

**PEOPLES' DEMOCRATIC REPUBLIC OF ALGERIA  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
UNIVERSITY OF ABDELHAMID IBN BADIS - MOSTAGANEM-**

**FACULTY OF FOREIGN LANGUAGES  
DEPARTMENT OF ENGLISH**



**MASTER'S DEGREE IN**

**«SOCIOLINGUISTICS AND GENDER STUDIES STREAM»**

**Parents' Attitudes towards Teaching Tamazight in Algerian  
Primary Schools**

**(Case of Study: Tissemsilt's and Boumerdes' Primary Schools)**

**Presented by:  
Ms. KOUDRI Ilhem**

**Membres of the jury:**

**President: Dr. BENNEGHROUZI Fatima Zohra**

**Supervisor: Ms. KAIDOMAR Zohra Latifa**

**Examiner: Ms. BAHRAOUI Safia**

**Academic Year 2016/2017**

# Dedications

With all love that covers my heart, I dedicate this work to my beloved parents, my father who is the first person who taught me the alphabets, and my mother who is the light of my eyes. They are the reason of what I bloom today. Thank you for your great support and continuous care. I also dedicate this work to my family, my friends, my classmates, and my colleagues. To all my teachers throughout my career study, and to all those who have helped me

## Acknowledgements

My first, and most earnest, expression of gratitude and thankfulness go to my supervisor, Ms. Latifa KAID OMAR who guided this research and who has generously given her time and expertise to make my work better. I am very grateful for her invaluable observations and for her precious advice that she has given me. It is for sure that this work would never have come to light without ALLAH's will and blessing first, then her guidance, support, and encouragement. Deepest gratitude is also due to the board of examiners, Dr. BENNEGHROUZI Fatima Zohra and Ms. BAHRAOUI Safia and, of course, my supervisor Ms L. KAID OMAR for having taken a time to read and comment my modest dissertation.

My gratitude also goes to Dr. Zoubir DENDANE from Aboubekr Belkaid University in TLEMCEN who supported and encouraged me in this research study. Then my thanks go to my colleagues, my friends and all the respondents who answered enthusiastically the questions and shared their time and interests. My final heartfelt acknowledgment goes to my family members, especially my parents who have sacrificed their time, money, and comfort to make things easier for me and help me complete this research paper.

## **Abstract**

The present study seeks to examine the diglossic situation of Algeria including Tamazight and parents' attitudes towards the new implementation policy of this new language in Algerian primary schools. It aims to investigate to what extent parents perceive teaching this language to their children although it is officialized by the new constitutional revisions. To be more accurate and objective, this research study is devoted to confirming whether they have positive or negative perspectives about this language itself because attitudes towards a language affect attitudes towards teaching this language. In this prospect, we have chosen the qualitative method to collect as much as data we require to validate/ not validate our hypothesis. Therefore, we have used a questionnaire. We used a questionnaire which was handed out to 36 participants in two different wilayas (Tissemsilt and Boumerdes) to help the researcher build accurate results. The research findings show that most of the Berber parents had positive attitudes towards teaching this language. However, the Arabic parents had negative attitudes towards this issue.

## List of Tables

<b>Table 01: Parents' Mother Tongue in Tissemsilt .....</b>	<b>20</b>
<b>Table 02: Parents' Mastery of Tamazight in Tissemsilt .....</b>	<b>21</b>
<b>Table 03: Status of Tamazight in Tissemsilt .....</b>	<b>21</b>
<b>Table 04: Parents' Attitude towards Considering Tamazight as an Official Language in Tissemsilt .....</b>	<b>22</b>
<b>Table 05: Parents Attitudes towards Generalizing Tamazight over Algeria in Tissemsilt .....</b>	<b>23</b>
<b>Table 06: Parents' Attitude towards allowing their Children learn Tamazight in Tissemsilt .....</b>	<b>24</b>
<b>Table 07: Parent's Mother Tongue in Boumerdes .....</b>	<b>26</b>
<b>Table 08: Status of Tamazight in Boumerdes .....</b>	<b>27</b>
<b>Table 09: Parents' Attitude towards Considering Tamazight as an Official Language in Boumerdes .....</b>	<b>28</b>
<b>Table 10: Parents Attitudes towards Generalizing Tamazight over Algeria in Boumerdes .....</b>	<b>29</b>
<b>Table 11: Parents' Attitude towards allowing their Children learn Tamazight in Boumerdes .....</b>	<b>29</b>

## List of graphs

<b>Graph 01: Graph 1: Status of Tamazight in Tissemsilt .....</b>	<b>21</b>
<b>Graph 02: Parents' Attitude towards Considering Tamazight as an Official Language in Tissemsilt .....</b>	<b>23</b>
<b>Graph 03: Parents Attitudes towards Generalizing Tamazight over Algeria in Tissemsilt .....</b>	<b>24</b>
<b>Graph 04: Parents' Attitude towards allowing their Children learn Tamazight in Tissemsilt .....</b>	<b>25</b>
<b>Graph 05: Parents' Mother Tongue in Boumerdes .....</b>	<b>26</b>
<b>Graph 06: Status of Tamazight in Boumerdes .....</b>	<b>27</b>
<b>Graph 07: Parents' Attitude towards Considering Tamazight an Official Language in Boumerdes .....</b>	<b>28</b>
<b>Graph 08: Parents Attitudes towards Generalizing Tamazight over Algeria in Boumerdes .....</b>	<b>29</b>
<b>Graph 09: Parents' Attitude towards allowing their Children learn Tamazight in Boumerdes .....</b>	<b>30</b>

# Table of Contents

<b>Dedication</b> .....	<b>I</b>
<b>Acknowledgement</b> .....	<b>II</b>
<b>Abstract</b> .....	<b>III</b>
<b>List of Tables</b> .....	<b>IV</b>
<b>List of Graphs</b> .....	<b>V</b>
<b>General Introduction</b> .....	<b>1</b>
<b>Chapter One : A Literary Review</b>	
1 Introduction.....	4
1.1 Current Sociolinguistic Situation in Algeria .....	4
1.1.1 Arabic .....	4
1.1.1.1 Classical Arabic.....	4
1.1.1.2 Modern Standard Arabic.....	5
1.1.1.3 Algerian (Dialectal) Arabic.....	5
1.1.2 Tamazight .....	5
1.1.3 French.....	7
1.2 Diglossia in Algeria.....	7
1.2.1 Diglossia.....	7
1.2.2 Types of Diglossia .....	8
1.2.3 Diglossia in Algeria.....	8
1.3 Attitudes and the Status of Language .....	9
1.3.1. Language Attitudes .....	9
1.3.2.Attitudes Towards Tamazight .....	10
1.4 Tamazight Historical Background .....	10
1.5 The Berber Spring against the Algerian Regime .....	11
1.6 The Algerian Educational System.....	12
1.7 Tamazight: The Alphabets in Use.....	12
1.8 Attitudes Towards Teaching Tamazight .....	13
1.9 Conclusion .....	13
<b>Chapter Two : Methodology and Data Description</b>	
2 Introduction.....	14
2.1 Research Methodology.....	14

2.2 Procedure.....	15
2.3 Context.....	15
2.4 Participants.....	15
2.5 Data Collection Instruments.....	16
2.6 Description of the Questionnaire .....	16
2.7 Research Variables.....	17
2.7.1 Age.....	17
2.7.2 Level of Education .....	18
2.7.3 Place of Residence .....	18
2.8 Conclusion .....	18
<b>Chapter Three: Findings and Discussion</b>	
3 Introduction.....	20
3.1 Analysis of the Questionnaire .....	20
3.1.1 Parents' Questionnaire Analysis of Tissemsilt .....	20
3.1.2 Parents' Questionnaire Analysis of Boumerdes.....	26
3.2 Discussion of the findings.....	31
3.3 Conclusion .....	31
<b>General Conclusion .....</b>	<b>32</b>
<b>Footnotes .....</b>	<b>34</b>
<b>Bibliography.....</b>	<b>35</b>
<b>Webiography.....</b>	<b>37</b>
<b>Appendices .....</b>	<b>38</b>



## General Introduction

Algeria today is a multilingual country that represents a great linguistic complexity. Due to the historical background of this country, its sociolinguistic profile contains four main languages which are: Arabic, the national and official language, it typically shows up in its two structures: Modern Standard Arabic and Algerian Arabic. The classical form of Arabic, the language of the Quran, is supplanted by present day Modern Standard Arabic, which is less difficult and in this manner, more fitting for instruction purposes. On the other hand, the Algerian speakers use dialectal Arabic to communicate and to express their emotions and thoughts while Berber or Tamazight, the language of the original inhabitants, is another variety that is not widely used, only in a few scattered areas. In parallel, French is regarded as a foreign language politically speaking, but from a sociolinguistic point of view, it is considered a second language, as it is used in different areas of the social life such as education, administration, and social media, though often mixed with Arabic. These languages and varieties vary in their use all over the country from the North to the South and from the East to the West.

During the French colonization, French was the official language of the country that was used in all printed official documents. In 1963, the Algerian constitution made Arabic as an official language instead of French and this was retained in the 1976 constitution. Arabic became the sole official and national language that 81% of the population spoke it. Algeria's constitution (1996 amended in 2002) determines, under article 3, that: "Arabic is the national and official language". Thus, all its official documents were printed in Arabic. The Algerian educational system uses Arabic as a backbone of the learning process while French and English became the first and the second foreign languages.

Tamazight, the mother tongue of Berbers is spoken by 25% of Algerians, has become recognized as a national language on April 08<sup>th</sup>, 2002 and it is used in the educational system in specific areas where it is the mother tongue. On January 05<sup>th</sup>, 2016, it obtained the status of official language and it is used optionally in the educational system of some other wilayas. Although Tamazight is officially taught in some primary level schools, some parents gave permission to their children to study it, while others did not. The aim of this dissertation is to investigate how the pupils' parents perceive the teaching of Tamazight in

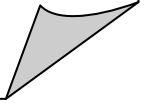
the primary schools. Hence, we have raised an important issue to be elucidated during the investigation which is:

- What are the school children parents' attitudes towards teaching Tamazight in the Algerian primary schools?

We may hypothesize that parents can show interest towards teaching this language to their children; they may be open to other cultures and civilizations as it is part of our identity and a sign of openness and democratization.

This research is divided into three chapters. Chapter one sheds light on the diglossic situation in Algeria. This section represents how languages are used in Algeria and how two varieties of the same language are used together in a social context, historical background about Tamazight, the Berber spring, how this language became an official language, and the dialect utilized in teaching Tamazight in the educational system along with the attitudes towards this language and teaching it. The second chapter introduces in detail the methods and the methodology required to collect data. It depicts the research instruments, the population sample, and the data gathering process. As for the last chapter, the key chapter, we will discuss the participants' feedbacks and the outcomes accomplished. By interpreting the reactions of the respondents, we will be able to come to build up some conclusions, regarding the use of this language in our primary schools, presented in the last section of this chapter. This work closes with a conclusion which gives a general picture of the outcomes and limitation of this study.

**Chapter One**  
**The Literary Review**



## 1 Introduction

### 1.1 Current Sociolinguistic Situation in Algeria

This section represents a general overview of the current sociolinguistic situation in Algeria. Algeria is characterized by widespread of multilingualism. It is the country where Classical Arabic, Modern Standard Arabic, Algerian Arabic, Tamazight<sup>1</sup> and foreign languages are mixed all together. These different varieties exist because of the historical factors such as the migration and the colonial expansion through history.

#### 1.1.1 Arabic

The people in Algeria, as a part of the Arab-Muslim world, are Arabophone and speak Arabic which is a Semitic language that came to the linguistic profile with the arrival of Islam. Beside the classical Arabic, there are two main varieties of Arabic which are: Modern Standard Arabic and Dialectal or Algerian Arabic.

##### 1.1.1.1 Classical Arabic

It is the written language of Quran. It is a high variety language but at present day, it only exists in relation to religion within the Algerian context. It is sometimes wrongly considered as a dead language as it is replaced by Modern Standard Arabic. (Mouhadjer 2002, p989). But in reality, its vitality is obvious in daily religious practices, including the recitation of the Quran in the five daily prayers, in the Friday sermons, in the study of the prophet's traditions and sayings (peace be upon him) and in the various Arab TV channels which broadcast religious programs, roundtable discussions and Quran recitations.

---

<sup>1</sup>We use the form Tamazight to refer to the language, and Amazigh to refer to the people who use this language.

### 1.1.1.2 Modern Standard Arabic

It is the language that is spoken and studied today in the educational system, administration, different types of media and for most official documents. It can be considered as a modern version of Classical Arabic. It is the vehicle of teaching and constitutionally the national and official language of Algeria. Cown et al. (1986, p20) claim that:

« Modern Standard Arabic is traditionally defined as that form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcasts, speeches, sermons and the like »

### 1.1.1.3 Algerian (dialectal) Arabic

It is the mother tongue of most Algerian population. It is an instructed, colloquial language that derived from the modern standard language. It is a low variety that is used in everyday informal communication, used as a spoken language at home, street, and sometimes on radio and TV. Dialectal Arabic is the spoken variety and is used spontaneously by the Algerian speaker to express his feelings, thoughts and to communicate. (Mouhadjer, 2002, 989)<sup>2</sup>

## 1.1.2 Tamazight

The Berber language or Tamazight is the oldest language of the indigenous people in North Africa and particularly in Algeria. It belongs to the Hamito-Semitic group of a language family. Tamazight has become a national language since its proclamation in the Algerian constitution on April 8<sup>th</sup>, 2002 (Belarbi, 2013). then as an official language on January 05<sup>th</sup>, 2016. The total number of Berbers is estimated about 20 percent of Algeria's population. It is a language of small minorities. According to Chaker (2001, p1): «Berber-speaking Algerians comprise roughly a quarter of the population, amounting to some 8 million people, but Berber dialects are spoken across several countries in the Maghreb-

---

<sup>2</sup> Chaker, S. (1991). *Manuel de Linguistique Berbère I*, éd. Bouchène, Alger. (P.08)

Sahara-Sahel region ». The words, Berber, Tamazight, Kabyle, Chaoui, Mozabite...etc, are used to design a language, a dialect of a language or dialects of the same language<sup>3</sup>, and these sub-dialects are as followed:

- ❖ **Kabyle:** is the major dialect of the northern population especially in Tizi Ouzou, Bejaia, Bouira, Boumerdes, Bordj Bouariridj. It is spoken by about 6 million Algerians. It is a written language and it has its own alphabet, and recently there are an increasing number of schools teaching it.
- ❖ **Tachawit or Chaouia:** is also a major northern dialect spoken by the south and southeast of the Kabylia population such as in Batna, Biskra, Oum El Bouaghi, AinMlila and Ain El Beida. Unlike Kabyle, Tachawit is not a written language.
- ❖ **Tumzabt:** is the dialect spoken by the M'zabin Ghardaia. It does not have a writing system.
- ❖ **Chenoua:** is the dialect spoken by 80.000 northwestern Algerian. Also, it does not have a writing system.
- ❖ **Tamahaq:** is the dialect spoken by the southern population exactly in Tamanrasset among the Touareg of the Hoggar. It does not have a writing system.
- ❖ **Tagargrent:** is the language of small groups in the northeast of Sahara. It does not have a writing system.
- ❖ **Taznatit:** is the language of Timimoun and in the southwest of m' Zab. It does not have a writing system.

During the French colonization, Tamazight was used as a dividing tool by the French within the Algerian community. Perhaps, the French had succeeded in achieving their mission, for after independence the majority of Berbers became fully in disaccord with the implementation of Arabization (Silverstein, 2004).

---

<sup>3</sup> The original text: « Les mots berbères, Tamazight, Kabyle, Chaoui, Mozabite,... sont employés pour désigner une langue, un dialecte d'une langue ou des dialectes d'une même langue ».

### 1.1.3 French

French is the first foreign language in Algeria. It expresses the French colonization's heritage. Although it has no official status, it is used in different areas of social life such as in education, administration, and media. Although Algeria is the most francophone country among the old colonies (Calvet 1974, p219), French still has an obscure status in Algeria as Caubet (1998, p192) explains: « French as the language of the ancient colonizer has a very ambiguous status: on the one hand, it attracts official contempt (it is officially considered as a foreign language to the same extent as English) but, on the other, it is synonymous with social success and of access to culture and modernism<sup>4</sup>. »

## 1.2 Diglossia in Algeria

### 1.2.1 Diglossia

Charles Ferguson (1959) is the first linguist who introduced the term diglossia to describe the coexistence of two varieties of the same language in different social contexts throughout a speech community, one is considered as high and the other as low. Ferguson initially described diglossia in his article "diglossia" as:

« A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (.often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation » (Ferguson 1959 , p336).

---

<sup>4</sup> The original French text : « Le français en tant que langue de l'ancien colonisateur à un statut très ambigu: d'une part il attire le mépris officiel (il est officiellement considéré comme langue étrangère au même titre que l'anglais) mais d'autre part, il est synonyme de réussite sociale et d'accès à la culture et au modernisme.»

### 1.2.2 Types of diglossia

Ferguson stated that High variety and Low variety are different in some points. His work is according to Fishman in (Romaine, 1989) is concerned with these points:

- ❖ **Function:** Both High and Low varieties have different functions in different specific domains in which they are used.
- ❖ **Prestige:** Because High variety is used in more formal situations, it considers more prestigious than Low variety
- ❖ **Literary Heritage:** Literary works and poetry are written in High variety.
- ❖ **Acquisition:** The variety acquired by the children in their beginnings is the Low variety that is considered as the mother tongue. Then, the High variety comes as the language learned in schools.
- ❖ **Standardization:** High variety is well structured in term of grammar, vocabulary, and pronunciation whereas the Low variety is not.

### 1.2.3 Diglossia in Algeria

Algeria, as an Arabic speaking country, is diglossic where people use two varieties of the same language, the high (H) variety in formal situations, and low (L) variety in informal everyday conversations as Rendesburg describes diglossia as the phenomenon of two varieties of the same language, one for formal purposes and the other for informal purposes. (1990, p 2).

In this case, Modern Standard Arabic is the high variety which is called 'Al-fusha', and it is used in education, administration, mosque and formal speech, whereas, Algerian Arabic dialects are the low variety which is called 'Addaridja', and they are used at home, street, markets and in one's private life. (Hassaine 2010)

According to Sridhar (1996, p55) because of its relation with Islam and Classical Arabic, Modern Standard Arabic is the high variety that is used in formal situations and which is highly appreciated by people whereas the Vernacular variety is not prestigious at all. This contrast between the superiority of the Modern Standard Arabic and the inferiority of the other dialects has a relation with Islam. Indeed, the Classical Arabic, the language of the Quran, comprises the entire Arabic grammar including the grammar and the lexicon of



the Modern Standard Arabic which is considered as a modern version of the Classical Arabic. As Ferguson (1959, p33) noted that the high style differs from the low style in three elements grammar, word order, and vocabulary.

Basically, the linguistic situation in Algeria is characterized by its complexity. The use of Modern Standard Arabic and Colloquial Arabic, the use of Arabic and French, and even the use of Arabic, French, and Tamazight. Each member of this speech community has the decision to choose any variety and at any time.

However, Tamazight has recently become recognized as a national language in 2002 and as an official language in 2016 that is implemented in the educational system. Hence, it creates a diglossic problem that facilitates neither the linguistic situation nor the educational system in Algeria. Attitudes towards Tamazight are very difficult to measure. In what follows, we shall deal with people's feelings and attitudes towards Tamazight and teach this language in Algeria.

### **1.3 Attitudes and the Status of Language**

Reaching a specific definition of the words Attitude, language and language attitudes is not an easy task because of the complex relationship among them from one side, and between them and the society from the other side.

#### **1.3.1 Language attitudes**

When speakers of one language or a variety have positive or negative emotions and feelings towards another language, this is called "Language Attitudes". According to Crystal (1997, p215) language attitudes are "the feelings people have about their own language or the languages of others".

Schmied (1991, p164), in his typology of language attitudes, points out that there are three basic, partly overlapping types which are the attitudes toward certain languages, concerning language stereotypes, the attitudes towards specific varieties of a language and the attitudes towards the speakers of a language.

From these above-recorded attitudes, it turns out to be evident that there are many different and interrelated objects under the name of language attitude. For instance, the positive attitudes towards a particular language may exist side by side with the negative attitudes towards the users of this language in a particular context. Also, the positive attitudes towards a language may exist with the negative attitudes towards its applications and learning it (Edwards, p1985). In this respect, Sharp et al. (1973, p3) state that attitude towards a language may come from the attitude towards the people who speak that language or from the impact of people on the language itself.

### 1.3.2 Attitudes towards Tamazight

Broadly speaking, attitudes are positions towards certain purposes or aspects of life. These include self-esteem, tolerance, cooperation, and civic responsibility... (Pigozzi,1999, p3). Hence, Positive or negative attitudes do not develop accidentally but have some reasons for their emergence. (Truitt, 1995).

As we have seen before, attitudes towards a particular language may be related to the attitude towards the people who use this language. For instance, the attitudes towards teaching Tamazight may be affected by the attitudes towards Berbers themselves.

Studying the Tamazight Historical Background and how this language became an official language can explain the attitudes towards Tamazight and therefore towards teaching this language.

## 1.4 Tamazight Historical Background

Historically speaking, Algeria's populations are divided into two groups: Arabs and Berbers. Since the 7<sup>th</sup> century A.D, Berber was the indigenous people in North Africa.

When Arabic conquest set foot in that region especially in the Maghreb, most Berber tribes were announced their Islam by being Muslims. Consequently, Arabic and Tamazight have been in contact and people speaking these languages have been a colossal impact on each other. During the war of independence (1954-1962), both Arab and Berber Algerians

even from Kabylie region, worked hand by hand for establishing the nationalist liberation movements that struggled against the French colonization. In 1962, Algeria got its independence and tended to arabize the newly formed nation by making Arabic a sole national and official language and Islam the religion of the country. As the president Houari Boumediene declared in 1968: “Without the recuperation of this essential and important element which is the national language, our efforts will remain useless, our personality incomplete and our entity a body without soul” (Belarbi, 2013, p 13). Berbers communities were margined by the new reformations that gave all the preferential treatment to the Arabs.

Hence, two incompatible Berber groups were stood out to light holding two different attitudes towards the Arabic language. The first group was in favor of Arabic and the second one was against it.

### **1.5 The Berber Spring against the Algerian Regime**

The Berbers’ issue was still rejected until the Berber Spring on April 20<sup>th</sup>, 1980. Which is the first revolution in Algeria and Tizi Ouzou against the regime to claiming recognition of the Berbers as an identity and language in Algeria. This revolution was faced ruthly.

In 2001, the Berber Spring revolted again against the Algerian regime with the leading of some activists and again the Algerian regime closed the doors in their faces by ignoring their claiming recognition of their social and cultural rights and that what push the Algerian government to apply particular constitutional revisions and giving Tamazight the status of being a national language besides the Arabic on April 08<sup>th</sup>, 2002 that is used in the educational system where it is a mother tongue . On January 05<sup>th</sup>, 2016, Ahmed Ouyahia – the director of the Algerian Presidential Office- (Djennane 2016) talked about the new constitutional amendment (2016) that made Tamazight an official language that is taught in the primary schools of 21 wilayas such as Algeria, Tizi Ouzou, Bijaya, Batna, Bordj Bourriridj, Temenrasset, Boumerdes, Khanchela, Om el Bouaki, Bouira, Tissemsilt, Setif, and others optionally (with the permission of the pupils’ parents) (Ennahar, 2015).

## 1.6 The Algerian Educational System

The Algerian educational system is composed of thirteen years of study divided into three cycles:

- **The Primary Cycle:** This cycle is composed of five years and only one national exam at the end of the fifth year. Pupils pass from one year to another depending on their yearly evaluation

- **The Intermediate Cycle:** From 2013, this cycle started to consist of four years rather than three, and learners pass a national exam called the BEM (Brevet d'Enseignement Moyen) which is the equivalent of BEF (Brevet d'Enseignement Fondamental) so that they can go to the following cycle.

- **The Secondary Cycle:** It is composed of three years, at the end of which pupils sit for a national exam which is the Baccalaureate exam that can allow the learner to study at university.

The primary cycle of the educational system witnessed the implementation of Tamazight in the school year 2016/2017 according to the new constitutional revisions in a number of the primary schools in some wilayas.

## 1.7 Tamazight: The Alphabets in Use

According to Achab (2001), there are three distinctive alphabets that have unequally been used in Tamazight: Tifinagh, Latin and Arabic.

After the new constitutional revisions that gave the status of official language to Tamazight, many Algerian linguists and researchers have begun to prepare comprehensive dictionaries that collect the Tamazight words or Tifinagh which is the Tamazight script system used to write the different Berber dialects.

Since 1995, Tamazight has been taught in some departments where it is a mother tongue. Tamazight Coursebooks have been printed in French Alphabets. Till 2016, new attempts were emerged to adapt the Tifinagh characters to modern usage, and lay the foundations for the transition to writing the original font which is Tifinagh and overcome

the difference existing on writing from the right to the left or vice versa, or horizontally or vertically. It should not be taught tribal, but as a unified Tamazight language

Ferguson (1996, p 274-275) states that: « In many ways, the effectiveness of language policies in education is determined more by the attitudes of people on language use than by the simple demographic facts of language distribution and use ». Hence, studying attitudes towards a language is studying people using this language. The positive attitudes towards a specific language play a major role in the status of this language.

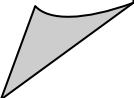
## **1.8 Attitudes towards teaching Tamazight**

This section is made mainly to tackle the topic of this research which is the parents' attitudes towards teaching Tamazight. The positive or the negative attitudes towards the newly implemented education policy compromises the positive or negative attitudes towards teaching this language and the attitudes towards the people using it. These different perspectives are results for many factors such as the historical conflicts, and the religion.

## **1.9 Conclusion**

This chapter has provided us with an overview of the sociolinguistic profile and diglossic situation of Algeria. We started tackling diglossia in Algeria and language attitudes towards Tamazight including a historical background about Berbers the "Berber Question in Algeria", the different movements and how it got status to be national and official language. Then we have mentioned the educational system and the implementation of this new language.

**Chapter Two**  
**Methodology and Data**  
**Description**



## 2 Introduction

This chapter presents the methods and the methodology required to collect data. Therefore, population, context, and procedure point to be developed in this section in order to manufacture the entire examination. Moreover, the questionnaires to the parents in Tissemsilt and Boumerdes primary schools are chosen to fulfill the present research.

### 2.1 Research Methodology

This research work is an attempt to inquire into the different parents' attitudes towards teaching Tamazight in the primary schools and aspires to see whether they accept teaching this language to their children or not. Therefore, the issue has been raised to be inquired is:

- ❖ How do Algerian pupil's parents perceive teaching Tamazight to their children?
- ❖ How can parents behave when it comes to teaching Tamazight to their children?

To get accurate answers to this question, a qualitative method has been conducted to build this inquiry. We have chosen this method because the purpose is not just to understand and interpret social attitudes but it is also to test hypotheses and make predictions. Wong et al (2004) state that: "Qualitative research seeks to understand and interpret personal experiences, behaviours, interactions, and social contexts to explain the phenomena of interest, such as the attitudes, beliefs, and perspectives of patients and clinicians; the interpersonal nature of caregiver and patient relationships; the illness experience; or the impact of human suffering. Therefore, we have used the qualitative method to transform individual's responses into numerical form and obtain accurate results from individuals' opinions and beliefs towards a given phenomenon.

The qualitative research is used to seek individuals' emotions and attitudes about a particular matter. Therefore, the questionnaires given to the parents included closed-ended questions. There are questions that require individual opinion with the freedom

to express one's ideas, thoughts and reflections and mainly questions that limit the answer to choices and the participant is required to put a tick in a box next to the answer that s/he feels is the most appropriate to the question given.

## 2.2 Procedure

The procedure used to build up this investigation is mainly the questionnaire that is held parents of primary school pupils in Tissemsilt and Boumerdes. 36 participants were questioned to give their attitudes towards the teaching of Tamazight to their children. Further descriptions about the questionnaire are being explained all along this chapter.

## 2.3 Context

The context of our inquiry is Tissemsilt and Boumerdes primary schools. The rational of choosing these wilayas specifically is their location which is helpful to collect data about the issue raised in the research. Most of the people who live in Tissemsilt are Arabs. However, most of them in Boumerdes are Berbers. Both wilayas are among the 21 wilayas that were concerned with teaching Tamazight in their primary schools.

## 2.4 Participants

The subjects who participated in this study are 36 parents; 18 from Tissemsilt and 18 from Boumerdes were asked to fill in a questionnaire.

The questionnaire was conducted in Both wilayas to see each group perspective towards the teaching of Tamazight in Primary Schools, and whether they allow their children to learn it or not.



## 2.5 Data Collection Instruments

A questionnaire structured for the parents of primary schools is the main instrument of collecting data in this research. The questionnaire is a research instrument used to collect systematic data for quantitative analysis (El Kirat lecture 2010). The questionnaire has been structured to conduct this study. It is divided into two sections. The first section is designed for personal information, while the second section is about gathering data that may guide us to build this inquiry.

## 2.6 Description of the Questionnaire

The attitude questionnaire about teaching Tamazight was devoted for a sample of 36 respondents, who were answered an Arabic version in two different wilayas which are Tissemsilt and Boumerdes. Concerning the sample, the participants are male and female parents, for most of them Arabic is the mother tongue. Their ages range between 35 and 55 years and with different educational levels.

The aim behind it is to investigate meticulously the teaching of Tamazight from pupils' parents' perspective. It encompasses 13 different questions. These questions are closed questions those contain the filter and Likert scale questions. Each question is designed according to a specific objective. Moreover, there are questions that are accompanied with choices and others that allow the respondent to express his/her opinions, thoughts, and ideas.

The first part of the questionnaire involves personal questions that are gender, age, the city where they live, their educational level, their mother tongue and their parents' mother tongue. The second part of the questionnaire is structured to gather data about their perspective towards Tamazight and teaching this language.

- **Section one: Personal Information**

**From question 01 to question 6:** The aim of these questions is to gather personal information about the respondents such as their gender, age, and the city where they live and their mother tongue.

- **Section two: Attitudes Towards Tamazight**

**Question 07:** This question helps us to know if the respondent speaks Tamazight or not and what degree of fluency he has in it.

**Question 08:** This question seeks to see how the respondents consider Tamazight and giving the chance to express his/her idea.

**Question 09:** this question tends to know if parents agreed on officialising Tamazight as the new constitution did.

**Question 10:** This question tends to see if they agree on generalizing this language in all primary schools over Algeria.

**Question 11 and 12:** These questions are given to see the parents' opinions about Tamazight if there are advantages or disadvantages in teaching it in the Algerian Schools and giving examples in both cases.

**Question 13:** The aim of this question is to see whether the parents accept their children learning Tamazight or not and giving explanations.

## 2.7 Research Variables

There are many variables that may affect this research such as age, place of residence, the educational level, mother tongue and parents' mother tongue.

The variables of the study include the following:

- Independent variable: pupils' parents.
- Dependent variables: parents' attitudes towards teaching Tamazight in the Algerian primary schools.

### 2.7.1 Age

The rationale of considering the age as an important variable in this research is to seek different attitudes from different stages in life. Young parents can not perceive teaching Tamazight as a new language in primary schools in the same way as the older ones do. They may have different perspectives. In the sample of our research, parents' age range between 35 and more than 55 years. This can lead to the different attitudes because of individual's background about this language, knowledge and even experiences.

### 2.7.2 Level of Education

In this study, the sample consists of 36 parents who have different educational levels. Therefore, the level of education considers as an essential variable that can affect their attitudes towards teaching Tamazight. Educated parents can never perceive things as non-educated ones do. They understand and interpret issues differently.

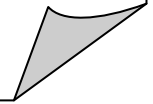
### 2.7.3 Place of Residence

Parents who live in large cities will be more aware and opened-minded towards languages and surely towards Tamazight. Also, the social environment can affect either positively or negatively. For instance, parents who live in an area where people have positive attitudes towards Tamazight are supposed to perceive that language in the same way. However, living with people who have negative attitudes towards this language can affect attitudes negatively.

## 2.8 Conclusion

As far as this chapter is concerned, the research methodology including the procedure and the instruments is used all through the research with a set of objectives to be achieved. To go deeper, it is composed of the depiction of the procedure, context, participants, and data collection instruments including a description of the questionnaire. Each part in this section helped us to give an organized methodological structure in light of intelligibility and it could prepare to our last section which will handle the investigations, the understanding and the exchange of our participants' reactions.

**Chapter Three**  
**Findings and Discussion**



### 3 Introduction

This chapter will present data analysis and interpretation. It involves the qualitative method to respond to the research questions about parents attitude towards teaching Tamazight in Algerian primary schools in Tissemsilt and Boumerdes as a sample, and to ensure, later on, validity that involves whether the researcher observes what is supposed to be observed and reliability of findings that is the degree between the natural situation of the investigation and data that the researcher recorded or acquired from the instrument used (questionnaire).

#### 3.1 Analysis of the Questionnaire

This part involves the analysis of the questionnaire held to primary school pupils' parents highlighting their positive and negative responses concerning the implementation of Tamazight and teaching it in Tissemsilt and Boumerdes primary schools.

We have selected and analyzed some questions that can help us to validate or invalidate our hypothesis. Most of the parents are between 35 and 45 years old and only 6 parents who are between 45 and 55 years old and 5 parents who are over 55. 15 of them finished their studies at university while the others did not reach this level.

##### 3.1.1 Parents' Questionnaire Analysis of Tissemsilt

Parents were asked about some general questions concerning their mother tongue and their mastery of Tamazight. Their responses are presented in the table below:

Mother Tongue	Numbers	Percentage
Arabic	16	88.9%
Tamazight	2	11.1%

**Table 1: Parents' Mother Tongue**

Most of the parents' mother tongue is Arabic in Tissemsilt. Only 2 participants' mother tongue is Tamazight.

Mastery	Number	Percentage
Low	16	88.8%
Medium	1	5.6 %
High	1	5.6%

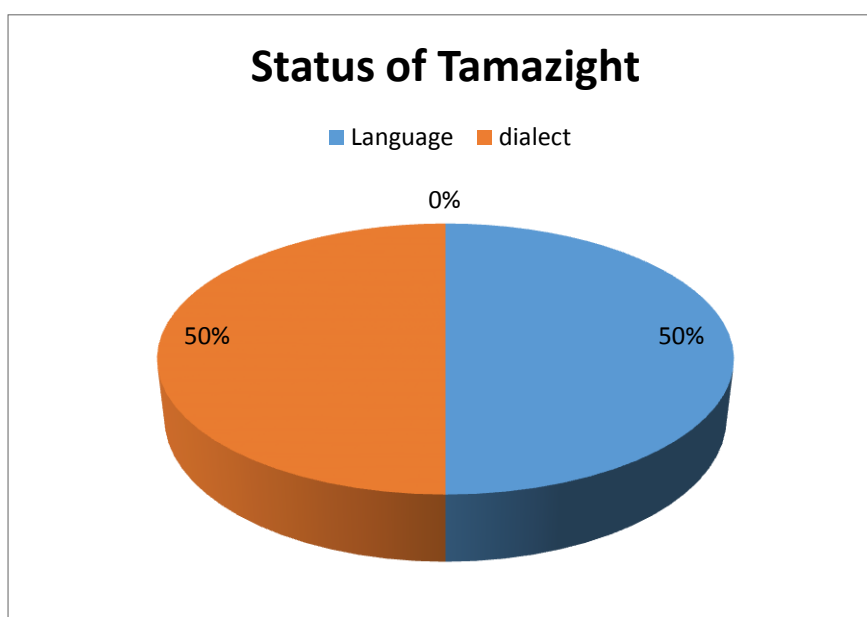
**Table 02: Parents' Mastery of Tamazight**

The table above shows that 88.8% of parents do not master Tamazight. Only 5.6% of them are medium and 5.6% others are high.

Then, we gathered responses related to the issue of whether it is a dialect or a language. The parents' answers are as follows:

Answers	Number	Percentage
Language	09	50%
Dialect	09	50%

**Table 03: Status of Tamazight**



**Graph 1: Status of Tamazight in Tissemsilt**

The graph shows that half of the parents believe that Tamazight is a Language, and the other half considers it only a dialect. We have asked them about the reason, and their answers are as follows:

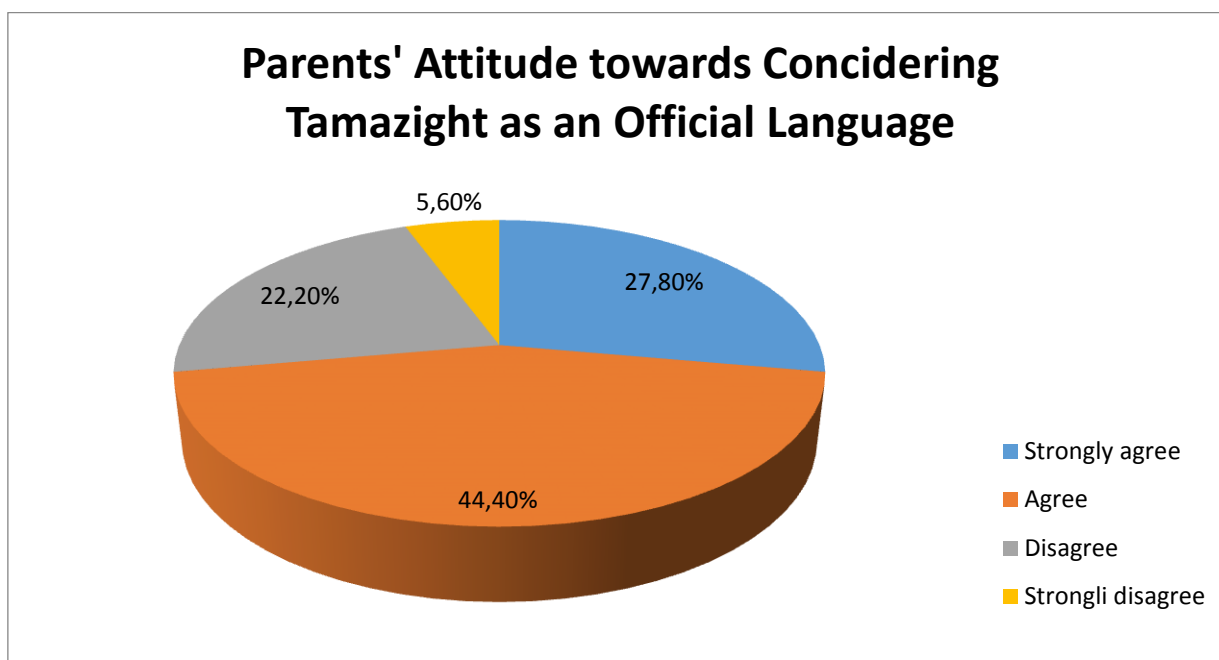
- Some of the parents consider Tamazight a language because:
  - “It is the language of our ancestors”
  - “It is just like any other language and it needs to be respected”
  - “It is a language as it has been mentioned by the constitution”
  - “It is the original language of North Africa”
  - “It has a written system which is Tifinagh”
  - “It has a Tamazight TV channel”
- Others consider it as dialect because:
  - “It is a collection of many dialects and even Arabic and French”
  - “It is a dialect because it is spoken in only some areas in Algeria”
  - “It is a dialect because it is not written or codified”
  - “It is a dialect that we don’t need it in our everyday life of even in school”
  - “It is the dialect of some wilayas and it does not represent Algeria”

The parents’ answers included two main opinions; those who believe that it is a dialect because it is spoken in only some regions in Algeria so we cannot consider it a language, and those who believe that it is a language as any other language.

They were asked about whether they agree with the decision that Tamazight is officialized by the constitution or not. Their answers are presented in the following table:

Answers	Number	Percentage
Strongly agree	5	27.8%
Agree	8	44.4%
Disagree	4	22.2%
Strongly disagree	1	5.6%

**Table 4: Parents’ Attitude towards Considering Tamazight as an Official Language**



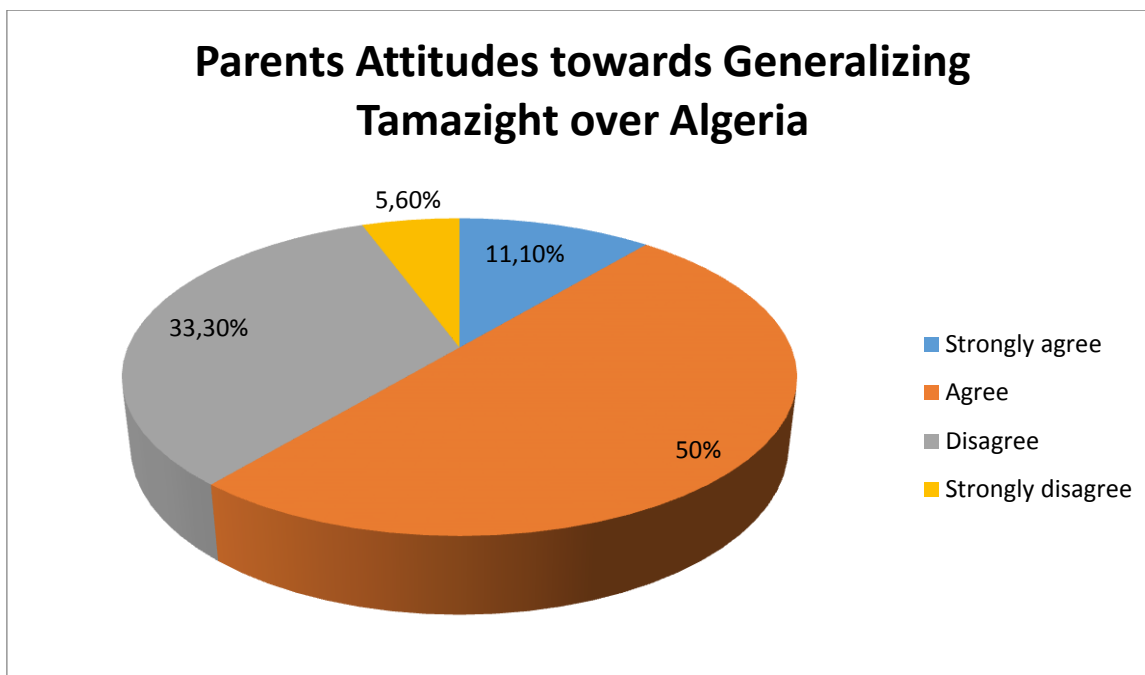
**Graph 2: Parents' Attitude towards Considering Tamazight as an Official Language**

Graph 02 reveals that 72.2% of pupils' parents are with the decision of considering Tamazight as an official language in Algeria (44.4% agree and 27.8% are strongly agree). Thus, they were asked whether they agree to generalize it in all primary schools over Algeria, and their answers are shown in this table:

Answers	Number	Percentage
Strongly agree	2	11.1%
Agree	9	50%
Disagree	6	33.3%
Strongly disagree	1	5.6%

**Table 5: Parents Attitudes towards Generalizing Tamazight over Algeria**





**Graph 3: Parents Attitudes towards Generalizing Tamazight over Algeria**

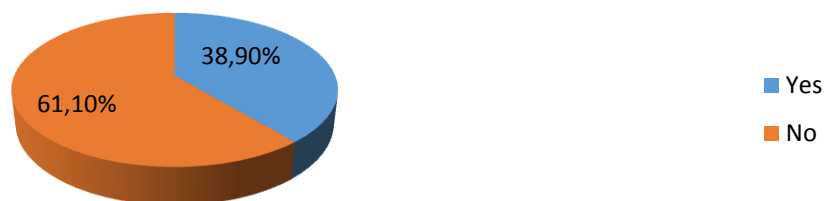
The graph above shows that most of the parents agree that Tamazight must be generalized all over Algeria.

Then, they were asked whether they accept that their children need to learn Tamazight. They responded with Yes or No in the following table:

Answers	Number	Percentage
Yes	7	38.9%
No	11	61.1%

**Table 6: Parents' Attitude towards allowing their Children learn Tamazight**

### Parents' Attitude towards allowing their Children learn Tamazight



#### Graph 4: Parents' Attitude towards allowing their Children learn Tamazight

Graph 3 shows that 38.9% agree on teaching Tamazight to their children because they argue that Tamazight is a part of our culture and identity and it is considered as reconciliation between Arabs and Berbers who should be one country and remove disputes.

Even that most of parents agree that Tamazight must be generalized in all primary schools, the minority with 61.1% did not accept that their children learn it in primary schools. They are against teaching this language because they are convinced by the idea of teaching Tamazight can affect Arabic and there is no need to learn it since they can not use it in studying or writing.

We asked parents to state some advantages if they exist, and these are their answers:

“To communicate easily with Berbers”

“To understand what others saying in Tamazight”

“Because Tamazight is a part of our Identity, we have to learn it to protect our origin and culture”

“It is identity recognition”

Then, they were asked to state some disadvantages. These are their answers:

“It can affect Arabic and Islam”

“It is a primitive language that can add nothing to our children”

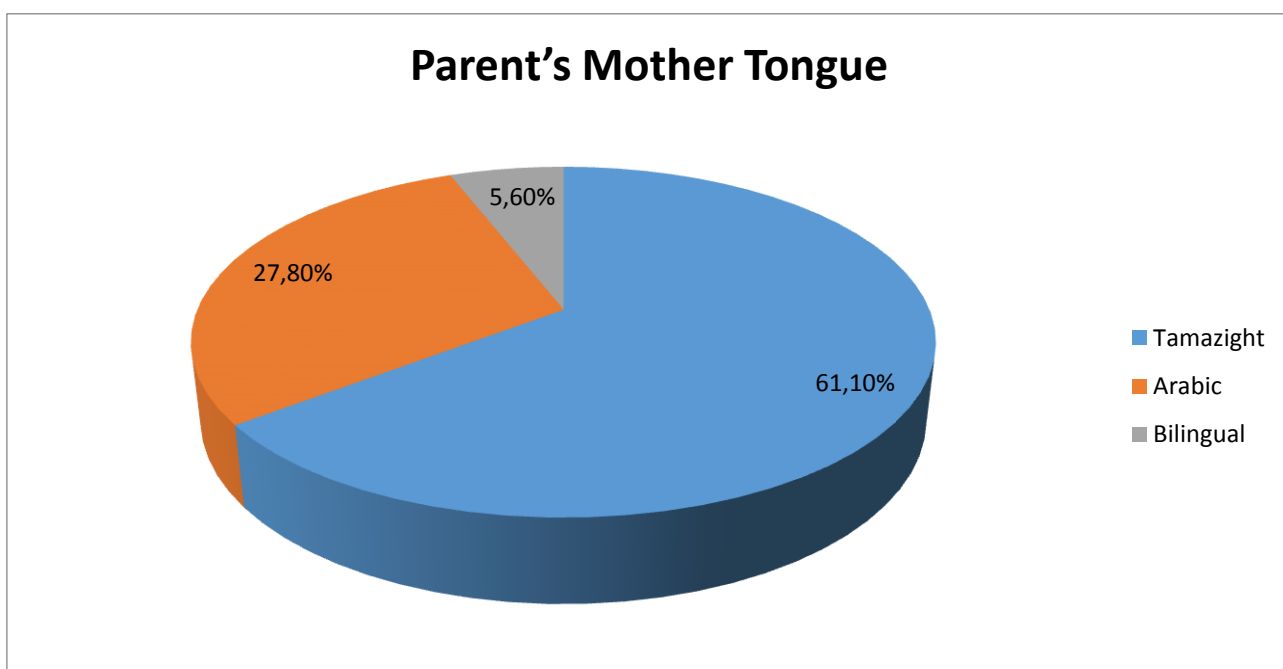
### 3.1.2 Parents Questionnaire Analysis of Boumerdes

Most of the parents in Boumerdes are between 35 and 45 years old as well and only 6 parents who are between 45 and 55 years old and 5 parents who are over 55. 7 parents finished their studies at university while the others did not reach this level.

Parents were asked about some general questions concerning their mother tongue. Their responses are presented in the table below:

Answers	Number	Percentage
Tamazight	11	61.1%
Arabic	2	11.1%
Bilingual	5	27.8%

**Table7: Parent's Mother Tongue**



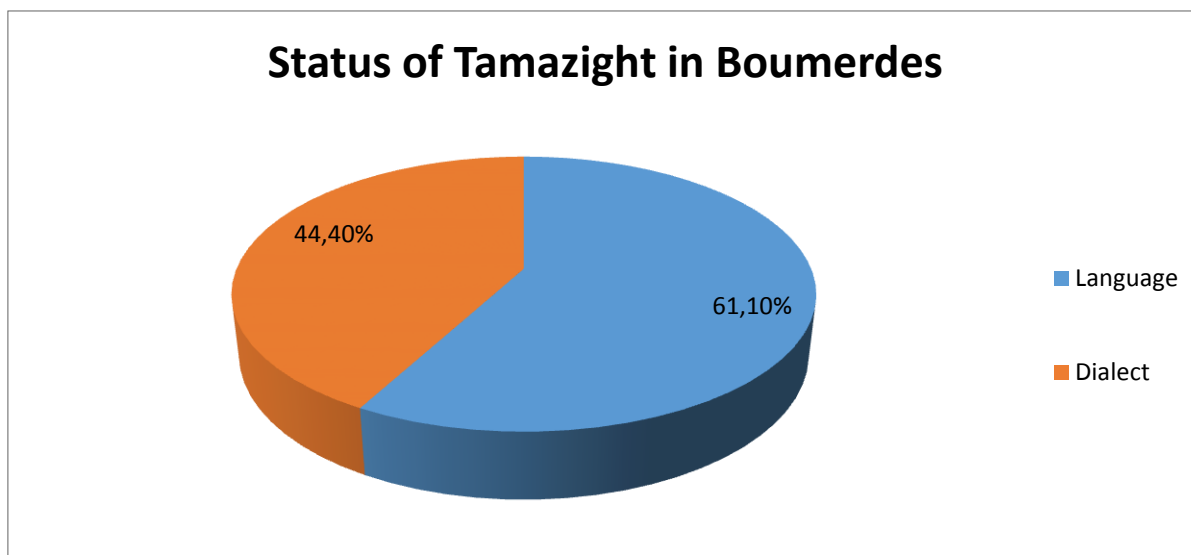
**Graph 5: Parents' Mother Tongue**

Graph 04 shows that 11 (61.1%) parents speak Tamazight and it is their mother tongue in Boumerdes unlike parents in Tissemsilt.

We tended to ask them about whether they consider Tamazight a Language or a Dialect; their answers are presented in the following table:

Answers	Number	Percentages
Language	11	61.1%
Dialect	8	44.4%

**Table 8: Status of Tamazight in Boumerdes**



**Graph 6: Status of Tamazight in Boumerdes**

Graph 06 shows that most of the parents in Boumerdes consider Tamazight as a Language. They have justified their answers as follow: It is a language because

“It is used in the educational system”

“It has its own dictionary”

“It has a written system which is Tifinagh”

“It is the language of our parents”

Others’ answers about considering it a dialect are because:

“It is limited to specific areas in Algeria”

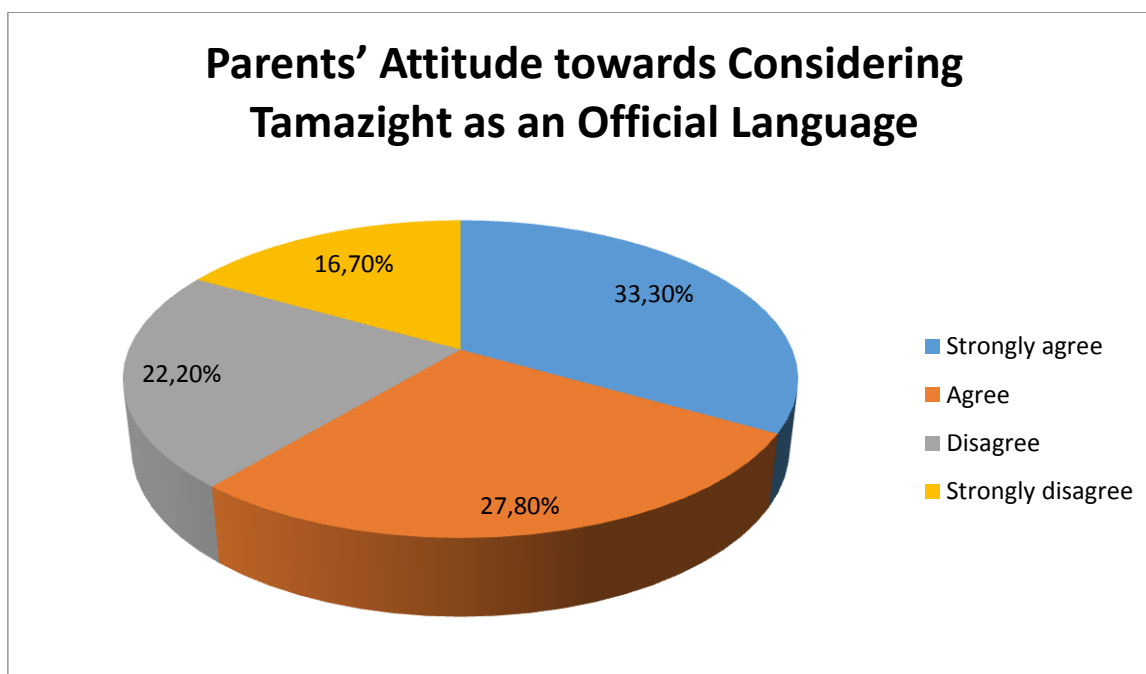
“It does not have unique letters and pronunciation”

“It is used mainly for home and street.

They were asked about whether they agree with the decision that Tamazight is officialised by the constitution or not. Their answers are presented in the following table:

Answers	Number	Percentage
Strongly agree	6	33.3%
Agree	5	27.8%
Disagree	4	22.2%
Strongly disagree	3	16.7%

**Table 9: Parents' Attitude towards Considering Tamazight as an Official Language**



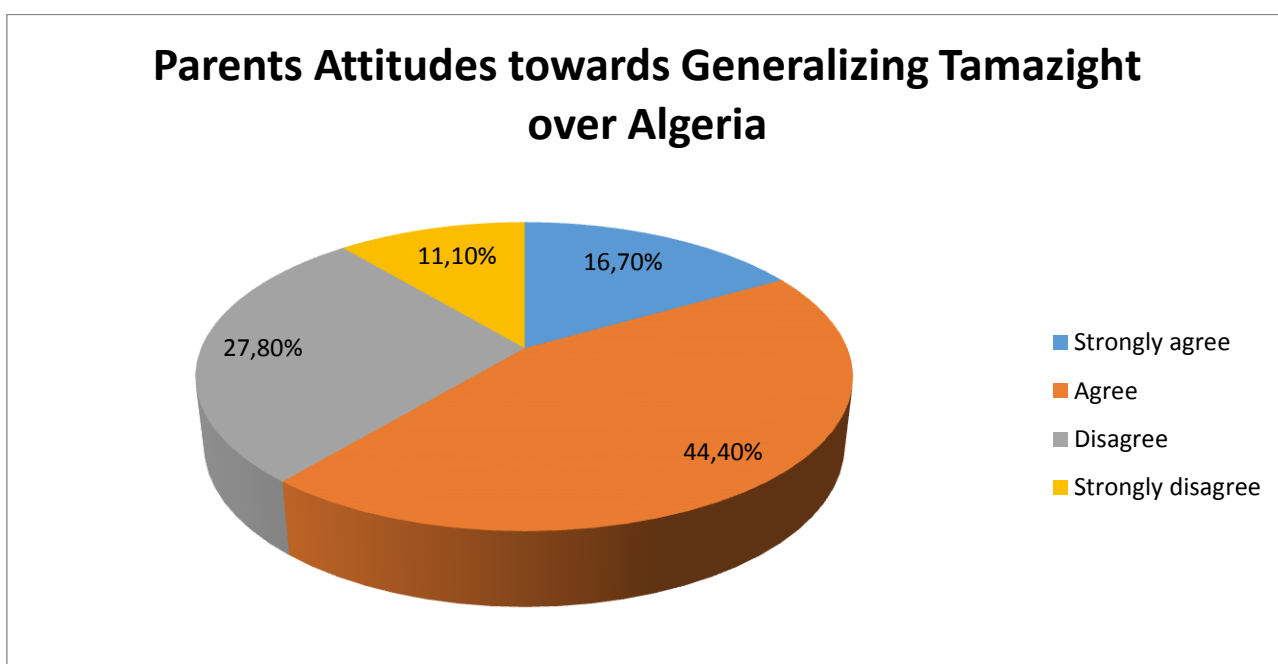
**Graph 7: Parents' Attitude towards Considering Tamazight an Official Language**

Graph 07 shows that 61.1% of the parents in Boumerdes agree on considering Tamazight an official language (33.3 strongly agree and 27.8 agree) because most of them are Berbers and their mother tongue is Tamazight.

They were asked whether they agree to generalize Tamazight in all primary schools over Algeria, and their answers are shown in this table:

Answers	Number	Percentage
Strongly agree	3	16.7%
Agree	8	44.4%
Disagree	5	27.8%
Strongly disagree	2	11.1%

**Table 10: Parents Attitudes towards Generalizing Tamazight over Algeria**



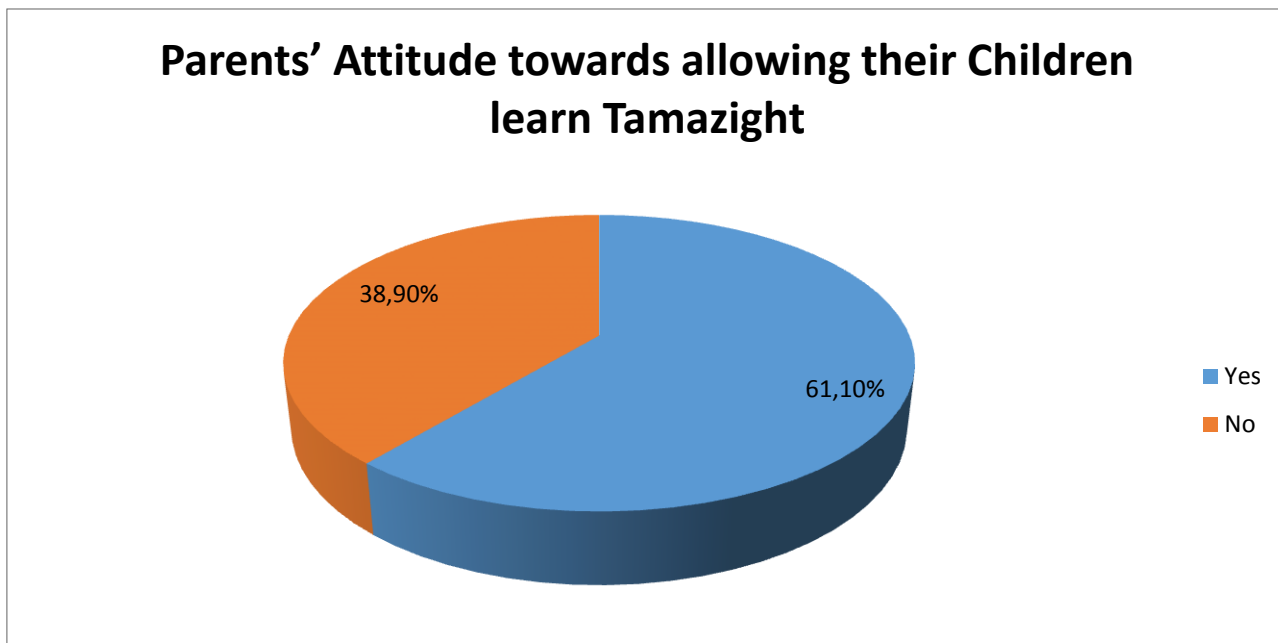
**Graph 8: Parents Attitudes towards Generalizing Tamazight over Algeria**

The graph above shows that most of the parents agree that Tamazight must be generalized all over Algeria surely because most of them are Berbers.

Then, they were asked whether they accept that their children need to learn Tamazight. They responded with Yes or No in the following table:

Answers	Number	Percentage
Yes	11	61.1%
No	7	38.9%

**Table 11: Parents' Attitude towards allowing their Children learn Tamazight**



**Graph 9: Parents' Attitude towards allowing their Children learn Tamazight**

11 (61%) parents allow their children to learn Tamazight, while only 7 (38.9%) rejected the idea.

We asked parents to state some advantages if they exist, and these are their answers:

“It is identity recognition”

“It is the language that each Algerian has to learn to illuminate intolerance and prejudices”

“It is a way of openness to others' cultures”

Then, they were asked to state some disadvantages. These are their answers:

“It is a waste of time”

“It is a primitive language that can add nothing to our children”

### 3.2 Discussion of the findings

On the basis of the analysis and the outcomes obtained through the questionnaire given to pupils' parents in primary schools, it is clear that attitudes differ from the parents. The results reveal that in Tissemsilt where Tamazight is not a mother tongue, parents' attitudes seem negative towards teaching this language but not towards the language itself. For instance, 88.9% of the parents' mother tongue is Arabic, 72.2% of pupils' parents are with the decision of considering Tamazight as an official language in Algeria and 61.1% of the parents agree that Tamazight must be generalized all over Algeria but just 38.9% of them perceive the idea of teaching this language to their children positively. In Boumerdes, 61.1% of the parents' mother tongue is Tamazight, 61.1% of the parents in Boumerdes agree on considering Tamazight an official language, 70.1 % of the parents agree that Tamazight must be generalized all over Algeria and 61.1% perceive positively towards teaching this language. So, parents in Boumerdes welcome the idea of implementation Tamazight in the educational system and to be generalized all over Algeria. These perspectives differ because of many factors. For example, parents' attitudes differ from the higher educated and lower educated parents, and between Arabs and Berbers, and from parents who live in large and small cities. Also, the historical factors such as the Berber spring can affect parents' attitudes.

### 3.3 Conclusion:

The chapter concerns with data analysis and interpretation. Throughout this section, we have concluded that some parents have positive attitudes towards teaching Tamazight in primary schools in the areas where Tamazight is a mother tongue. While, others, especially in areas where Tamazight is not a mother tongue, have negative attitudes towards teaching this Language to their children.





## General Conclusion

This research attempted to discuss and analyze issues related to the attitudes of the pupils' parents towards teaching Tamazight in primary schools. The language status and attitudes besides the diglossic situation in Algeria are presented throughout the whole research.

The aim of this investigation is to see the different parents' perspectives towards the implementation and teaching Tamazight in the Algerian primary schools depending on studying two different samples in two different wilayas. In this prospect, our research encompassed three main chapters.

The first chapter presented an overview of the Algerian sociolinguistic profile and the diglossic situation in this area. It tackled also language attitudes and Berber historical background.

As for the methodology used in this investigation, the qualitative method was applied in the questionnaire given to both samples in Tissemsilt and Boumerdes to collect their opinions and attitudes towards the newly implemented language policy and towards teaching this new language to their children.

The last chapter covered the data analysis and the results concerning the pupil's parents' attitudes in which the majority in Boumerdes gave a positive feedback and expressed positive attitudes even few of them had negative attitudes. While there were parents in Tissemsilt expressed their Attitudes towards teaching Tamazight in a negative way and others perceive it positively.

Our hypotheses have been partially validated that parents in the Area where Tamazight considers a mother tongue express their attitudes positively unlike what has been mentioned in the already raised hypothesis.

As for the limitations, the availability of the parents was an obstacle in which we wasted time looking for them. Moreover, they spent a long time to answer the questionnaires claiming that they are tired and have other responsibilities. We tried to meet them and send them via facebook but they did not respond. The second issue was the lack of sources. Because the topic is new, few pieces of research were made on. Another limitation is that the ideas and results of this sample are not a perfect reflection of all the Algerian parents who have children in primary schools. Also, data are collected from the second hand; it may lead to bias reporting.

In the light of the analysis and the discussion of the outcomes, there are some conclusions are building on. Parents' attitudes towards teaching Tamazight differ from wilaya to another according to many variables such as age, place of residence and level of education. Most of the attitudes are negative in Tissemsilt because they consider Tamazight a primitive language that isn't used in science or even in their everyday life and it is just a waste of time. However, parents' attitudes in Boumerdes are positive because they consider Tamazight as a part of our Identity that we have to learn it to protect our origin and culture and it is identity recognition.

To conclude this research, parents' attitudes either positive or negative can not reflect all the attitudes of the Algerian parents. They are still there Berbers who are against Tamazight and Arabs who support teaching Tamazight. Indeed, attitudes change according to many factors and variables that can not change the reality that Tamazight now is a national and official language.

## Footnotes

<sup>1</sup> We use the form Tamazight to refer to the language, and Amazigh to refer to the people who use this language.

<sup>2</sup> CHAKER, S. Manuel de Linguistique Berbère I , éd .Bouchène, Alger, 1991, P.08

<sup>3</sup> The original text : « Les mots berbères, tamazight, kabyle, chaoui, mozabite,... sont employés pour désigner une langue, un dialecte d'une langue ou des dialectes d'une même langue ».

<sup>4</sup> The original French text : « Le français en tant que langue de l'ancien colonisateur à un statut très ambigu: d'une part il attire le mépris officiel (il est officiellement considéré comme langue étrangère au même titre que l'anglais) mais d'autre part, il est synonyme de réussite sociale et d'accès à la culture et au modernisme ».

## **Bibliography**

- Achab, K.** (2001). *The Tamazight (Berber): Language Profile*. University of Ottawa.
- Belarbi, K.** (2013). *Aspects of code switching, code mixing and borrowing used by the older generations in Tiaret*. Unpublished magister thesis. University
- Calvet, L.J** (1974), *Linguistique et colonialisme*. Petit traité de glotlophagie, Paris : Payot.
- Chaker, S.** (1991). *Manuel de Linguistique Berbère I*. Alger : Bouchène, (PP.08)
- Chaker, S.** (2001). *Berber Challenge in Algeria: The State of the Question*. Trans. by Hsen Larbi. (Original 1998) *Race, Gender, and Class*. 8(3),135-156.
- Cowan, W.** (1986). Notes toward a definition of Modern Arabic. *In Language Learning*. Vol. 37. issue 1, pp29-34.
- Creswell, J. W.** (2006). *Understanding Mixed Methods Research*. Chapter 1
- Crystal, D.** (1997). *A Dictionary of Linguistics and Phonetics* (4th ed.). UK: Blackwell.
- Djennane, T.** (2016). *Language Planning and Education Issues in Algerian Higher Studies: Attitudes towards Arabic and French in Scientific Streams*. Unpublished Ph.D. Thesis. Aboubekr Belkaid University. Tlemcen. PP.132
- Edwards, J.** (1985). *Language, Society and Identity*. Oxford: Blackwell.
- El Kirat, Y.** (2004). *The Lexical and Morphological Structure of the Amazigh of Beni Iznassen in a Context of Language Loss*. Unpublished Ph.D. Thesis. Mohamed V University. Rabat.
- Ferguson, C.** (1959). *Diglossia*. *Word* 15, 325-40
- Ferguson, C. A.** (1996). National attitudes towards language planning. In *Sociolinguistic perspectives: Papers on language in society, 1959-1994* (pp. 295-303). Ed. Thom Huebner. New York: Oxford University Press
- Hassaine, F.** (2010). *French and Algerian Arabic in a Bilingual Situation: Case Study of Tlemcen Speech Community*. Unpublished magister thesis. Aboubekr Belkaid University. Tlemcen .PP51

**Mouhadjer, N.** (2002). *Algeria: An intricate bilingual and diglossic situation*. Retrieved on 22 (p989)

**Pigozzi, M.** (1999). *Education in emergencies and for reconstruction: A Developmental Approach*. Working Paper Series. UNICEF.

**Romaine, S.** (1989). *Bilingualism*, Second edition, Blackwell publishers Ltd.

**Schmied, J. J.** (1991). *English in Africa: an introduction*. Harlow, Essex: Longman

**Sharp, D., Thomas, B., Price, E., Francis, G., & Davis, I.** (1973). *Attitudes to Welsh and English in the Schools of Wales*. Schools Council Publications. Macmillan, University of Wales Press

**Sridhar, K., Lee, S., Hornberger, N.** (1996). *Code-switching*. Sociolinguistics and Language Teaching. Cambridge: Cambridge University Press, 55-70.

**Truitt, H.** (1995). *Beliefs about language learning: A study of Korean University students learning English*. Texas Papers in Foreign Language Education, 2, 12-28.

**Wong, S., Wilczynski, N., Haynes RB.,** *Developing optimal search strategies for detecting clinically relevant qualitative studies in Medline*. Medinfo 2004;311-314

## Webiography

**Schmidt, M.** (2015, July 17). *Beyond the Arab-Berber Divide in Algeria*. Retrieved from [http://muftah.org/beyond-the-arab-vs-berber-divide-in-algeria/#.WRO\\_t4jyjIU](http://muftah.org/beyond-the-arab-vs-berber-divide-in-algeria/#.WRO_t4jyjIU)

**Yeza, H.** (2013, April 26). *Beyond Arab vs Berber: the rich complexities of Algerian identity should be celebrated, not feared*. Retrieved from <https://www.opendemocracy.net/arab-awakening/hicham-yezza/beyond-arab-vs-berber-rich-complexities-of-algerian-identity-should-be-c>

**Dekhir, F.** (2015, March 30). *Attitudes towards Arabization: A Case Study on Functionaries in Oran, Algeria*. Retrieved from [file:///C:/Users/pc/Desktop/dissertation/Nouveau%20dossier/Attitudes%20towards%20Arabization\\_%20A%20Case%20Study%20on%20Functionaries%20in%20Oran,%20Algeria%20\\_%20Wyno%20Academic%20Journals%20-%20Academia.edu.html](file:///C:/Users/pc/Desktop/dissertation/Nouveau%20dossier/Attitudes%20towards%20Arabization_%20A%20Case%20Study%20on%20Functionaries%20in%20Oran,%20Algeria%20_%20Wyno%20Academic%20Journals%20-%20Academia.edu.html)

*Tamazight declared official language in Algeria, Arabic remains only state language.* (2017, May 14). Retrieved from <http://www.nationalia.info/new/10709/rss>

**Souag, L.** (2016, January 06). *Tamazight official in Algeria*. Retrieved from <http://lughat.blogspot.com/2016/01/tamazight-official-in-algeria.html>

**Hamza, O.** (2016, April 04). *Algeria is collecting Amazigh language from 5 dialects .. Will you write in Arabic letters?*. Huffpost Arabi. Retrieved from [http://www.huffpostarabi.com/2016/04/02/story\\_n\\_9599544.html](http://www.huffpostarabi.com/2016/04/02/story_n_9599544.html)

# APPENDICES

## English version



Democratic and Popular Republic of Algeria

Ministry of Higher Education and Scientific Research

University of Abdelhamid Ibn Badis - Mostaganem

Faculty of Letters and Arts

Department of English

### Questionnaire

I am master two student at the university of Abdelhamid Ibn Badis in Mostaganem and this questionnaire is part in research study aims at finding out the parents' perspectives toward teaching Tamazight in Algerian Primary Schools. This questionnaire has a total of 15 questions, which could take about 10 minutes to complete. Your contribution will be completely anonymous.

I would appreciate if you could fill in this questionnaire.

Thank you in advance for your cooperation.

**Directions:** Complete the questions either by adding the information needed or by putting a cross [×] in the parenthesis that seems to be the most suitable in your case.

- Are you a male or a female?

Male [ ]

Female [ ]

- What is your age?

35-45 [ ]

45-55 [ ]

55- older [ ]

- In which city do you live?

[.....]

- What is your educational level:

[.....]



- **What is your mother tongue (the language you learned at home):**

[.....]

- **What is your parents' mother tongue?**

- **Father:** [.....]

- **Mother:** [.....]

- **Do you speak Tamazight?**

Yes [ ]

No [ ]

- **If yes, what degree of fluency do you think you have in Tamazight?**

Low [ ]

Medium [ ]

High [ ]

- **What do you consider Tamazight?**

A language [ ]

A dialect [ ]

A variety [ ]

I do not know [ ]

**Why?**.....

.....

- **The new constitution has officialised Tamazight. Do you agree with this decision?**

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

- **Tamazight is taught in primary schools of some wilayas, do you agree on it to be generalized in all primary schools over Algeria?**

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

- **Do you think there are advantages in teaching Tamazight in the Algerian Schools?**

Yes [ ]

No [ ]

I do not know [ ]

If yes, can you cite some of

them, please? .....

.....

- **Do you think there are disadvantages in teaching Tamazight in the Algerian Schools?**

Yes [ ]

No [ ]

I do not know [ ]

If yes, can you cite some of

them, please? .....

.....

- **Would you like your children to learn Tamazight at school?**

Yes [ ]

No [ ]

Why? .....

.....

**Thank you for the time you devoted to filling up this questionnaire.**

Questionnaire (Arabic Version)

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي والبحث العلمي

جامعة عبد الحميد بن باديس – مستغانم

كلية اللغات الأجنبية

استبيان موجه لأولياء تلاميذ التعليم الابتدائي

أنا طالبة في السنة الثانية ماستر بجامعة عبد الحميد بن باديس في مستغانم وهذه الاستبيان هو جزء مهم في البحث العلمي الذي يهدف الى دراسة وجهات نظر الاباء من تعليم اللغة الامازيغية في المدارس الابتدائية الجزائرية، وهو عبارة عن 15 سؤالا للاجابة في وقت لا يتعدى 10 دقائق. للاشارة فان مساهمتكم سيتم الحفاظ بسريتها. ومما لا شك فيه أن رأيكم يكتسي أهمية بالغة لذا نرجوا منكم الاجابة على الأسئلة اما باضافة المعلومة المطلوبة أو وضع علامة [x] داخل القوس المخصص للاجابة التي تراها مناسبة. نشكركم مسبقا على مساهمتكم.

•الجنس:

ذكر [ ] أنثى [ ]  
العمر

45-35 [ ] 55-45 [ ] 55 فما فوق [ ]

•المنطقة التي تقطن فيها:

[.....]

•المستوى الدراسي:

[.....]

•ما هي لغتك الأم؟ (اللغة التي تعلمتها منذ طفولتك) :

[.....]

• ما هي اللغة الأم لوالديك؟

للأب : [.....] للأم : [.....]

• هل تتكلم الأمازيغية؟

نعم [ ] لا [ ]

إذا كانت اجابتك بنعم، ما هي درجة اتقانك للامازيغية

جيدة [ ] متوسط [ ] ضعيفة [ ]

• ماذا تعتبر الامازيغية؟

لغة [ ] لهجة [ ] تشكيلة لغوية [ ] لا أعلم [ ]

لماذا؟.....  
.....

• الدستور الجديد جعل من الامازيغية لغة رسمية، هل أنت موافق على هذا القرار؟

موافق جدا [ ] موافق [ ] لا موافق [ ] لا موافق أبدا [ ]

• الامازيغية الآن تدرس في المدارس الابتدائية لبعض الولايات، هل توافق على تعميمها في كامل التراب الوطني؟

موافق جدا [ ] موافق [ ] لا موافق [ ] لا موافق أبدا [ ]

• هل تظن أن لتعليم الأمازيغية في المدارس الجزائرية ايجابيات؟

نعم [ ] لا [ ] لا أعلم [ ]

إذا كانت اجابتك بنعم، عدد بعض هذه الايجابيات:

.....  
.....

• هل تظن أن لتعليم الأمازيغية في المدارس الجزائرية سلبيات؟

نعم [ ] لا [ ] لا أعلم [ ]

إذا كانت اجابتك بنعم، عدد بعض هذه الايجابيات:

.....  
.....

• هل تود أن يتعلم أطفالك الامازيغية؟

نعم [ ] لا [ ]

لماذا؟.....  
.....

شكرا على الوقت الذي خصصتموه لملء هذه الاستمارة