأمازيغية في التعليم. لهذا الغرض اختر الاجابة المناسبة وعلق عند الطلب. نحيطكم علما أن المقابلة ستكون مجهولة (لن يذكر اسمكم) وستبقى في أتم السرية. اجاباتكم هي عون كبير لنا.

1- اين تعيش؟

محيط يتحدث الامازيغية محيط يتحدث العربية

2- ما اصلك (انتماؤك العرقي) ؟

عربي امازيغي غير ذلك

3- ادماج الامازيغية في التعليم ذو او سيكون ذو فائدة.

نعم الى اقصى نعم الى حد ما لا. اطلاقا

لماذا ؟

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

4- في اعتقادك اي المراحل التعليمية هي الانسب لادراج الامازيغية ؟

الابتدائية المتوسطة الثانوية

5- اي الكتابات تختار لكتابة الامازيغية ؟

العربية اللاتينية تيفيناغ

لماذا ؟

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

6- في رايك هل التلاميذ متحمسون او سيكونون متحمسين بما فيه الكفاية لدراسة الامازيغية ؟

نعم الى اقصى نعم الى حد ما لا اطلاقا

7-- كيف ترى مستقبل الامازيغية في المدرسة الجزائرية؟

فاشل ناجح

لماذا؟.....

.....

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.....

8- في منظورك ما هي اهم العوائق التي تواجهه او ستواجهه عملية تدريس الامازيغية في المستقبل؟

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9- - في رايك ما هي اهم العوامل اللتي يجب ان تراعى من اجل تطوير عملية تعليم الامازيغية؟

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10- هل هنالك مراجع كافية تساعدك في تدريس الامازيغية؟

لا مطلقا بعض الشيء كافي

11- كيف تلاحظ تطور مستوى التلاميذ في دراستهم للامازيغية؟

ممتاز جيد متوسط ضعيف

شكرا !

Tamazight Learners' Questionnaire

Dear learners,

You are kindly requested to answer the following questions which are about the integration of Tamazight in education. Therefore, tick where appropriate, and comment where necessary. The questionnaire is anonymous and will be kept confidential. Your answers are a great help.

1- Where do you live?

Berber-speaking environment Arabic speaking environment

2- What is your origin (ethnic belonging)?

Arab Berber Other

3-How do you consider Tamazight?

Language Dialect

4- Do you know that Tamazight has become an official language in Algeria?

Yes No

5- I opt for the integration of Tamazight in the Algerian school

Strongly agree Agree Undecided
 Disagree Strongly disagree

6-Do you think that learning Tamazight is beneficial for your future?

To a great extent to some extent No really Not at all

7- Provide some motivations that you think can push you to learn Tamazight.

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

8-If decision makers provide jobs based on Tamazight such as in administrations and teaching, can that influence your attitude towards that language?

To a great extent to some extent No really No at all

9- How do you find the linguistic system of Tamazight?

Simple Medium Complex

10- Do your parents help you in your Tamazight tasks?

Yes No

11-- What are the main obstacles that you face/faced in your Tamazight learning?

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

12- Are there any available documents (Books, websites, articles...) that help you in your Tamazight tasks?

Yes No

13- To what extent do you speak Tamazight in your daily life?

On a daily basis sometimes Rarely not at all

Thanks!

Non-tamazight learners' Questionnaire

Dear learner,

You are kindly requested to answer the following questions which are about the integration of Tamazight in education. Therefore, tick where appropriate, and comment where necessary. The questionnaire is anonymous and will be kept confidential. Your answers are a great help.

1- Where do you live?

Berber-speaking environment Arabic-speaking environment

2- What is your origin (ethnic belonging)?

Arab Berber Other

3-How do you consider Tamazight?

Language Dialect

4- Do you know that Tamazight has become an official language in Algeria?

Yes No

5- I opt for the integration of Tamazight in the Algerian school

Strongly agree Agree Undecided
 Disagree Strongly disagree

6-Do you think that learning Tamazight is beneficial for your future?

To a great extent to some extent No really Not at all

7- Provide some motivations that you think can push you to learn Tamazight.

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

8-If decision makers provide jobs based on Tamazight such as in administrations and teaching, can that influence your attitude towards that language?

To a great extent to some extent No really Not at all

9-How do you expect the linguistic system of Tamazight can be?

Simple Medium Complex

10- Do you expect that your Parents can help you in your Tamazight tasks?

Yes No

11--What are the main obstacles that may face you in learning Tamazight?

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

12- Have you ever spoken with a native speaker of Tamazight?

Yes No

13- Do you want to learn Tamazight?

Yes No undecided

Thanks!

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

6- Do you find that learners are motivated to learn this language?

To a great extent To some extent Not at all

7- How do you see the future of Tamazight in the Algerian school?

Success Failure

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

8- In your opinion what are the main obstacles that the teaching of Tamazight is facing now/will face in the future

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.....

9- In your point of view, what are the factors that can increase learners' acceptance of Tamazight?

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10- Since the majority of the Berber literary works are written in Latin. Can that affect the level of the Arabophones learners during learning Tamazight?

Yes No

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

11- Tamazight can be generalized for teaching all the other subjects, like physics, mathematics, etc.

Yes

No

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

Thanks!

Tamazight Teachers' interview

Dear teachers,

You are kindly requested to answer the following questions which are about the integration of Tamazight in education. Therefore, select the appropriate answer, and comment where necessary. The interview is anonymous and will be kept confidential. Your answers are a great help.

1-Where are you from?

Arabic-speaking environment Berber-speaking environment

2- What is your origin (ethnic belonging)?

Arabic Berber

3- the integration of Tamazight in education is/will be beneficial

To a great extent to some extent not at all

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

4-What phase you think is ideal for the introduction of Tamazight?

Primary school Middle school Secondary school

5-What alphabet you opt for to write Tamazight

Arabic Latin Tifinagh

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

6-Are there enough documents that help you in teaching Tamazight?

Enough somehow not at all

7-Do you find that learners are motivated to learn this language?

To a great extent to some extent not at all

8- How do you perceive the pupils' development in their learning of Tamazight?

Excellent Good Medium low

9-How do you see the future of Tamazight in the Algerian school?

Success Failure

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

10-In your opinion what are the main obstacles that the teaching of Tamazight is facing now/will face in the future

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11- In your point of view, what are the factors that can increase learners' acceptance of Tamazight?

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Thanks!

ملخص

يسعى البحث الحالي إلى استكشاف مواقف المعلمين والتلاميذ في المجتمع الجزائري المستعرب حول دمج الأمازيغية في التعليم. أجري البحث في متوسطة حدوين عبد القادر ببني بوسعيد ومتوسطة بوهناق الجديدة (2) بمنصورة في ولاية تلمسان و ذلك باستعمال مناهج مختلطة لجمع وتحليل البيانات. أظهرت النتائج أن البيئة اللغوية لها تأثير كبير على مواقف المتعلمين ، وأن الحافز هو عنصر حاسم يجب أخذه بعين الاعتبار في عملية التنفيذ. وعلاوة على ذلك ، فإن المعلمين الأمازيغ هم فقط من لديهم مواقف إيجابية تجاه إدراج هذه اللغة في التعليم بالجزائر.

الكلمات المفتاحية:

السلوك ، الأمازيغية ، التعليم ، المجتمع المستعرب ، الجزائر

Summary

The present research endeavours to explore the attitudes of teachers and learners in the Algerian Arabophone society toward the integration of Tamazight in education. The research was conducted at Hadouine Abdelkader middle school in Beni Bousaid and Bouhanak El-jadida “2” middle school in Mansourah via mixed methods of data collection and analysis. The findings showed that the linguistic environment has the major effect on the attitudes of learners and motivation is a crucial element that should be taken in consideration in the implementation process. Further, the results show that only the teachers of Tamazight have positive attitudes towards the inclusion of this language in the Algerian education.

Key words:

Attitude; Tamazight; Education; Arabophone society; Algeria.

Résumé

La recherche actuelle vise à explorer les attitudes des enseignants et des élèves de la société algérienne arabophone à propos de l'intégration de la langue Tamazight dans l'éducation nationale. Ainsi, une enquête a été menée dans l'école moyenne de Hadouine Abdelkader à Beni Bousaid et l'école moyenne de Bouhanak El Jadida « 2 » à Mansourah par des méthodes mixtes de collecte et d'analyse de données. Les résultats obtenus ont montré que l'environnement linguistique a un impact significatif sur les attitudes des élèves et que la motivation reste un élément critique à prendre en compte dans le processus de mise en œuvre. De plus, seuls les enseignants amazighs ont des attitudes positives envers l'inclusion de cette langue dans l'enseignement en Algérie.

Mots-clés:

Attitude ; Tamazight ; Education ; Société arabophone ; Algérie.