PEOPLE’S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Higher Education and Scientific Research

University Centre of Ain Temouchent

Institute of Letters and Foreign Languages

Department of English Language and Letters

Diglossia Among Kabyle Region in Algeria: Case Study of Tizi Ouzou Speech Community

An Extended Essay Submitted to the Department of English in Partial Fulfillment of the Requirements for A Master’s Degree in Advanced Studies in Contemporary Linguistics

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Academic Year: 2017-2018

Dedication

In the name of God the most merciful and the most compassionate

I dedicate this work to my beloved parents who gave me every opportunity to achieve my dreams.

To my sister Aicha whom I wish success in life.

To my brother Hichem and his wife Soumia, and for my gorgeous niece Nourhaine.

A special dedication to my fiancé Mouhamed for his encouragement and for all my family members.

For my lovely friends: Fatima, Zineb, Maram, Fadia, Imane, Nour el houda, Aicha, and Chahineze.

Wafaa

Dedication

I dedicate this work to my dear parents, my sister and brother, thank you for your unconditional love and your prayers

To my mother who transmitted me faithfully my Berberity and taught me to be proud of it.

To Mrs.HASSAINE .Z

To my family, my friends and Kabyle students of UMMTO.

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Zineb

Acknowledgements

First and foremost, we thank Allah, the Almighty, for the accomplishment of this work.

We would like to express a special thanks and a great appreciation to our supervisor Mr.TAKROUMBALT Mohammed Ameziane for his help, valuable feedback and exemplary guidance his constant support throughout the duration of this project.

Special thanks also go to the members of the jury Dr. DERNI Amaria the teacher who made us love sociolinguistics and Mrs HADI Kheira who accepted to examine and evaluate our research work.

We would like to express our most sincere gratitude to Mrs HASSAINE.Z and Mrs HAMZAOUI.C and all our teachers' of the department of English language for their help and support during the university study and for their precious advice.

We express our thanks to the head of the department Dr.BOUHASSOUN and all staff of the English department for their precious help.

Special thanks must be extended to all subjects who have participated in this research work. SERIER Fatima.Z, Taline, Tellali. Teachers and students in Mouloud MAMMERI University of Tizi Ouzou and all Kabyle peoples.

Last but not the least, we thanks our families for their help and moral support also all friends who helped us to collect much of data.

Thank you all

Abstract

The present research paper is set in order to examine the diglossic situation among Kabyle region, case of Tizi Ouzou, which is located in the North centre of Algeria. Our main research goal aim is to describe and focus on the language choice between high and low varieties in different communicative settings. This study seeks to examine the factors and reasons that lead the Kabyle people to language choice as well as, their language attitude and identity. For the sample population, we selected our participants randomly. To accomplish so, a set of the instruments were used. A questionnaire instrument used to extract data from students at Mouloud MAMMERI University of Tizi Ouzou. Also in the interviews, the information was gathered from both doctors' and teachers'. And for the observation, it was in different communicative setting. It shows from the findings of the language choice that the relation between the High and Low varieties is diglossic. For the language attitude, the participants have a positive attitude toward the Low variety rather than a High in all aspects. Moreover, the results of the study shed light on the diglossic situation of Berber language in multilingual speech community (Kabyle region). And the Low variety is viewed as the main marker of the Berber identity.

Keywords: Diglossia, language varieties, Kabylia, Berber Identity, language Choice, Tamazight.

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List of Abbreviations and Acronyms

AA: Algerian Arabic

CA: Classical Arabic

CL: Colloquial Arabic

CM: Code Mixing

CS: Code-Switching

D: Doctor

Dr: Doctor

E: English language

F: French language

H: High variety

K: Kabyle language

L: Low variety

MSA: Modern standard Arabic

Pr: Professor

UMMTO: University of Mouloud MAMMERI Tizi Ouzou

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General Introduction

General Introduction

Language plays a vital role in any society; it is a tool that serves a range of functions. Language is also like a vehicle or medium in human interaction. It can be studied from several different points of view: social, cultural, psychological …etc. Sociolinguistics is a term that refers to the study of the relationship between language and society and how language is used in multilingual speech communities. Language and their varieties exist in complex interrelation in which they are assigned different tasks. The combination of the forms and functions of distinct codes came to be known as a specific type of bilingualism, multilingualism or diglossia.

Diglossia is considered to reinforce social distinctions; it is one of the key concepts in the study of societal multilingualism. It belongs to the macro-level of sociolinguistics since it is a phenomenon relating more to a group rather than an individual. “Diglossia refers to language distribution in the whole society and not in the usage of individual” (Fishman, 1989:181).

Like many societies, Tizi Ouzou speech community (Kabyle region) recognizes more than two languages in intra-societal communication. The present study investigates the Kabyle minority group in Algeria. This group was chosen because Kabyle speakers use many languages genetically unrelated, it will be rare to find monolingual speakers of Kabyle with no familiarity of Arabic or French because the majority of Kabyle speakers are bilingual with varying levels of competence in both languages even if they use Kabyle for communal and family interaction.
Within this work, we will examine the so-called diglossic situation in which clear functional differences between the codes govern the choice. in other words, the objective of this study is an attempt to see diglossia among Kabyle peoples in order to know the factors or reasons in which language they chose between H (high) and L (low) varieties in different communicative setting and to know if they feel differently about varieties they have learned and variety they acquired as mother tongue .

The research project is entitled: “Diglossia among Kabyle Region in Algeria” case study of Tizi Ouzou speech community.

The main questions that raised are:

1. What is Kabyle people language choice between H (high) and L (low) varieties in the different communicative setting?
2. H (high) variety is usually learned, L (low) variety is usually acquired as a mother tongue. Do Kabyle people feel differently about varieties they have learned and acquired variety?

The language repertoire of the Kabyle speech community includes four important languages in contact which are: Berber (Tamazight, Thaqbaylit), French, Standard Arabic and colloquial Arabic. The existence of language varieties or codes side by side in the same community raises a number of interesting issues concerning their functions, their relation to each other. This study is important as it provides insights into the diglossic situation among Kabyle region (Tizi Ouzou). Besides the factors that influence the Kabyle speaker's choices of using a certain variety in certain communicative setting will be stated as well. The choice of a particular code in multilingual communities is predominantly determined by social factors: situation, location, formality, sex, status seriousness and type of activity, put another way who you are talking to, the social context of the talk, the function and the topic of the discussion…etc, have an important part to play in language choice.

This research examined these main hypotheses:

1. There are many factors and reasons of language choice between H (high) and L (low) varieties in different speech communicative setting.
2. They feel differently because ‘Thaqbaylit’ is more than just words it is the way they establish their own identity.

This research work conducts a descriptive method in which both qualitative and quantitative approaches were used. We gathered data using questionnaire, interview, and observation.

This work divided into a General introduction, three chapters, and general conclusion.

- The first chapter is the theoretical part introduces aspects of the sociolinguistic situation in Tizi Ouzou and it linguistic repertoire. This chapter consists of geographical and historical backgrounds. Also the definition of keywords, the review of the literature on varieties used in Tizi Ouzou.

- The second chapter highlighte the diglossic situation in Tizi Ouzou and some definitions of language contact and attitude. Also the main factors of the language choice at the end the Berber identity.
- The third chapter divides into two parts the first focus on the methodology of our research and the analysis of the questionnaire. The second part includes of analysis of interview and observation, the discussion of the main findings, the limitation of the study and some recommendation and suggestion for further research.

Chapter One: Aspects of Sociolinguistic Situation in Tizi Ouzou

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1.1. Introduction

This chapter aims at exploring some of the sociolinguistics patterns of language use in Tizi Ouzou. It includes the geographical and the historical background of kabylia. Also points out the components of the verbal repertoire of the Kabyle speech community: Berber, French, colloquial Arabic, Modern Standard Arabic. Besides, this chapter consists of key words definition, the review of literature on varieties used in Kabyle region (Tizi Ouzou). Also an attempt to discuss briefly the sociolinguistic situation in Kabylia in terms of diglossia, bilingualism, code-switching, code mixing.

1.2. Geographical Overview of Kabylia

The Kabyle region is referred to as “Al Qabyle” tribes by the Arabic speaking population and as “Kabylie” in French. Its indigenous inhabitants call it “thamurt Idurar” land of mountains or “thamurt n Iqvayliyen” land of Kabyle. It is the largest homogeneous cultural, linguistic, ethnic community, which is considered the most traditional Berbers in North Africa. The geography of the Kabyle region played an important role in Algeria. It is part of Atlas Mountains and is located at the edge of the Mediterranean Sea .The Kabyle region located between the cities of Dellys and Zaima mansouriah. It includes large mountain ranges such as Djurdjura, Bibans and Babors. Its area is about 25257km² for a population of 7 to 8 million inhabitants. Kabylia has nearly 4000 villages distributed among: Bouira, Béjaïa, Tizi ouzou, Bordj Bou Arréridj, Sétif, Jijel, Boumerdès provinces. (Araziki, 2017). Grand Kabyle, tizi Ouzou from ‘thenia’ to ‘bgayet’ and small kabyle bgayet(Béjaïa) (Ethnologue 2016).

Figure 1.1. Kabylia.

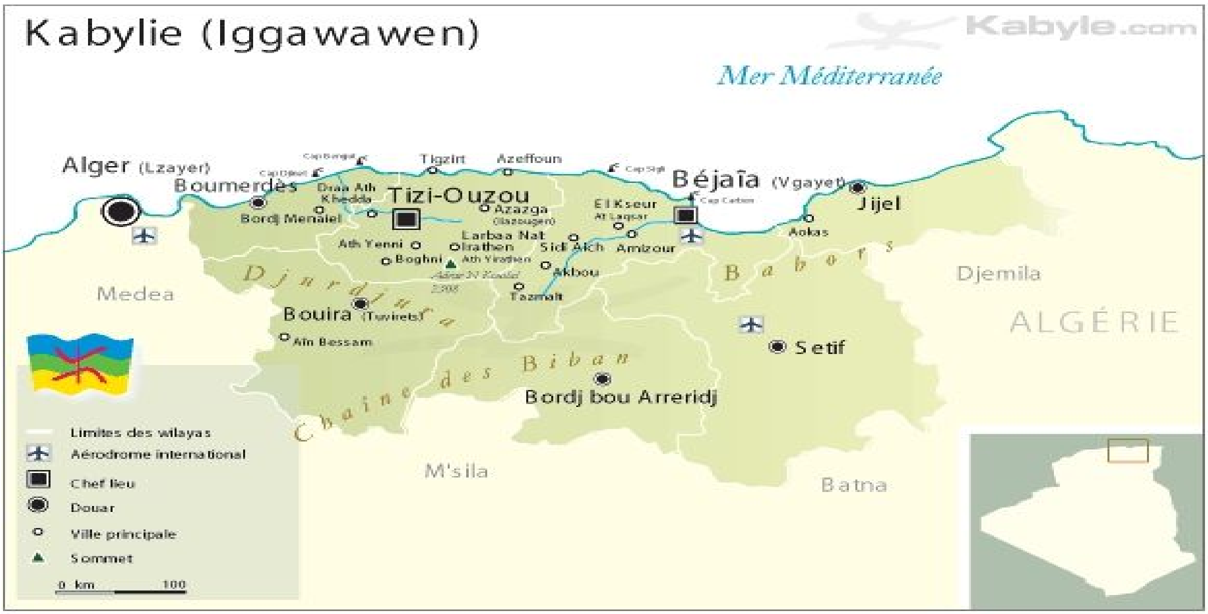
Kabylie (Iggawawen)
Kabyle.com
Mer Méditerranée
Alger (Lzayer)
Boumerdès
Bordj Menaiel
Draa Ath Khedda
Tizi-Ouzou
Tigzirt
Azeffoun
Azazga (Iazzugen)
Ath Yenni
Larbaa Nat Oirathen
Boghni
Ath Yirathen
El Kseur
At Laqsar
Sidi Aich
Amizour
Akbou
Tazmalt
Béjaïa (Vgayet)
Aokas
Jijel
Djurdjura
Babors
Medea
Bouira (Tuviret)
Aïn Bessam
Chaine des Biban
Bordj bou Arreridj
Setif
Djemila
ALGÉRIE
M'sila
Batna
Limites des wilayas
Aérodrome international
Chef lieu
Douar
Ville principale
Sommet
0 km 100

Figure 1.1 Geographical location of Kabylia [1]

1.3. Historical Background of Kabylia

The Amazigh civilization had many enemies. Tried to destroy the first civilization that rejected slavery, because the word 'Amazigh' means 'Free Man' and freedom can't be destroyed.The region was repeatedly occupied by various conquerors, the Phoenicians, Carthaginians, Romans, Vandals, Byzantines controlled the main road and valley during the period of antiquity and avoided the mountains Mont Ferratus (Adrar n Wuzzal).Arabs, during the spread of Islam Arabs controlled plains but not all the countryside, Spain, Turk and finally France. The History teaches us that wherever there are rules, especially foreign ones there are also those who oppose them. The history of Kabylia is summarized in a chronological way:

- Phenicians (10.000 BC).
- Carthaginois (815-146, BC).
- Imazighen war against the Carthag (395-379, BC).
- Romains Domination (146-439, BC), Imazighen war against Rome (250-313, BC).
- Vandals Domination (439-533, BC), Imazighen war against Vandals (439-485, BC).

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[1] Source: The map is taken from the MAK webpage http://www.makabylie.info/IMG/gif/carte_kabylie-2.gif , accessed 31 August 2017. According to several sources, Iggawawen is the plural of agawa, called zwawa by the Arabs who are to have recognized them as the largest and most important Kabyle confederation, consisting of eight tribes (see for instance Roberts, 1981, Mehenni, 2004).

- Byzantines Domination (533-647, BC), the returns of Imazighn to confederation.
- First conquer Arabo-muslumen (648-800, BC), Kociela war against Arabs (683-688, BC), Dihya (Kahina) war against Arabs (695-701,BC).
- Aghlabites destination (800-922, BC).
- Fatimides destination (910-973, BC).
- Ziride and Hammadite destination in Imazyghen central (973-1163).
- Periods of confederation Kabyle (1226-1830), Bgayet kingdom (1284).
- Arrivers of Marabouts in Kabylia (14th-16th, C).
- Otmanian domination (1509-1830).
- Arches Kabyles war against Turks involves all the Kabyle (1758-1770), Summam Kabyle war against Turk were successive.
- France colonization (1830-1962), Independent war (1954-1962).
- From 1962 until the black spring (le printemps noir), creation of Berber academy (Agraw,Imazighen),(1967).
- Proclamation of Berber spring(20 April 1980).
- The death of Mouloud MAMMERI (1989).
- The assizes of Berber cultural movement (1990).
- The manifestation of young scholar Kabyle for the recognition of Berber (Tamazight) as official language (1996).
- Assassination of Matoub lounes (25 June 1998).
- The black Springs kabyle (2001).
- Recognition of Berber Tamazight language as a national language (2002).
- Tamazight language recognized as a official in Algeria in (2016).
- Demonstration of the Kabyle language to prevail in the domains (Administrations, Schools, courts), (2018).

1.4. The Region of Tizi Ouzou

Tizi ouzou city in French language “col des genets” in Tamazight “ⵜ ⵉ ⵣⵉ ⵡⵓ ⵣⵣⵓ ” Tizi which means “mountain pass” while ‘wezzu’ means “genets”. It is the capital city of the great ‘grand’ Kabyle. Situated in the north central in Algeria with an area of 3756.3 km². It is located about 100 kilometers from the capital Algiers. Its includes three major urban centers. in North Tizi Ouzou is delimited by the “mnth Balloua” (the road to Redajouna) and in South by the mound on which is build “Bordj Turk” (tademait). In the west the city is limited by

“Draa Ben Khadda” plains and in the East by “Sikh or Meddour” plains (road to Oued Aissi). It is the second population city in the Kabyle region behind Bejaya.

Mouloud Mammeri university of Tizi Ouzou was the first university in Algeria which opened the department of language and Tamazight culture.

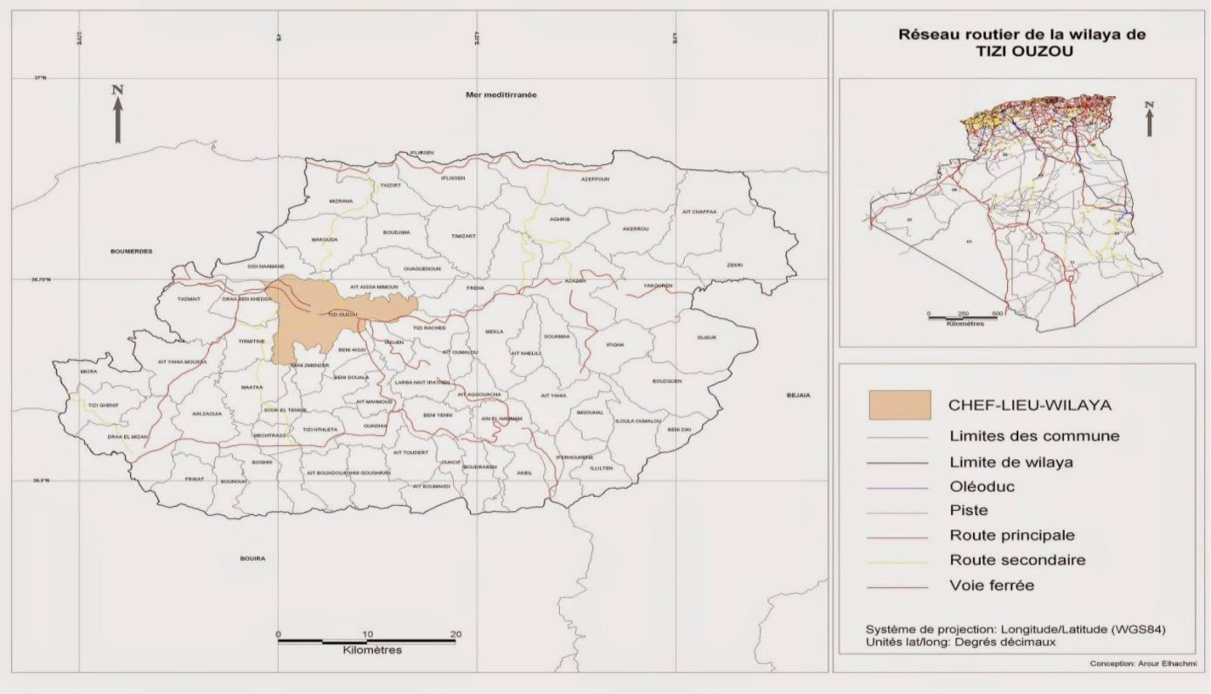
Réseau routier de la wilaya de TIZI OUZOU
Mer mediterranée
N
BOUMERDES
BOUIRA
BEJAIA
0 10 20 Kilomètres
CHEF-LIEU-WILAYA
Limites des commune
Limite de wilaya
Oléoduc
Piste
Route principale
Route secondaire
Voie ferrée
Système de projection: Longitude/Latitude (WGS84)
Unités lat/long: Degrés décimaux
Conception: Arour Elhachmi

Figure1.2 Geographical location of Tizi Ouzou

Moreover, this research is contextualized within the city of Tizi Ouzou where coexist several languages. The linguistic scenery of this city attends to the situation of multilingualism. Researchers who worked in Tizi Ouzouian terrain (Zaboot. T, Kahlouch .R and Bumadiene, F) agree that Tizi Ouzouian speakers are multilingual.

1.5. Verbal Repertoire of Tizi Ouzou

Language repertoires are: “the set of language that citizens must know in order to take advantages of a wide range of mobility opportunities in his/her country.”(Laitin, 1992, p.5). He suggests that languages are as much about rules as they are about transmitting information. A repertoire can be a manner to describe or model phenomenon of multilingualism. The language repertoire of Tizi Ouzou speech community includes many important languages in contact which are:

1.5.1. Tamazight

According to Bktach (2013, p.33):"The Berber has two names, Berber and Tamazight" It belongs to the African branch of the Afro-Asiatic (Hamito-Semitic) languages. "A language standardized in which it regrouped different verities" (idem, p. 33). It has been recognized as a national language in Algeria in (2002) a nd recently as the second official language in (2016). Also, was taught in schools and universities in the Kabyle region as well as used by media kabylophone.

The University of Laval documentation recognizes 12 different Berber dialects in Algeria: Thaqbaylith, Shawiya, Tamazight, Thashelhit, Thumzabt, Thaznatit, Thamahaq, Shenoua, Tamazight tidikelt, Thamazight timacine, Thagergrent, and Thadaksahak. (University of Laval, 2005).

Now, Tamazight is taught in several schools in the country because the minister of the national education made the commitment to encourage teaching this language in the whole national schools over the next years. (Declaration of Mrs. Benghebrit, January 2014). It has own written system called "Tifinagh[2]" which can be considered as one of the oldest systems in the world. However, today for more practical reasons Tamazight is written with Latin alphabet (Nait Zerrad, 1995,p.17).

1.5.1.1. Kabyle or (Taqbaylith)

The Kabyle language is an important Berber variety i.e. the mother tongue of all Kabyle people in Tizi Ouzou. So, it is considered as the most ancient variety that exists in Algeria written in the Latin alphabet (Salem Chaker, 1998). Also, it is used by media (TV, radio).

1.5.1.2. Zdimoh

It is a variety of Tizi Ouzou, the word 'Zdimoh' came from the Arabic word 'jeddi moh', Zdimoh i.e. it is a mixture of many languages Kabyle, Arabic, French. This dialect is like Algiers variety in the lexical plan but different in the phonetic plan, with the Kabyle accent.

1.5.2. French

It is a language of teaching and knowledge language of science and scientific research, which it's used in different domains such as education, administration, mass media …etc. French is a language of modernity and prestige as Talab Ibrahimi.k (1995, p.108) said "The language of modernity, technique, the language of social promotion, the language of opening on the world”.

---

[2] Tifinagh :the word is consisted of "tifin+nagh" which means our discovery

1.5.3. Arabic

Arabic is the largest member of the Semitic language family. There are many dialects, or varieties of Arabic language such as:

1.5.3.1. Classical Arabic

It is an official language in Algeria. Also, it is known as the language of the holy book “the Quran”. Classical Arabic is used in Kabyle region and is still limited to the religion part. In fact, it is absent in the Kabyles vernacular communication.

1.5.3.2. Modern Standard Arabic

The MSA is known as a common language used by the Arab world either in writing or speaking, on the other hand, it is the standardization and literary variety of Arabic. Which it is widely taught in schools and universities.

1.5.3.3. Algerian Arabic

Since 1963, the Arabic language has been Algeria′s official language, and today its spoken by approximately 81% of the Algerian population. All official documents are stamped in Arabic, and since 2002 people from non-Arabic households where taught the Arabic language in schools. Berber has become recognized as one of Algeria′s national languages, which is appropriate because 99% of the population of Algeria speaks either Arabic or Berber-or both. The French language, though, has no official status in Algeria, even though it was introduced during French colonial times, rating that approximately 20% of the Algeria′s population can read and write French, without even understanding the language. Algerian Arabic is different, it´s quite different to the Arabic language commonly used in other parts of the world because it′s been greatly influenced by the French, Turkish and Berber languages, it has a substantially changed vocabulary and simplified vowel system, with many new words and others borrowed from different languages. You′ll find much-featured variations another Arabic language throughout various parts of Algeria. With the Berber language, even though there are many dialects, they′re still grouped under the same name.

1.5.4. English

Nowadays, the necessity to know languages is increasingly recognized, as the world joins together in a ‘global village’. Taking into account that the role of English in this evershrinking global community is becoming increasingly important. English is primary the language of New Media, such as Satellite, TV, and internet. It is spoken by about 1.5billion People and is the language of international communication in business, diplomacy, technology, sports, travel, and entertainment. (Tiersky and Tiersky, 2001).

English is still considered to be the second foreign language in the Algerian Educational system after French. Today English is taught from the first year of the middle school. However, only a small number of Algerians speak English, especially the younger generation.

1.6. Linguistic Profile of Tizi Ouzou

Linguistically speaking, Tizi Ouzou is considered as a complex sociolinguistics Situation due to the multiplicity of languages such as Tamazight, French, Thaqbalylit, and Arabic. The utility of this language depends on the speakers.

1.6.1. Bilingualism /Multilingualism

Multilingualism means how the speaker uses or speaks two or more languages effectively. According to Richard Nordquist (2017), multilingualism is the ability of an individual speaker or a community of speakers to communicate effectively in three or more languages.

The term Bilingualism refers to the use of two distinct languages. In another way, it is defined as the ability to speak two different languages. In this sense Sridhar (1996, p.47) stated that the term is used in literature “refers to the knowledge or the use of more than one language by an individual or a community” .Which refers to the person who has the capacity and ability to perform another language. This quotation shades light on bilingualism as being the phenomenon when a person or communities have the fluency in using two or more languages.

There are some numerous definitions in this branch which are

- Weinrich (1953, p. 5), for instance, defines it as: “the practice of alternately using two languages.”
- Makey (1957, p. 51) states that it is: “…the ultimate use of two or more languages by the same individual.”
- Haugen (1981, p.74) considers it as: “the knowledge of two languages”.

- For Bloomfield (1933, p. 1):“ being bilingual equals being able to speak two languages. He also suggested that a bilingual is someone who has “the native-like control of two languages”.

For instance, Bouamrane´s combination of various scholars’ definitions, bilingualism may be given the following definition: “The use by an individual, a group or a nation (Bell, 1975, p.165) of two or more languages (Mecky, 1968, p.555) in all uses to which they put either”(Halliday,1968,p.141). Quoted in Bouamrane (1986, p.15)

For Fishman (1971) considers bilingual any individual who has got more than one language at his disposal. In fact, bilingualism is divided into three different types. States by Bell (1983, p. 120)

1) **In co-ordinate bilingualism** whose two languages are different from one another. For instance, when the two parents have different mother tongues and each parent speaks only his or her own mother tongue to the child.
2) **Compound bilingualism** is whose two languages from a merged language, as in the case of Kabyle speakers of mixed marriage. For instance, when both parents are bilingual and both parents speak to the child in both languages incidentally.
3) **Subordinate bilingual** who most of the time rely on translation because they cannot think in the second language. It is thought that when people acquire their second language through immersion in a community that speaks it, implicit memory plays more of a role.

Pohl (1965) talks about another typology of bilingualism:

- **Horizontal bilingualism** obtains in situations where two genetically unrelated languages have the same official and cultural status in a speech community.
- **Vertical bilingualism** obtains in communities where a standard language coexists with a distinct but genetically related dialect.
- **Diagonal bilingualism** occurs in communities where speakers use a non-standard language together with a non-related standard language.

The different types of bilingualism that obtain in the Kabyle speech community are:

- Standard Arabic/Algerian Arabic: vertical bilingualism.
- Standard Arabic/French: horizontal bilingualism.

- Standard Arabic / Tamazight: horizontal bilingualism.
- French / Algerian Arabic: diagonal bilingualism.
- French / Tamazight: diagonal bilingualism.
- Tamazight /Algerian Arabic: diagonal bilingualism.

Bilingualism can be the result of educational systems as the case of Tizi Ouzou, at the primary school; children learn French and Arabic where they develop their knowledge about the grammar and the system of each language separately (Ahmed sid, 2008).

1.6.2. Code-switching /Code mixing

Code-switching is mixing between two languages when speaking within the same conversation. CS and CM are one of the most important features and well-studied speech process in the multilingual speech community.

In addition to that, Richard Nordquist (2017) comes out with a new definition about code-switching which: “is the practice of moving back and forth between two languages, or between two dialects or registers of the same language. Also called code-mixing and style shifting. Code-switching (CS) occurs far more often in conversation than in writing”.

Gumperz defined it as: “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of subsystems”. (Gumpez, 1982, p. 59).

According to Myres and Scotton (2006), the most general definition of code-switching is the use of two language varieties in the same conversation code-switching can be distinguished from other languages contact phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference. For them, they give a clear definition of code-switching being the practice of changing two or more languages or varieties of language in conversation concerning one topic and this happen within the knowledge of society and different identities.

In sociolinguistic, code-switching is a powerful tool for communication between people. Many researchers like Hoffman (1991, p. 113) claimed that “CS can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethic, and socio-economic background”, this phenomena has been defining as the use of two or more languages in the same conversation, it refers to the way we often use one sort of language in one social content, and another when we are in another social context.

In addition to that Poplack (1980) claimed that there are three types of switching which is tag-Switching, Inter-sentential, and Intra-sentential switching.

a) **Tag –switching** involves inserting a tag or short phrase in one language into an utterance that is otherwise entirely in another language as in:

Dis-Moi rak mlih lyoum? (Tell me, are you okey today?)

b) **Inter-sentential CS** involves switching at sentential boundaries where one clause or sentence is in one language and next clause or sentence is in the other, Eldin (2014) for instance:

Masbh wana nfahem fik Enfin tu ne comprends rein. (I have been explaining to you from the morning at the end you didn't understand anything).

c) **Intra-sentential CS** is that most complex type among the three, as it can occur at clausal sentential or even word level. For example:

Inassen Tamazight tughal langue national assa azeka Tamazight thalla thalla.

(They said that Tamazight considered as national language today tomorrow Tamazight always up)

As already mentioned, code-switching is a type of skilled performance with communication intent, for the speaker it facilitated how to convey the messages easier and faster in the communication. Whereas in code- mixing would consist of using both types of language. Code –mixing is a mixing of two codes or languages usually without changing the topic and it often occurs within one sentence, one element is spoken in language A and the rest in language B. and as it status for Holmes(2001) argues that code-switching can occur within speech events or social situation but, According to Muysken (2000) names code-mixing as, 'congruent lexicalization' which means two languages use the same grammatical structure and the use of vocabulary of one language to combine it with elements from the other language. Code-mixing because it is a wide spread phenomenon in the Algerian society and a particularly among university students.

In Tizi Ouzou context, the speaker tends to switch between AA/K, K/F, E/K, and sometimes between A/F/K.

1.6.3. Diglossia

Diglossia is one of the key concepts in the study of societal multilingualism. It refers to the widespread existence of sharply divergent formal and informal varieties of a language within a society each used in different social contexts or for performing different functions (Dictionary.com, 2011).

Toufexis (2008, p. 207) indicates that Karl Kurmbacher (1902) had already used the term diglossia referring to the situation of Greek around the turn of the 20th century, it indicate the fact that while 'demotic' ("popular language", "people's language") is used as the everyday medium of communication, 'Katharévusa' ("pure language") is used for writing, and reflects classical Greek more than the popular form. One of the major voices in favor of Demotic Greek was Jean Psichari, who in his article "Un pays qui ne veut pas de a langue("a country that does not want its language"), also used the term diglossia to describe the debate surrounding the Greek language question at the time:

> La diglossie – le fait pour la Grèce d'avoir Deux langues – ne consiste pas seulement dans l'usage d'un double vocabulaire, qui veut qu'on appelle le pain de deux noms différents: artos, quand on est un homme instruit, psomi, quand on est peuple; la diglossie porte sur le système grammatical tout entier. Il y a deux façons de décliner, deux façons de conjuguer, deux façons de prononcer; en un mot, il y a deux langues, la langue parlée et la langue écrite, comme qui dirait l'arabe vulgaire et l'arabe littéral. (Psichari, 1928, p. 66)

"Diglossia – the fact that Greece has two languages – doesn't consist in the mere use of vocabulary doublets, which means that bread is called by two different names: artos, when you are an educated man, psomi when one belongs in lower class; diglossia concerns the grammatical system as a whole. There are two ways to decline, two ways to conjugate, two ways to pronounce; in a word, there are two languages, the spoken language and the written language, say vulgar Arabic and written Arabic" ((Psichari 1928, p. 66) translated by Lotfi Sayahi, 2014). In this early definition, Psichari separates the term from its literal meaning of vocabulary duality and extends it to describe the existence of two linguistic systems that diverge considerably, although they still belong to the same historical language.

So, the term "Diglossia" is a Greek origin which composed of Di (two) + glossia (language). A phenomenon in which distinct formal and informal varieties of a language are used in a given society.

Then, it was used by William Marçais in 1930. He described the situation in the Arabic world when the gulf between spoken Arabic dialects and the classical standard was particularly large. He introduced his definition in an article entitled “la Diglossie Arab” he says:

“The Arabic language appears under two perceptibly different aspect:

1) A literacy language so called written Arabic or regular ,or literal, or classical; the only one that had always and everywhere been written in the past, the only one in which still today are written literary or scientific works, newspaper articles judiciary acts, private letters, in a word everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which , in any case, is not spoken now anywhere.

2) Spoken idioms, patois … none of it which has ever been written… but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultured circles.”(Marçais, 1930, p.401). For Marçais, Arabic has two forms; the written form classical, and the orally one or spoken form.

1.6.3.1. Classical Diglossia

Even though the term diglossia was first introduced by Ferguson (1959) into English from French. He used the term diglossia to refer to “one particular kind of standardization where two varieties of a language exist side by side throughout the community, with each having a definite role to play”.(Ferguson.2000[1959],p .65). Further explained that diglossia is:

> a relatively stable language situation in which, the primary dialect 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 it is not used by any section of the community for ordinary conversation. (Ferguson, 1959).

The superposed variety is termed by Ferguson (1959) as the high H variety and the regional dialect as the low L variety vernacular variety. According to Ferguson (2005), diglossia is defined as the co-existence of two varieties each with its own specified social domains; these varieties are divided into High and Low (Henceforth H and L) with the high variety as the code used by educated people on formal occasions, while the low is used by all members of the population for everyday function. In his definition of diglossia, he considers only varieties of a language which are genetically related. He based his study on Arabic, Greece, Haiti and Switzerland diglossia; the four societies where the varieties are genetically related, but separated by their function. According to Ferguson, the key element in diglossia is the coexistence of two languages throughout one speech community. One language is called the high variety H and the other one the low variety L, with each variety having its own specialized functions. There are several features that set the H and L varieties apart from each other in diaglossic communities. These features are function, prestige, literary heritage, standardization, acquisition, stability, lexicon, grammar, and phonology.

The following table is summery about Ferguson's nine features that were cited by Britto (1986, p.58).

Rubrics	**Characteristics of H:**	**Characteristics of L:**
Function:	Used for formal speeches, writing, and high functions.	Used for informal conversations and low functions.
Prestige:	More prestigious.	Less prestigious.
Acquisition:	Learned formally at school, in addition to L.	Acquired naturally and informally at home or playground.
Standardization:	Highly standardized by descriptive and normative studies.	Poorly standardized, though informal standards may exist.
Literary heritage:	Vast amount. Highly esteemed literature.	Small amount. Less highly esteemed literature.
Stability:	Autonomous and stable, with some interference from L.	Autonomous and stable, with some interference from H.
Lexicon:	The bulk of the vocabulary is shared with L. But there are also words used exclusively or paired with L.	The bulk of the vocabulary is shared with H. But there are also words used exclusively or paired with H.

Phonology:	With L constitutes a single phonological structure. Features divergent from L are a subsystem.	With H constitutes a single phonological structure. L, however, is the basic system.
Grammar:	More complex.	Simpler.

Table 1.1. : The Nine Rubrics of Diglossia (Britto, 1986, p. 58)

In this table, taken from a Britto′s discussion of diglossic theory summarizes the nine features (also called rubrics) of Ferguson′s original treatise. In fact, it is the function dimension which puts diglossia in its proper context. The following table is an illustration of some functions of the H and L varieties or listing situation where H and L are used attributed by Ferguson:

	H	L
Sermon in church or mosque	X	
Instruction to servants, waiters, workmen, clerks		X
Personal letter		X
Speech in parliament, political speech	X	
University lecture	X	
Conversation with family, friends, colleagues		X
News broadcast	X	
Radio ‘soap opera’		X
Poetry	X	
Folk literature		X

Table1.2. Specialization of function for H and L varieties in the Diglossic situation.

In this table adapted from Ferguson (1959,p.329, cited in Mesthrie et al .2009,p.39) gives a typical distribution of speech varieties in classical diglossia.

1.6.3.2. Extended diglossia

Ferguson’s definition of classical diglossia was extended by Joshua Fishman (1967). He hypothesized that diglossia could occur in any situation where two language varieties, even unrelated ones, are used in functionally distinct ways.

> Diglossia exists not only in multilingual societies which recognize several languages and only in societies that utilize vernacular and classical varieties but also in societies which employ several dialects, registers or functionally differentiated varieties of whatever kind. (Fishman, 1972, p.92).

The widespread nature of Paraguayan bilingualism caused Fishman to hypothesize that diglossia could occur in any situation where two language varieties, even unrelated ones, are used in functionally distinct ways.

The important point in Fishman's definition of Diglossia is that all societies, being monolingual or bilingual ones, where "two or more varieties are used in given circumstances are characterized by the diglossic situation."

There are two types of diglossia:

- **Intra-lingual diglossia** when the varieties are genetically related as it is the case in Algeria where Standard Arabic is H variety and Algerian is the L variety.
- **Inter-lingual diglossia** when the varieties are not genetically related as it is the case in Algeria where French is H variety and Berber is the L variety (Ait Habbouch 2013).

Fishman(1967)distinguished between bilingualism, as the individual ability to use more than one language, and diglossia as the social reality of the languages is used within the same speech community: "*bilingualism is essentially a characterization of individual linguistic behavior whereas diglossia is a characterization of linguistic organization at the socio-cultural level (Fishmen1967, p.34).* He proposed that bilingualism can exist with or without diglossia and diglossia can exist with or without bilingualism (Fishmen 1967, p.30).

Type1: both Diglossia and Bilingualism Description: every member of the speech community is fluent in both H and L Examples: German and Swiss German in Switzerland, Spanish, and Guarani in Paraguay.	**Type 2: Diglossia without Bilingualism** Description: H and L speakers are two disjunctive groups living in the same area. Examples: Czarist Russia before W.W.I (Nobility speaks French, masses speak Russian).
Type 3: Bilingualism without Diglossia Description: H and L have merged; either language may be used for any purpose.	**Type 4: Neither Diglossia nor Bilingualism** Description: Completely monolinguistic societies with no varieties.

Examples: Industrialized countries in the Western world, “westernized” African and Asian countries.	Examples: Isolated tribes, bands, or clans (hypothetical).

Table1.3. Fishman’s Extension of Diglossia. (Fishman,2000[1967])

1.6.4. Terminology of Diglossia

Kloss (1966, p.183) proposed a new term “In-Diglossia” (for the kind where the two varieties are genetically related) and “out-diglossia”(for the situation where the two forms are unrelated)

Carol Myers-Scotten (1986) suggest terms like ‘Narrow’ diglossia to describe the Ferguson(1959) version, ‘broad’ or ‘extended’ diglossia to refer to the version proposed by Fishman (1967)

Some classicists prefer the terms “Endo-diglossia” and “Exo-diglossia” derived from the appropriate Greek prefixes (Shiffman1993).

Britto (1986) proposed the term “Use-oriented” (or Datatypes) and “User-oriented” (or Dialectal) diglossia to refer the same dichotomy others have also tried to define.

Ferguson (1959)	Classical diglossia	Classical diglossia
Fishman (1967)	Classical diglossia	Extended diglossia
Kloss (1966)	In-diglossia	Out-diglossia
Schiffman (1993)	Indo-diglossia	Exo-diglossia
Scotton (1986)	Narrow	Broad
Britto (1986)	Use-oriented (diatypes)	User-oriented (dialectal)

Table1.4. Terminology of diglossia**.**

1.7.Conclusion

This chapter summarizes the theoretical part of the research. The presence of many languages in Tizi Ouzou and their coming into contact create a complex sociolinguistic situation.

Chapter Two: Diglossic Situation in Tizi Ouzou

Chapter Two: Diglossic Situation in Tizi Ouzou

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2.1. Introduction

This chapter is focused on the sociolinguistic phenomenon of diglossia in Tizi Ouzou. Besides, this chapter consists at the beginning with the main district of Tizi Ouzou city, then the sociolinguistic situation of the city. As well, it discussed the language choice and its factors. In addition to that, the language attitude and it conclude with Berber identity.

2.2. Main District of Tizi Ouzou City

- **The city centre:** includes different district such as: djurdjura, des genets, august20th city, the most of this district are located near the main street (main shopping street of the city).
- **The upper town or El dechra:** usually designate everything beyond the north boulevard. It is the oldest part of the city. El dechra itself consists of several districts such as: Thazougarte, El soltane, Zellal…etc.
- **The new city:** which is located at the south of the region is composed of several cities such as: the 450homes, the 600 EPLF, the 2000 etc. it is in the new city that large part of the infrastructure of Mouloud MAMMERI University is located.
- **University pole:** Tizi-ouzou has a very big university pole called Mouloud MAMMERI University. It was the first university in Algeria opened a department of Amazigh language and culture.

2.3. The Sociolinguistic Situation of Tizi Ouzou

Linguistically speaking, Tizi-ouzou is multilingual society. And the presence of different languages and their coming into contact create a complex sociolinguistic situation.

2.3.1. Language Contact

Language contact is the social and linguistic phenomenon by which speakers of different languages (or different dialects of the same language) interact with one another leading to transfer of linguistic features. (RichardNordquist, 2018). “Contact with other languages and other dialectal varieties of one language are a source of alternative pronunciations, grammatical structures and vocabulary.”(The History of English: An Introduction, 2012).

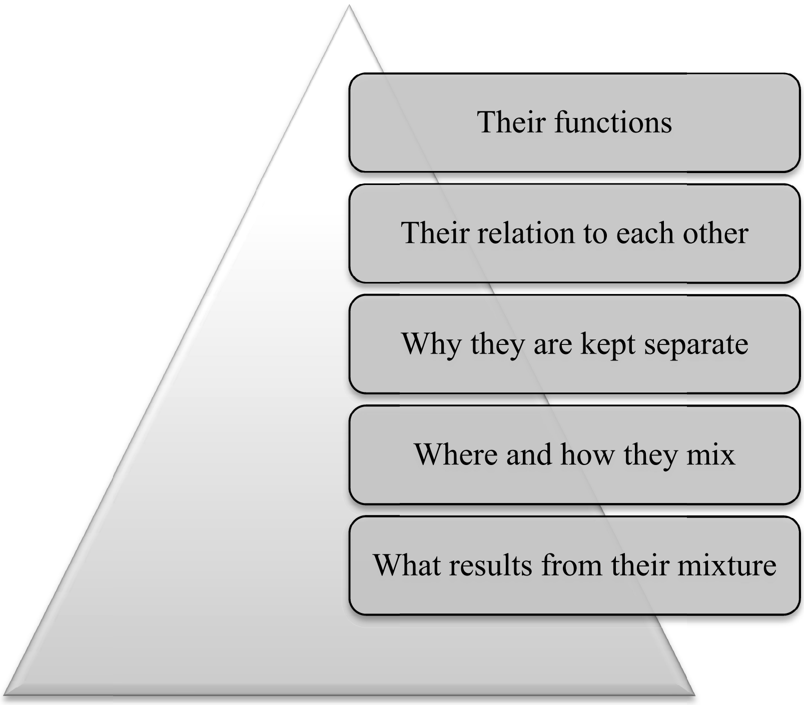

Their functions
Their relation to each other
Why they are kept separate
Where and how they mix
What results from their mixture

Figure 2.1. The pyramid represents language contact. (Dr. K. Lakehal-Ayat, Mentouri University Constantine).

The existence of two language varieties or two languages, side by side in the same community raises a number of interesting issues concerning their functions, their relation to each other, why they are kept separate, or where and how they mix, and what results from their mixture. Situations arising when languages or language varieties come into contact involve the topics of diglossia, bilingualism, and code-switching. (Dr. K. Lakehal-Ayat, Mentouri University Constantine).

Tizi-ouzou includes many languages in contact which are: modern standard Arabic and Tamazight which are national and official languages in Algeria and French as first foreign language, which occupies a place in the conversation of Kabyle speakers it is used in different domains and English as second foreign language. The fourth languages are taught at schools and university in Tizi-ouzou. The Kabyle variety is the main language of the kabylophone speakers and the Zdimoh is presented as a language of inhabitants of the upper town in Tizi-ouzou. The contact between these languages creates a complex sociolinguistic phenomenon namely: bilingualism, Diglossia, code-switching. We summaries all this in the diagram bellow:

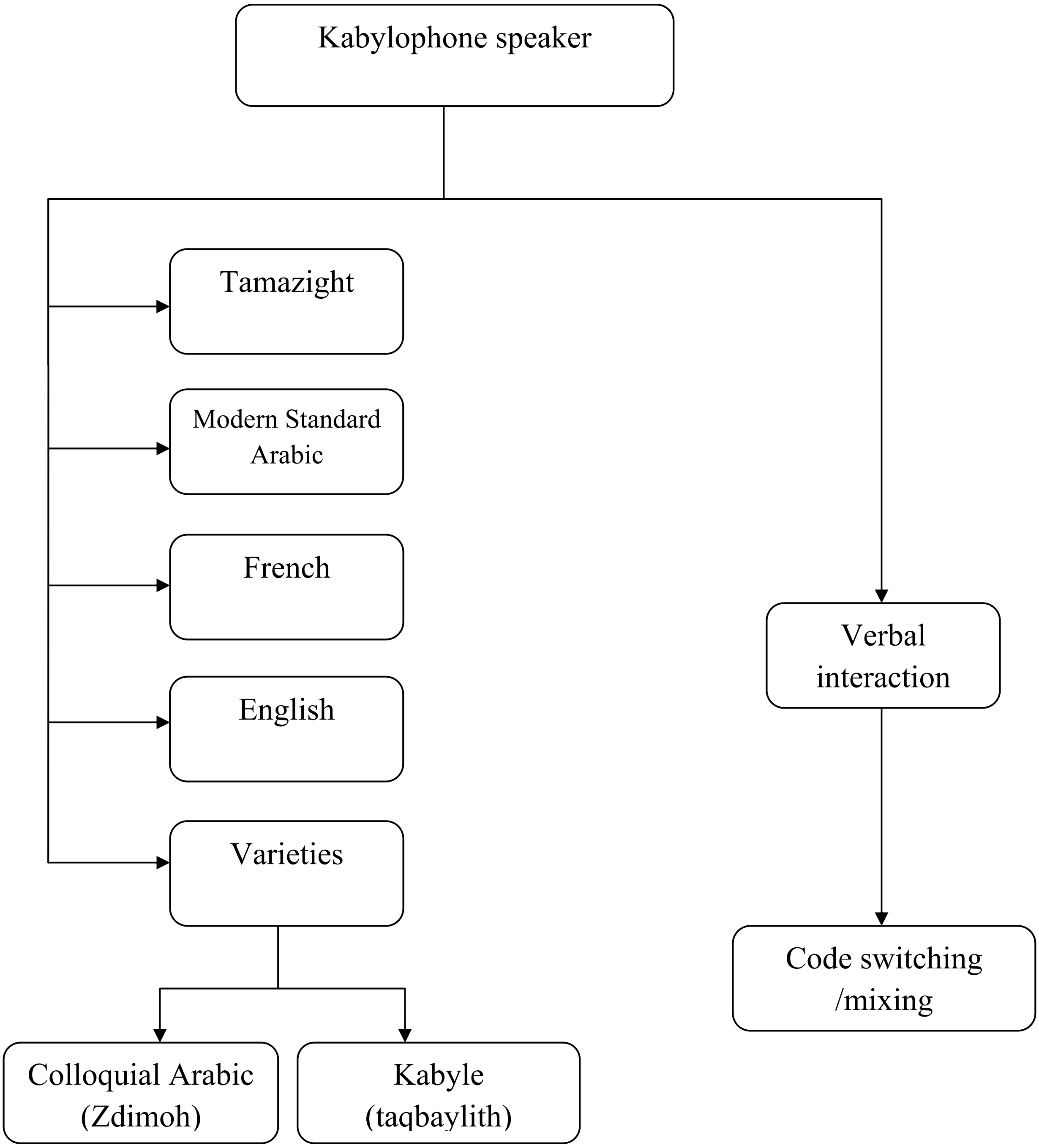

Kabylophone speaker
Tamazight
Modern Standard Arabic
French
English
Varieties
Colloquial Arabic (Zdimoh)
Kabyle (taqbaylith)
Verbal interaction
Code switching /mixing

Figure 2.2 Diagram of languages that have contact between them in the Kabyle speaking community. (SABRI.M, 2014).

From this schema we notice different models of code-switching:

- Alternation of Kabyle variety and French Ex:

A: Iniyid melmi rouhadh ar la fac? (Tel me, when will you go to university?)
B: Azeka bien sur (tomorrow, of course)

- Alternation of colloquial Arabic (zdimoh) and French Ex :

A: Wech bih tel dyalek? (What happen to your phone?).
B: Problème de réseau. (the problem of connexion).

- Alternation of Arab colloquial and Kabyle and French. Ex:

A: Wach kach affichage? (What about the poster).
B: Ulac (no/ nothing).
C: A3yigh jazet une semaine w ijibo fina pour rien (it has been a week and no result).

- Alternation of Kabyle and MSA. Ex:

A: Lxir fellawen, djumu3a mubaraka.(hello, djumou3a mobaraka).

B: Sahit a weltma.(thank you sister).

A: A cix abɣiɣ asaqssi dcu d lqima tamttuth tiqcicin n islem? (Cikh I want to know the value of women in Islam).

B: Afrah a win yess3an tiqcicin afrah lislam afkyid uwen lajer ameqran ur karhen ara tiqcicin lhbib Mohammed tzalit rabi fellas inas (لا تكرهوا البنات فإنهن المؤنسات الغاليات) (be grateful who have daughters, Islam has given you a great reward and never hate women The Messenger of Allah (may Allah bestow peace and blessings upon him) said, “Do not dislike daughters because they are the most valuable companions.”).

- Alternation of Tamazight and Kabyle. Ex:

A: anwa d Mouloud MAMMERI? (How is mouloud MAMMERI?).

B: Mouloud MAMMERI d amaru yefka azal I tutlayt d yidles n tmaziɣt. yektev atass n taktabt ama s tefransist ama s tmaziɣt.(Mouloud MAMMERI is a writer who gave much to Amazigh language and culture. He wrote many books in French and in tamazight.).

2.4. Diglossia in Tizi Ouzou

One of the most revealing social factors that effect language change is diglossia There are two different type of diglossia, Classical diglossia of Ferguson (1959) and extended diglossia by Fichman (1967). One linguistic variety H (high) is the prestige, generally standard variety, and is typically reserved for official function in more formal speech situation. The other linguistic variety is L (low) is exclusively use in informal speech situation in everyday conversation. The specialization of function between H and L is seen as the most important criteria for the classification of the speech community as diglossic. For sum up the diglossic situation, we can illustrate with the diagram of Rabah Kahlouche[3].

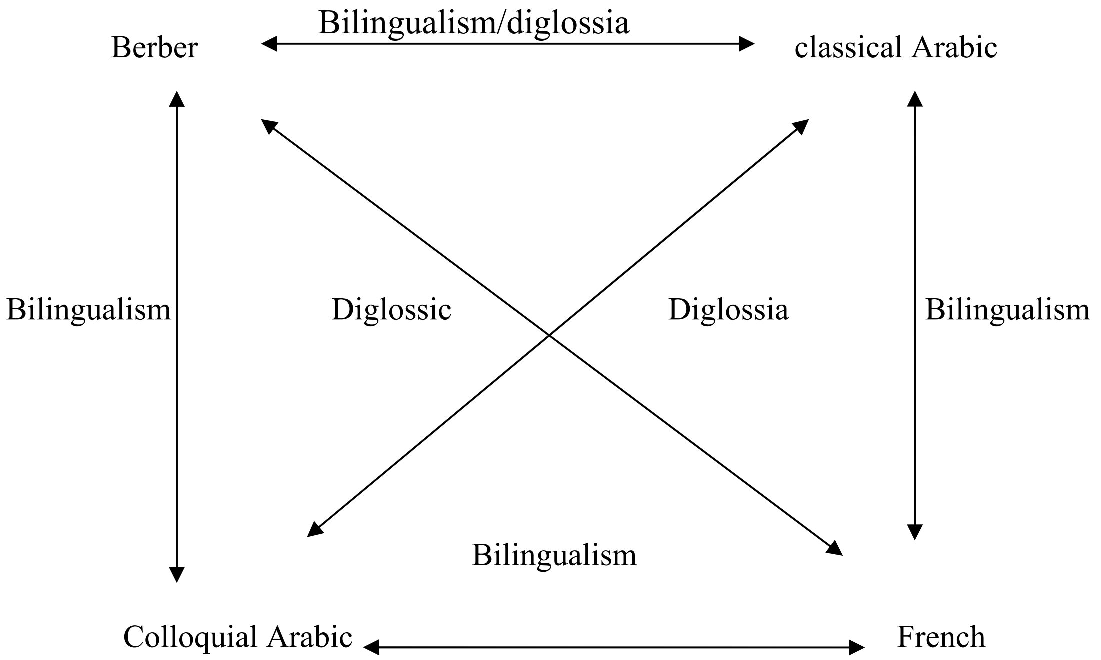


Figure 2.3. Diagram of the relationships that exists between language presented in Algeria (Kahlouche.R, 1992, p.28)

The above ulistrate figure reveals an interesting fact: (1) classical diglossia between SA and colloquial Arabic ; (2) again, extended diglossia concerns basically areas where French (and also SA) is the H variety and colloquial Arabic is the L variety; (3) extended triglossia is a unique feature of Berberophone regions where both SA and French represent H and Berber is the L variety; (4) colloquial Arabic is also used in Berberophone areas either for local communication or typically for interaction with Arabophone speakers, such as in commerce

---

[3] KAHLOUCH.R, 1992, Le berbère (kabyle) au contact de l'arabe et du français, thèse pour le Doctorat d'Etat en linguistique, sous la direction de Madame MORSLY, Alger, P.28.

This is a form of bidialectalism; (5) though French may also be used in informal contexts, such as the street and the family, both SA and French are regarded as H varieties .

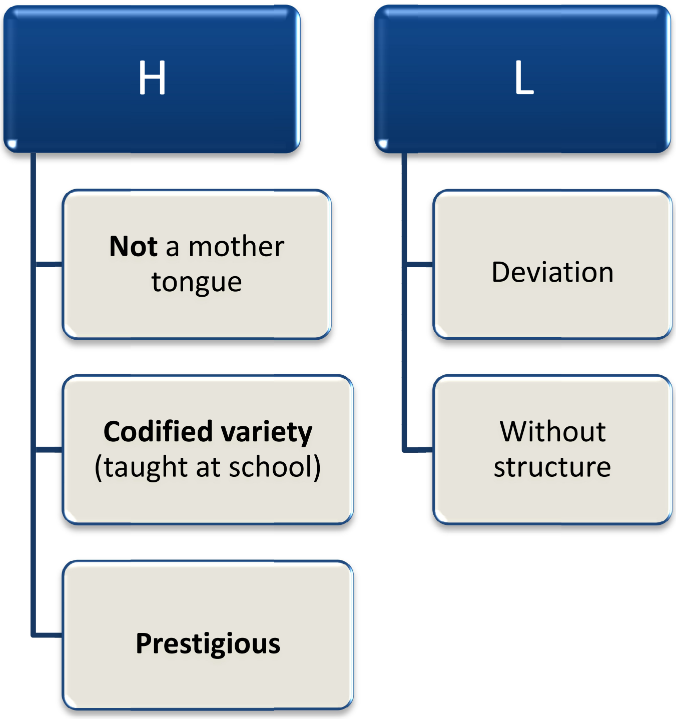


Figure 2.4. The difference between the high and low varieties. (Dr. K. Lakehal-Ayat, Mentouri University Constantine).

The factor that characterizes the diglossic situation is that the H variety is not a mother tongue for any sector of the community. It is a highly codified variety, with detailed grammatical description and is usually taught at school, which not learned in normal settings but rather formally in the classroom. There is not a comparable grammatical description for the L variety, and considered a 'deviation' and 'without structure'.(Dr.K.Lakehal-Ayat).

Since 1995, Tamazight language was taken a part in Educational system which was taught for the first time in Mouloud Mammeri University of Tizi-ouzou. In 2002 it become a national language and taught in many provinces in Algeria. And it becomes the official language in 2016. Lately years it was applicated in a formal domain and situation.

In linguistic representations generated by teaching and learning Tamazight, the international meeting titled "Le double déclassement diglossique de Tamazight entre l'impératif de son aménagement et Les éxigences de sa survie sociolinguistique". The international meeting was at Abderrahmane Mira University of Bejaia, on November 18-19th, 2017. The faculty of letters and language. National Pedagogical and Linguistic Center for

Teaching Tamazight. During this meeting a new diglossic situation was discussed according to Pr.Dourari Tamazight is diglossic language, it took place in classical diglossia of Ferguson (Tamazight as H variety and its vernacular varieties as L) and extended diglossia of Fishman (Tamazight as L variety and French or another language as H variety). (ibid).

After the recognition of Tamazight as an official language in Algeria, a new diglossic situation arose between Tamazight (which taught at schools and universities) and its varieties (Kabyle, chaoui, Mzab…).(Dourari,2017). There is difference between Tamazight and Kabyle for example the following table show difference between the two varieties:

Tamazight	**Kabylian**	**English**
Tamusni	lɛilm	knowledge
Yura	Ikteb	write
Tigzi	Lefhama	Comprehension
Adlis	Livret	Book
aɣerbaz	Likul	School
Aselmad	Cix	Teacher
riɣ	bɣiɣ	want
Aqeddac	Axxedam	Worker
Asirem	Ammeni	hope
awezɣi	Lmuhal	Impossible
Telleli	Lehna	peace

Table 2.1. The difference between the Tamazight and Kabyle.

There is difference between the two varieties because Tamazight language consists of different words from its different varieties (thaqbaylith, shawiya, touaregue…).

2.4.1. Diglossic Situation in Tizi Ouzou

The following diagram provides a simple characterization of diglossia:

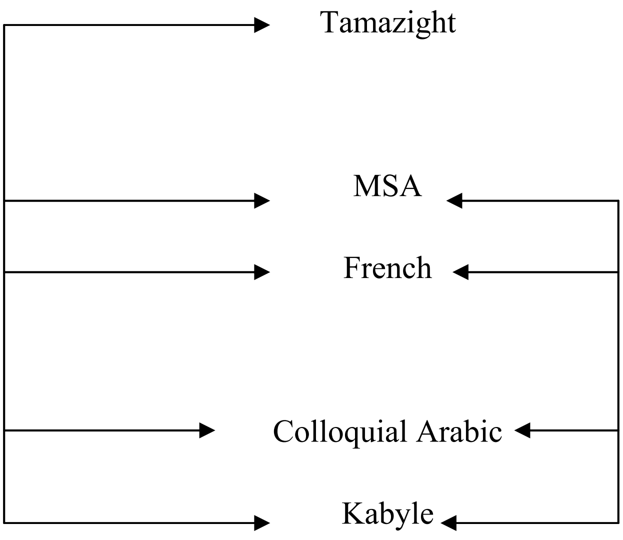


Figure 2.5. Diagram of diglossic situation. (BOUMADIENE.F, 2004).

According to professor IMARAZENE Moussa (international meeting at Abdrrahmane Mira University Bejaia faculty of letters and language, National Pedagogical and Linguistic Center of Teaching Tamazight. Novembre 18-19th 2017), There are different diglossic situation:

- Tamazight as High (H) and Colloquial Arabic as Low (L).
- MSA as H and Colloquial Arabic as L.
- French as H and Colloquial Arabic as L.
- Tamazight as H and French as L.
- French as H and Kabyle as L.
- MSA as H and Kabyle as L.
- Tamazight as H and Kabyle as L.

2.4.2. Diglossia in Education

Diglossia has a great effect on the field of education. Tamazight as a diglossic language has a great educational implications and causes serious challenges to the teaching and learning process of the language and this was discussed in the international meeting at Abderrahmane Mira University of Bejaia, in 18-19november 2017. The use of different varieties in class it helps students to understand.

2.4.2.1. The Challenge of Teaching Tamazight in Algeria

Education is especially vital to the feasibility of national Tamazight project. According to the Minister of National Education Nouria BENGHABRIT spoke about the teaching of Tamazight language in schools across the national territory highlighting the progress of its generalization.

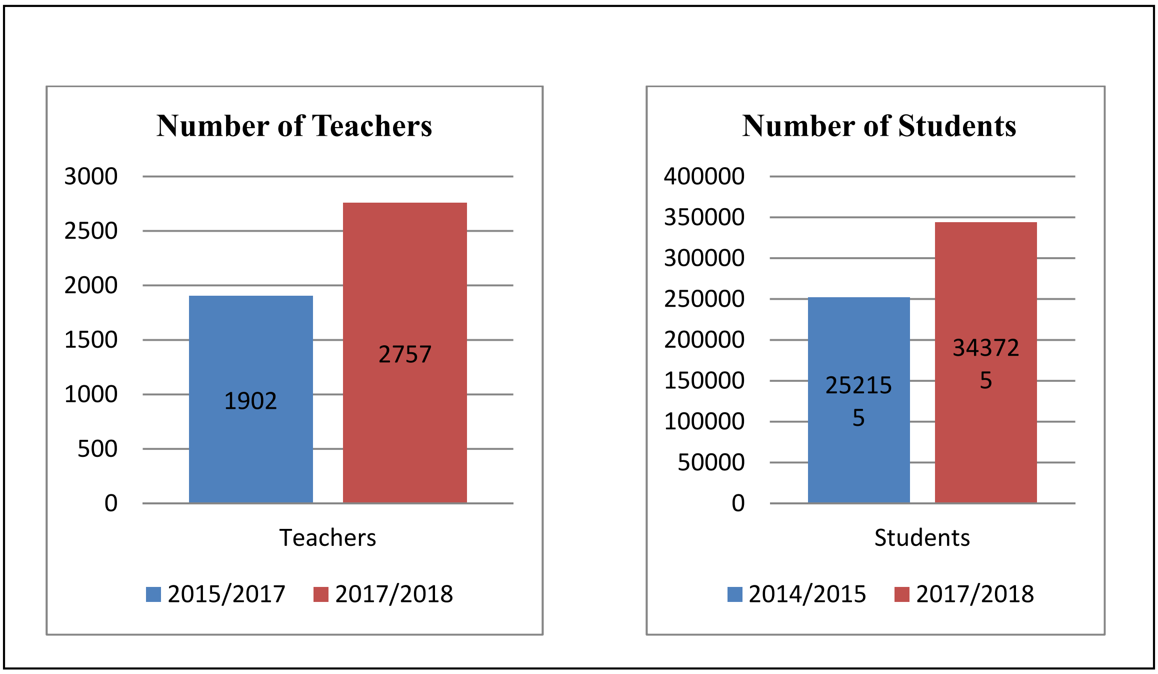


Figure 2.6. The development of teaching Tamazight language.

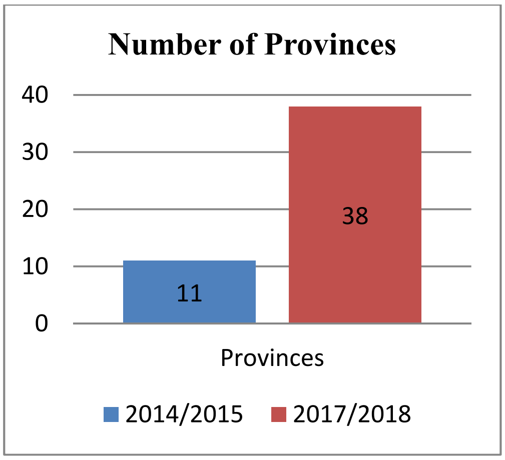


Figure 2.7. Teaching Tamazight language across provinces.

There is now in Algeria a standoff on which alphabet use in teaching Tamazight. The Algerian state is opposed to the use of Latin letters while the Berberist movement refuses to use Arabic letters. Arabophones may find it easier to use the Arabic alphabet while Kabylophones found it easier to use the Latin alphabet which is developed by Mouloud

MAMMERI and Salem CHAKER. Also, there are those who see the use of 'Tifinagh' as desirable in order to achieve a full restoration of Amazigh culture. For example, in the Arabic areas like the East of Algeria(Batna, Setif, Khanchla …) they use the Arabic script alphabet to teach and learn Tamazight while in the Kabyle areas they utilize the Latin alphabet (Tizi ouzou, Bejaia, Bouira…). And in the South of Algeria (Touareg areas), they use the 'Tifinagh' in teaching Tamazight.

Before the Tamazight has not become an obligatory subject but in the future, it will be obligatory because it is one of the fundamental structures of Algerian national identity. And it creates a new diglossic situation between Tamazight and Arabic language in Arabic speaking areas because teachers need to use the Arabic as another variety to explain and transmit the information to his/her students.

2.5. The Language Use

The language was divided into three separate but overlapping components (bloom and lahey, 1978):

- Content
- Form
- Use

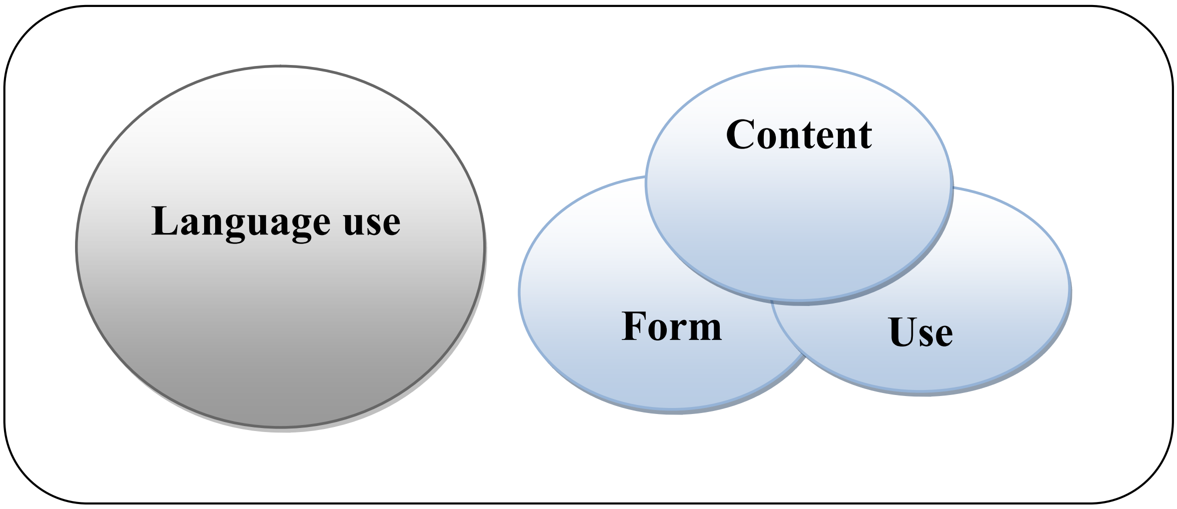
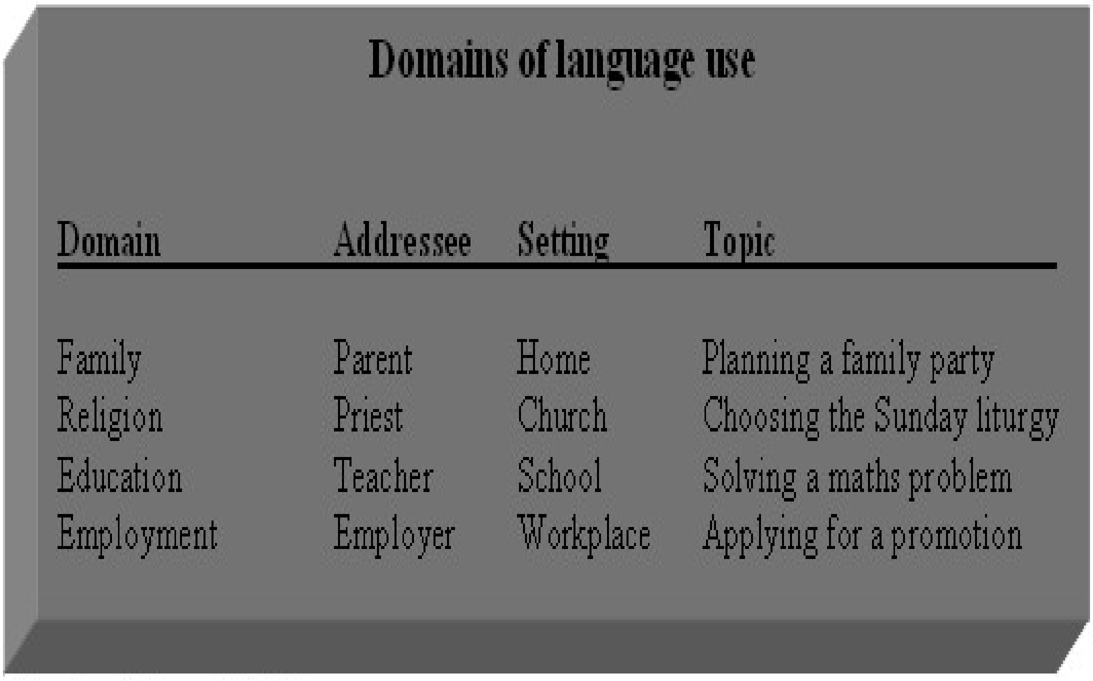


Figure 2.8. The integration of content language uses. (Graham Williamson, 2014).

2.5.1.The Domain of Language Use

The term domain is usually used to denote the (social) context of the interaction**.** The term popularized by the American sociolinguist Joshua Fishman. Speech communities are made up of a number of domains which organize and define social life. Typical domains in a speech community include family, religion, education, employment, and friendship. Each domain has distinctive, domain-specific factors: addressee, setting, and topic. For example, family members are obviously the main addressees in the family domain, the home location would be the setting and everyday family matters would be the topics. These factors influence code choices within domains in such a way that every domain is associated with a particular code/variety that is thought appropriate for use. In bilingual speech communities, in certain domains, one language is used while in other domains the other language is spoken. (Holmes, 2008).



Domains of language use

Domain	Addressee	Setting	Topic
Family	Parent	Home	Planning a family party
Religion	Priest	Church	Choosing the Sunday liturgy
Education	Teacher	School	Solving a maths problem
Employment	Employer	Workplace	Applying for a promotion

(Based on Holmes 2008: 21)

Table 2.2. Domains of language use (Holmes, 2008,p.21).

A domain is a combination of specific times, setting, and role relationship. For example family, education, employment, religion …etc .there is no list of domains.

An abridgment of language use in Algeria in general and Kabylia in specific and the domain of use can be stated in the table below:

LANGUAGE USE												
Domain of use	**Spoken medium**						**Written medium**					
	AA	MSA	CA	F	B	E	AA	MSA	CA	F	B	E
Political speech	-	+	+	+/-	-	--	--	+	+	+	--	-
Administration	+	-	-	+	-	--	--	-/+	-/+	+/-	--	-
Religion	+	+	+	-	-+	--	--	+	+	-	-	-
Education	-/+	+	-	+	-	+	--	+	+	+	-	+/-
Documentation							--	+	+	++	--	+
Economy/industry	+	-	-	++	+	+	--	-	-	++	--	-/+
Edition							--	+	-	++	--	-
National press	-/+	+	++	++	-+	--	-+	+	-	++	--	-
Foreign press							--	-	-	++	-	--
Advertisement	+	+	-	-	-+	--	-+	+	-	+	-+	--
Public bills							--	+/-	-	+	-+	-/+
Radio programmes	+	+	-	+	+	--						
TV programmes	-/+	+	+	+	-+	-						
Cinema	+	+/-	-	+	-	-						
Theatre	+	-	-	-	-+	-						
Daily conversation	++	-	-	+/-	-+	-						

Table 2.3. Domains of language use in Algeria. (Queffélec, et al. 2002, p.103)

In a diglossic situation as the Algerian speech community which consists a different variety: AA, MSA, French, Berber. The Algerian speaker, so may use French as high (H) for educational and other prestigious domains and AA as Low (L) for more informal, primarily spoken domains though they are unrelated genetically. there are other possible distributions for High and Low, MSA can be used as High variety whereas Berber as Low one or French as High while Berber as Low which is known as inter-lingual diglossia.(Derni,2009).

2.6. Language Choice

The issue of language choice is a very important sociolinguistic phenomenon of bi-multilingual societies. As the linguistic repertoire of the people of bi-multilingual societies comprises more than one language, they exercise choice of languages for different purposes in different domains. Tizi Ouzou is a multilingual speech community. It is expected that people in kabylia choose different languages in different domains for different purposes. A host of variables come into play an important role in determining the choice, which may vary from one context to another. It may be difficult to make a complete list of the variables, however, some of them are ethnicity, proficiency, attitudes, socio-cultural background, language policy, and in particular, the domain itself. Language choice may seem like a simple subconscious decision however research shows that it is not as simple as it may seem and that number factors go into making this choice.

2.6.1. Factors of Language Choice

There are a number of factors which can affect the language choice. According to Bloomer(2005), one way of classifying factors which can cause language variation is to divide them into two broad groupings: the first comprises characteristics of the language users themselves (user factors); the second is made up of features of the situation in which language is used and what it is being used for (situational factors).

The user factors focus on the characteristics of the individuals involved. They include aspects such as the users' age, gender, profession, class, level of education, nation, a region of origin ethnicity, religion, disability, personality (Bloomer, 2005).These things matter for all the individuals involved but not only for the speaker or writer. The situational factors relate to the situation that the language is used in and what it is used for (Bloomer, 2005). Irrespective of who is using it, language is likely to be used differently when we are in a different location or using the different medium of communication. It is also likely to cause language variation depending on the topic and the purpose of communication.

2.6.1.1. Domain

The domain is an important determinant of language choice refers to the context of language use, for instance, that of family, friendship, neighborhoods, education, and transaction. With reference to domain distribution of language use, (Wallwork,1981,p.57) says that in some domains there may be contact with other people with whom there is a potential choice of two or even three languages. The choice may be made depending on either the role of the two speakers vis-à-vis each other or possibly on the topic of the conversation.

2.6.1.1.1. Effects of Domain on Language Choice

Several studies have been conducted to investigate the effects of the domain on language choice. One of the pioneering studies was Greenfield (1972) which reports that in the bilingual Puerto Rican community in New York, Spanish, the low language, is favored in intimate domains such as family, and friendship, while English, the high language, is chosen for employment and education. Another well-cited study by Parasher (1980) shows that people in India use the mother tongue and another language in the family domain whereas English dominates high domains such as education, government and employment and even some low domains, for instance, friendship and neighborhood. Hohenthal (2003) also reported similar findings. She studied the role of English in India and found that different languages are definitely being allocated different roles in India; languages are used differently according to the domain in question.

2.6.1.2. Social factors Affecting Language Choice

There are other factors that influence language choice; most of these factors are social.

Participants	Who are the speakers?
Setting	In what context is the language used?
Topic	What are the speakers talking about?
Social distance	How well do the speakers know each other?
Status	The social status
Social Roles	Teacher-student; doctor-patient; father-son
Formality	Formal vs. informal
Function/goal of the interaction	What is the language being used for?

Table 2.4. Social factors of language choice.

2.7. Language and Attitude

So as to, have a comprehensive understanding of the concept “language and attitude” we found out that it is important to start by introducing the term “attitude”.

Although sociolinguistics, as well as applied linguistics abroad, have done a great deal of research in language attitude there are many definitions of attitude. According to (Omar 1992), “attitude may be said to be generated by the following factors cultural beliefs, socio-political backgrounds and teaching/learning milieu all these factors may generate positive as well as negative attitudes depending on the situation and the time when their roles are played”. In another word, attitude is to express what you think or perceive and express the way someone behaves.

Crystal (1997, p.215) defined it in another way “the feeling people have about their own language or the language of others”. It shows how language attitude towards other people is expressed through language.

According to the book by (Collin Barker, attitude and language 1992) attitude is generally defends as a hypothetical construct used to explain the direction and persistence of human behavior and it has three distinct aspects, cognitive-affective and behavioral aspects (Barker, 1992). Cognitive aspect refers to thoughts and beliefs, while effective aspect is related to feelings towards the attitude subjects, and lastly behavioral aspect is related behavioral intention or plan of action.

2.8. Language and Identity

Broadly speaking a language is a mean of communication, it is more than a mean it’s a method of communicating ideas, (E.Sapir 1921, p.8) states that “language is a purely human and non-instinctive method of communicating ideas, emotions, and desire by mean of a system of voluntarily produced symbols”. For Sapir, a language is an inherent capacity in human to express ideas, feelings, and desire through a set of concepts needed to be used in conveying a message.

Identity can be defined as who you are individuality, the condition of being a certain person. In psychology; it refers to the individual's self-esteem or self-image (Fishman, 1999, p. 448) **:**

> … Identities actually come from outside, they are the way in which we are recognized and then come to step into the place of the recognition which

> others give us. Without the others there is no self, there no self-recognition
> (hall, 1995).

Language is one of the most basic ways people can found their own identity and form other´s views of them. According to the professor John Edwards “The language, we use forms an important part of our sense of who we are –of our identity” (Cambridge 1998); language use and identity are conceptualized rather differently in socio-cultural perspective on the human action. Here, identity is not seen as singular, fixed and intrinsic to the individual, in fact, it is viewed as socially constituted, a reflective, dynamic product of the social, historical and political of the individuals lived experiences (Fahmawi 2016).to define it in another way “language -both code and content- is a complicated dance between internal and external interpretations of our identity (Gibson, 2004, p.1).

2.8.1. Social Identity

When we use language, we do so as an individual with social histories. Every human being has a personal identity, being that which is related specifically to oneself as an individual. But at the same time, one has a series group of identities one belongs simultaneously to various social grouping including familial groups, gender groups, age groups, occupational groups, groups related to one's geographical origin, social class and education, educational background, to one's cultural background and of course, to one's linguistic community.

According to (Ochs 1996,p.424) “social identity encompasses participant roles, positions, relationship, reputation and other dimensions of social personae, which are conventionally linked to epistemic and affective stances”.

To conclude it can be seen that language and identity are so inextricably linked that it is often difficult to think of one without the other.

2.9. Berber Identity

The Kabyle people is one of the several Berber (Amazigh) groups indigenous to North Africa they have a territory and their own language. Their identity and strong personality have been shaped and claimed for centuries through a language, a common history, a culture and a civilization rooted in the large Amazigh family, giving them a collective consciousness, a unique socio-political organization and an age-old and strong attachment to the values of democracy, freedom, secularism, solidarity and respect for others (Movement for The Self Determination of Kabylia, 2017).

The Berber identity prevails in communities despite language loss. In such a case the Berber identity is linked to a consciousness of history, traditions, and customs, the language is the main marker of Berber identity. Identity will be formed when a person uses language in a communication event it also leads to how groups in society shape image of themselves.

2.10.Conclusion

This current chapter discussed the diglossia in Tizi ouzou and the language use, as well as the factors and reasons that lead the Kabyle people chose between H and L variety. On the other hand, it dealt with language identity. And how the Berber language represents the Berber identity.

Chapter Three: Methodology and Data Analysis

Chapter Three: Methodology and Data Analysis

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Part One

3.1. Introduction

This chapter is divided into two parts the first one is devoted to the description of the methodology procedures and research design adopted to achieve the data required and the analysis of questionnaire. The second one is about the analysis of the interview and observation, also it includes the discussion of the main findings. Besides, the limitation of this study is organized, simultaneously recommendation for further research. This study aims to examine the diglossic situation among Kabyle region (Tizi Ouzou). The methods seek to explore, describe and explain the result obtained in this survey setting with aim of finding some answers to the questions.

3.2. The Sample Population

Sampling is process used in statistical analysis in which a predetermined number of observations are taken from a larger population. The methodology that used to sample depends on the type analysis being performed may include simple random sampling, means system enables more reliable results of the statistical analysis with measurable margins of errors and degree of confidence. For achieving this work the collaboration of teachers, learners, and doctors is a crucial step. The research is conducted in Tizi ouzou city in which were helped by five teachers and doctors, also one hundred students of Mouloud MAMMERI university.

3.3. The Instruments

In order to collect data, a set of tools was needed such as the questionnaires, the interview and the observation all these data instruments are named triangulation which defined by Wendy Olsen(2004) as:“ a mixing of data or methods so that diverse viewpoint or standpoint cost light upon the topic”. It can cut across the qualitative and quantitative divide.

3.3.1. The Questionnaire

One of the most important instruments in doing a research is the questionnaire, is a series of questions and other prompts for the purpose of gathering information from the respondents. In fact, the questionnaire is used to facilitate and collect data in a short period of time.

3.3.2. The Interview

Is a systematic way of talking and listening to people and it's another way to collect data from an individual's through a conversation, the interview was constructed of eleven question for five doctors and teachers viewpoint about the diaglosic situation in Tizi Ouzou.

3.3.3. The Observation

Is a method of data collection in which the research observes within a specific research filed. In fact, the participant observation involves the observer being a member of the setting in which they are collecting data. The work of the observation was in different places in the city.

3.4. Questionnaire

A group of one hundred students among Tizi Ouzou university students was selected randomly from different faculties in order to answer a questionnaire that has been shaped to investigate the student's sociolinguistic background only 55 of the students were involved. There is some part of questions are left and didn't answer by students either they have not understand the questions or because of the laziness. The data collection period lasted over two months from February to March 2018. There were two main reasons have affected the decision of selecting such a category of students

- They have been in contact with all languages present in Tizi Ouzou.
- University student's constituent one of the reliable source of information.

The questionnaire was written in French in order to help a student that doesn't understand the English, and the English version was provided for English students. And we're divided into three sections, A, B, C.

Section A: Aimed at affirm Tizi Ouzou as diglossic speech community. Besides that, it also intended to find out the respondents knowledge and ability to recognize and distinguish between the varieties, as well as their own rating on differentiating and using the varieties appropriately.

Section B: was designed in order to clarify the language choice of the respondents between the H (high) and the L (low) varieties and the factors of the choice, this section intended to show whether or not Tizi Ouzou university students have the appropriately between h (high) and l (low) varieties according to the situations. In addition, the factors which have contributed to their choice of using a certain variety when communicating would be exposed.

Section C: was expected to show the respondents attitudes towards H (high) and L (low) varieties and show how the Berber language represents their identity.

3.4.1. Section A

The first question is related to the participant's personal information. This question is divided into five points. The students are asked to mention their sex (a), age (b), the pace of living(c), their branch in which they are studying (d), and the language they are studying (e).

Question 01

Personal information

Sex	Number of students	%
Feminine	33	60%
Masculine	22	40%
Total	55	100%

Table 3.1. Sex.

age	Female	Male	Total	%
20-25	18	15	33	60%
25-30	07	04	11	20%
30-35	06	05	11	20%
total	31	24	55	100%

Table 3.2. Sampling and stratification of participants.

From this two above tables, the result shows that the respondents divided between 33feminine and 22 masculine from different ages

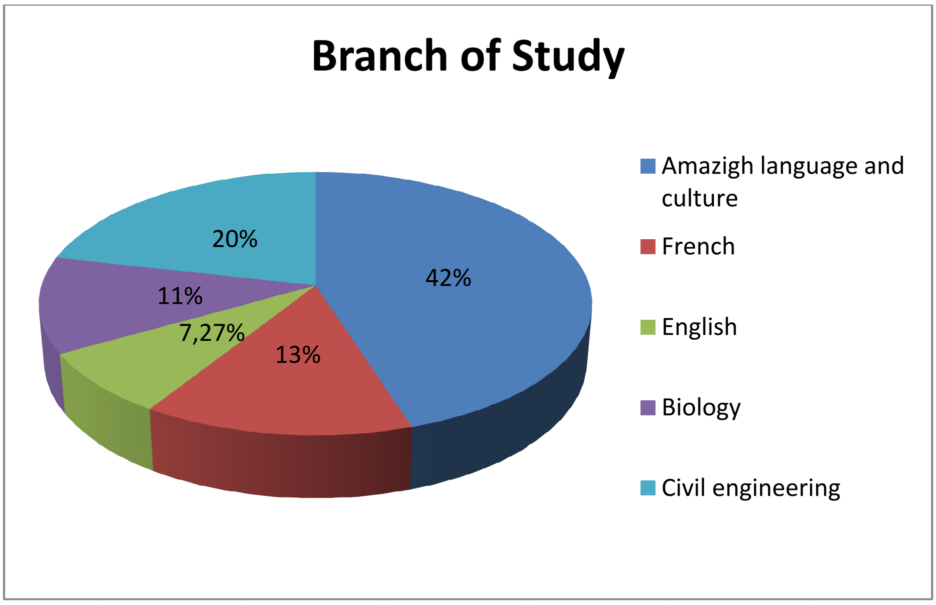
Place of living	Number of students	%
Tizi Ouzou	55	100%

Table 3.3. Place of living

From this table of place living, all participants were from one region which is Tizi Ouzou.

Branch of study	**Number of students**	**%**
Amazigh language and culture	23	42%
French	07	13%
English	04	07.27%
Biology	06	11%
Civil engineering	11	20

Table 3.4. Branch of study**.**

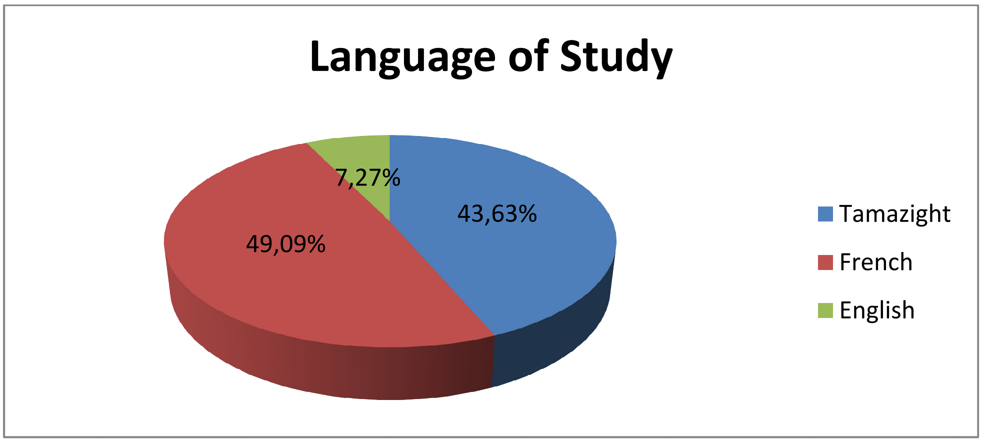


Pie chart 3.1. Percentage of the respondent's faculties.

from the above table and the pie chart of percentage explains the number of percentage of the participants according to their fields of study.42% of respondents belong to Amazigh language and culture, and 13% to French language, the following 7% of the English department, 11% belongs to biology, and 20% of Civil engineering department.

Language	**Number of students**	**%**
Tamazight	24	43.63%
French	27	49.09
English	4	07.27%

Table 3.5. The language of study.



Pie chart 3.2. A score of language study at Mouloud MAMMERI University.

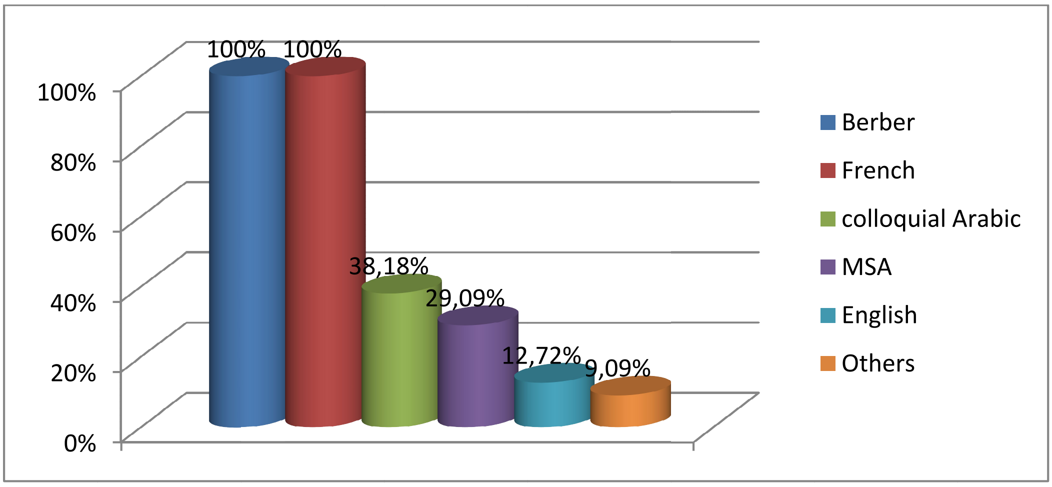
In this research, the participants are from different faculties of Mouloud MEMMERI university of Tizi Ouzou. Thus, they perused their studies in different languages. The majority of the respondent have their studies in French 49.09 %¨(student of Biology, civil engineering, French). 43.63% in Tamazight (students of Amazigh language and culture). And 07.27% in English (students of English department).

Question n° 2

Which of the following languages do you speak? (MSA, Colloquial Arabic, French, Berber, English, others)

Languages	**Number of students**	**%**
Berber	55	100%
French	55	100%
Colloquial Arabic	21	38.18%
MSA	16	29.09%
English	07	12.72%
Others	05	09.09%

Table 3.6. Percentage of the respondent's speech repertoire.



Bar-graph 3.3. The total percentage of the respondent's speech repertoire.

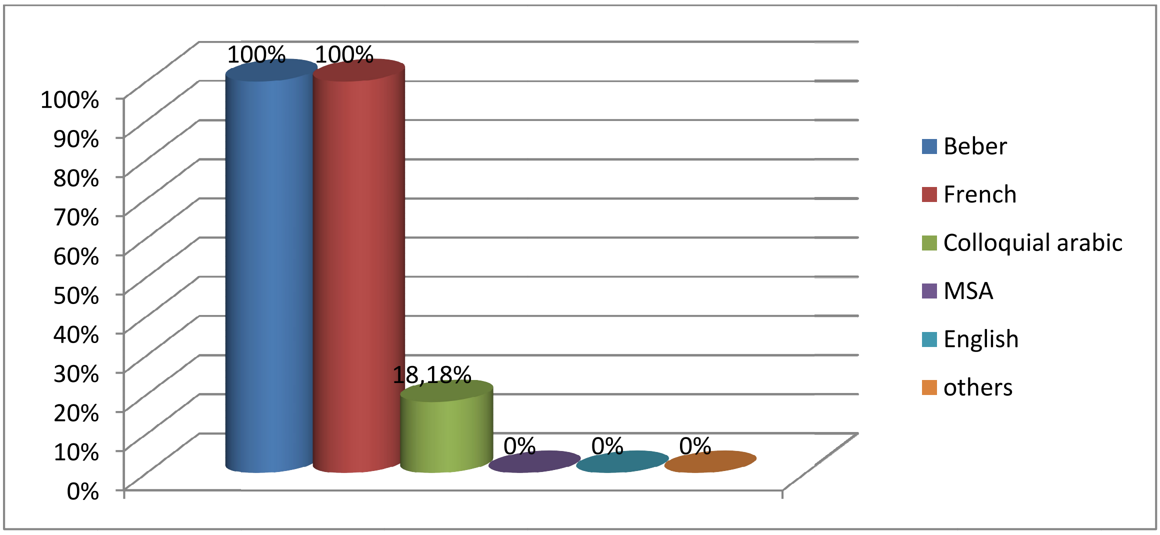
We find that all the respondents speak Berber and French (100%). So we notice that all the participants are bilingual. 38.18% colloquial Arabic, for the following one, is the MSA 29.09% and 12.72%in English, 09.09% for the others(Spanish, German, Turkish).from this we assume that the speech community of Tizi Ouzou is Bi/Multilingual. This confirms that the Kabyle region recognizes more than two languages in intra-societal communication.

Question n°3

Which of the following languages do you use in a daily conversation? (MSA, French, Berber, colloquial Arabic, English, others)

languages	Number of students	%
Berber	55	100%
French	55	100%
Colloquial Arabic	10	18.18%
MSA	00	00%
English	00	00%
Others	00	00%

Table 3.7. The score and percentage of language use in daily conversation.



Bar-graph 3.4. the proportion of language use in daily life.

Out of the analysis of above result 100% of the respondent claim that they use Berber and French languages in daily life. And only 18.18% use colloquial Arabic. Whereas, there are no respondents use the MSA and English or other languages. So, we conclude that the Kabyle inhabitants prefer to use Berber and French in their daily conversation.

Question n°4

Do you code to switch between languages in conversation? (yes, no)

Code-switching	**Number of students**	**%**
Yes	55	100%
No	00	00%

Table 3.8. Percentage of code-switching.

We notice that all the Kabyle people switch between languages.

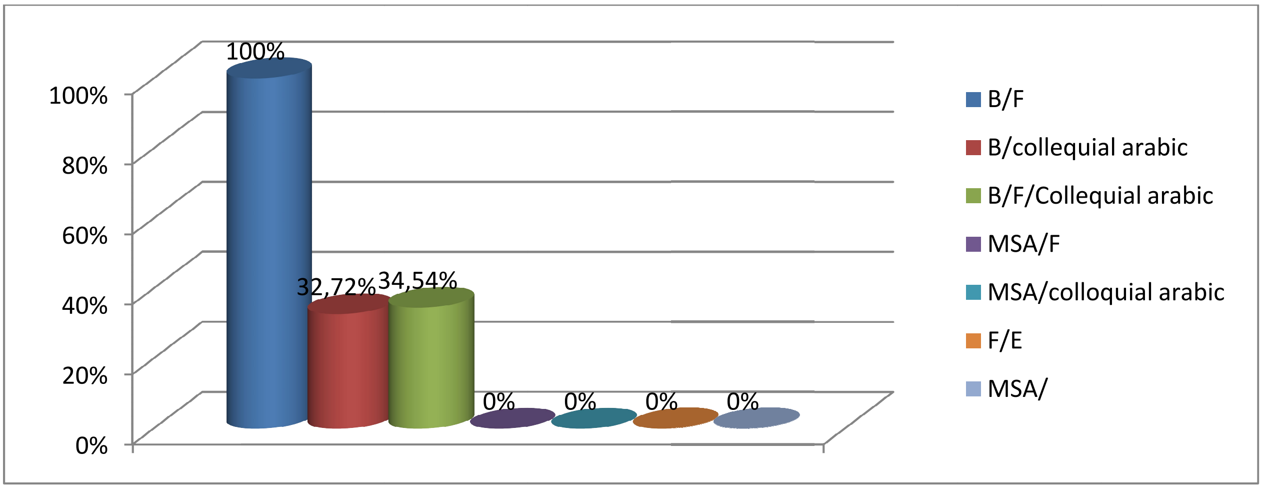
Question n°5

If the answer (4) is yes, what are the languages do you switch between?

Language switch between	**Number of students**	**%**
Berber-French	55	100%
Berber –colloquial Arabic	18	32.72%
Colloquial Arabic –French	00	0%
MSA-French	00	0%

MSA- colloquial Arabic	00	0%
French –English	00	0%
Berber-French-Colloquial Arabic	19	34.54%

Table 3.9. The total score of languages switch



Bar-graph 3.5. Percentage of language use in code-switching.

As it is observed from the outcome the participants were asked to specify the languages they code switch between. No respondent confess using code-switching between colloquial Arabic/F, MSA/ F, MSA/Colloquial Arabic. 32.72% of the respondent code switch between B/Colloquial Arabic. And 34.54% switch between B/F/colloquial Arabic. All the respondents 100% code switch in B/F.

Question n°6

Why do you code switch?

Here, respondent are asked to report their different reasons of code-switching. the data analysis shows that 09.09 % of them switch because of the lack of competency, 29.09% said that they using it when expressing a point. Whereas, 12.72% of them report that they used to, 09.09% switch because of communication strategy. In addition, 21.81% utilize to facilitate communication.

3.4.2. Section B

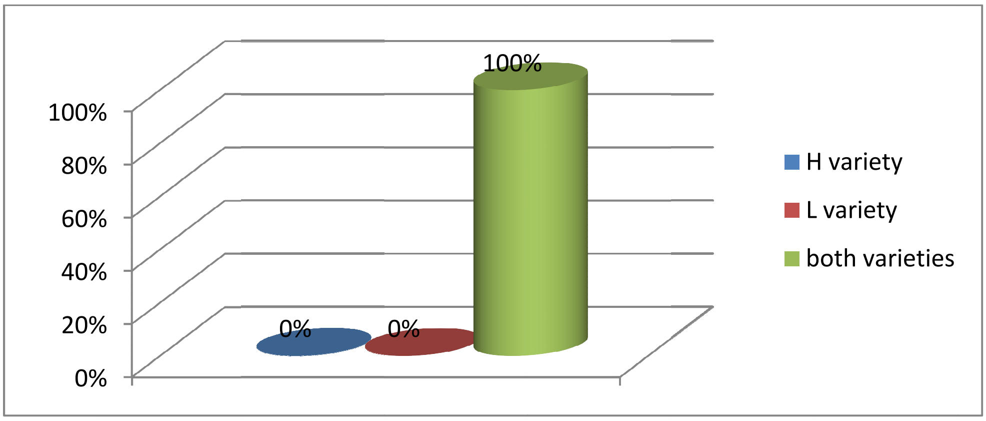
In this section, the language choice of the respondents was revealed. The focus was on the H and L varieties.

Question n°1

Do you communicate with everyone in any situation with only one variety?

Varieties	**Number of students**	**%**
H variety	00	0%
L variety	00	0%
Both varieties	55	100%

Table 3.10. The use of H and L varieties.



Bar-graph 3.6. The use of H and L varieties.

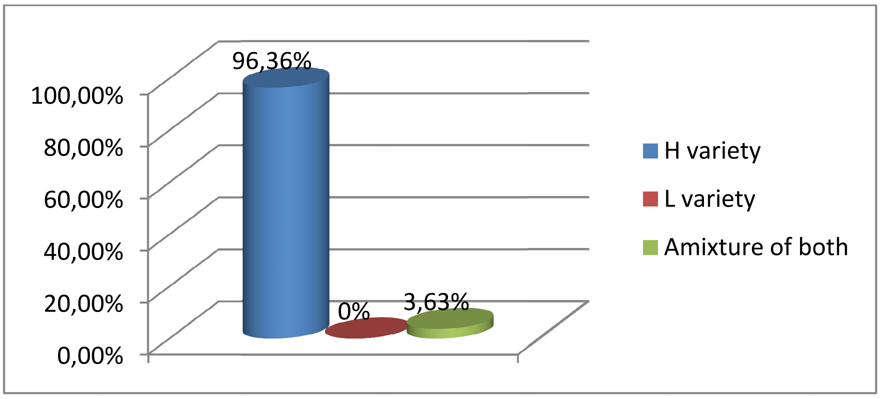
All the respondents expressed that rather than using only the H variety or the L variety, they use both varieties to communicate.

Question n°2

Which variety do most of your lecturers in UMMTO use when teaching?

Varieties	**Number of students**	**%**
H variety	53	96.36%
L variety	00	0%
A mixture of both	02	03.63%

Table 3.11. Varieties used by lecturers in UMMTO.



Bar-graph 3.7. varieties used by lecturers in UMMTO.

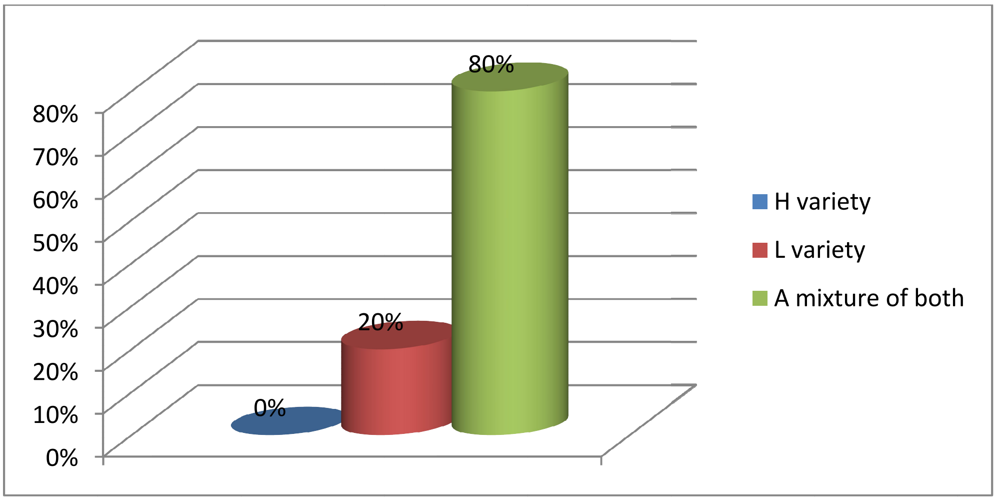
Their answers showed an interesting outcome where 96.36% of them answer with the H variety and 03.63% the rest answer with the mixture of both H and L varieties.

Question n°3

Which variety do you usually use when you are chatting online?

varieties	**Number of students**	**%**
H variety	00	0%
L variety	11	20%
A mixture of both	44	80%

Table 3.12. Variety used in the informal situation (chatting online).



Bar-graph 3.8. Percentage of varieties used in the informal situation.

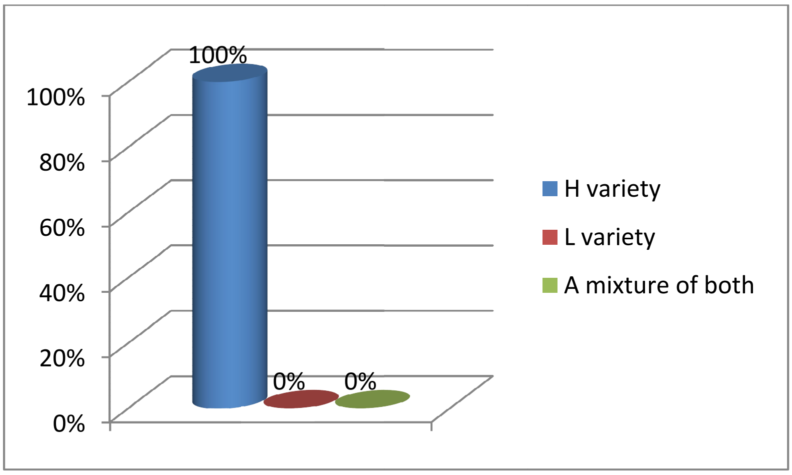
For the informal situation like chatting online, 80% of respondents use the mixture of both varieties while 20% use the L variety.

Question n°4

Which variety do you usually use when you are communicating with someone who is superior to you?

Varieties	Number of students	%
H variety	55	100%
L variety	00	0%
A mixture of both	00	0%

Table 3.13. Variety use with someone superior.



Bar-graph 3.9. Percentage of variety use with someone superior.

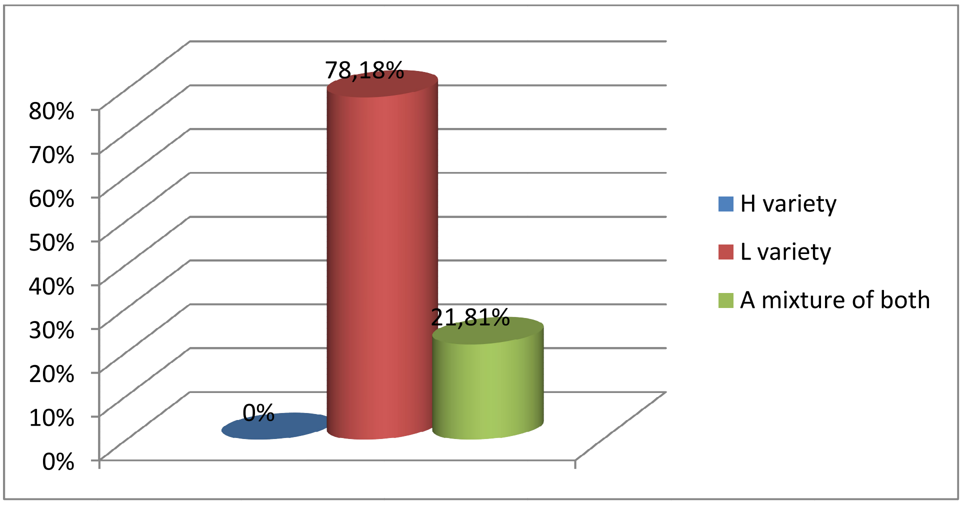
This question focused on investigating the language choice of students when they communicate with someone who is superior (addressee). All the respondents (100%) use the H variety in this situation.

Question n°5

Which variety do you usually use when you are communicating with someone who is close to you?

Varieties	Number of students	%
H variety	00	0%
L variety	43	78.18%
A mixture of both	12	21.81%

Table 3.14. Varieties use with someone close.



Bar-graph 3.10. Percentage of varieties use with someone close.

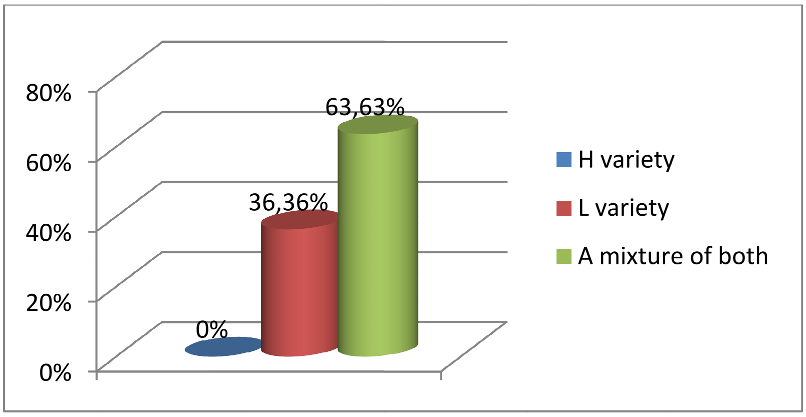
From the above table and bar chart, 78.18% of the respondents use the L variety when they communicate with someone who is close, and 21.81% of them reported that they used a mixture of both varieties. It depends on the relationship between the participants of interaction.

Question n° 6

Which variety do you usually use when you are having a meeting with your society members?

Varieties	Number of students	%
H varieties	00	0%
L varieties	20	36.36%
A mixture of both	35	63.63%

Table 3.15. Varieties use in meetings with society members.



Bar-graph 3.11. Percentage of varieties used in meetings with society members.

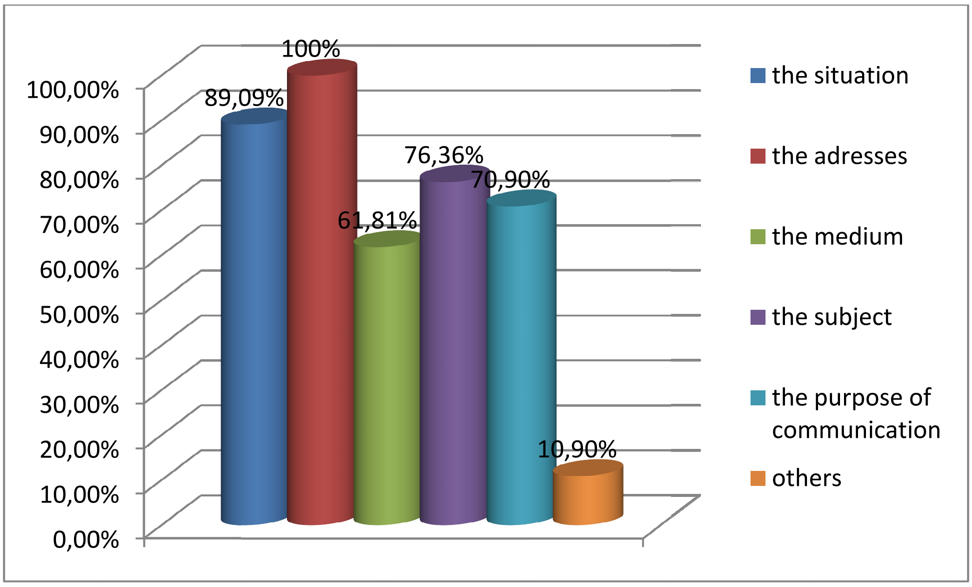
From the table and bar-graph above, 63.63%of the respondents reported using a mixture of both varieties while 36.36%of them reported using L variety. Because society members are persons were familiar with. So that why most of the respondents chose to use the mixture of both varieties.

Question n° 7

What influence(s) your choice of using a certain variety when communicating?

Reasons	**Number of students**	**%**
The situation	49	49.09%
The addresses	55	100%
The medium	34	61.81%
The subject	42	76.36%
The purpose of communication	39	70.90%
Others	06	10.90%

Table 3.16. Factors of language choice.



Bar-graph 3.12. Factors of language choice.

The last question in this section aimed to expose the factors as to what influenced the respondents' choice of using a certain variety when communicating. Differing from other multiple-choice questions in this section, six options of factors were provided and the respondents could select more than one answer for this single question. The most influential factor that the respondents chose was the addressee. 100% respondents said that the relationship between the participants of interaction affected them the most in using different varieties to communicate. The second influential factor chosen by the respondents was the situation. As shown in the earlier section, the respondents used the H variety in formal situations and used the L variety in informal occasions like chatting with peers online. 70.90% of respondents agreed that the purpose of the communication was an important factor for them to switch between the two distinct varieties. More than half respondents (60.80%) said that the medium employed was influential and 76.36% of respondents thought that the topic of discourse was one of the factors which affected their use of different varieties. There are 10.70% of respondents who suggested that there were some other factors which affected their choice of using a certain variety which was not provided in the list.

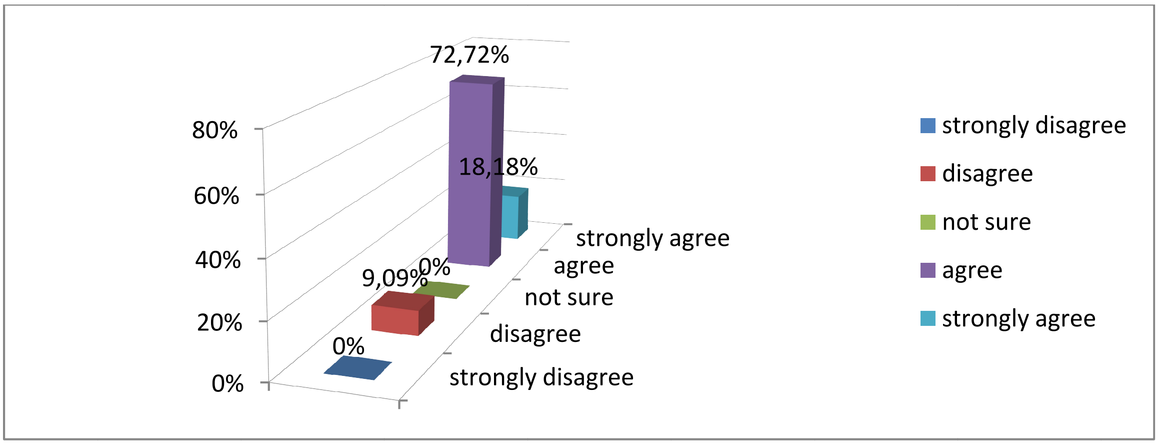
3.4.3. Section C

Question n°1

UMMTO students are expected to use only the H variety in class.

Answer	Number of students	%
Strongly disagree	00	00%
Disagree	05	09.09%
Not sure	00	00%
Agree	40	72.72%
Strongly agree	10	18.18%

Table 3.17. The H variety in class.



Bar-graph 3.13. Percentage of the use of H variety in class.

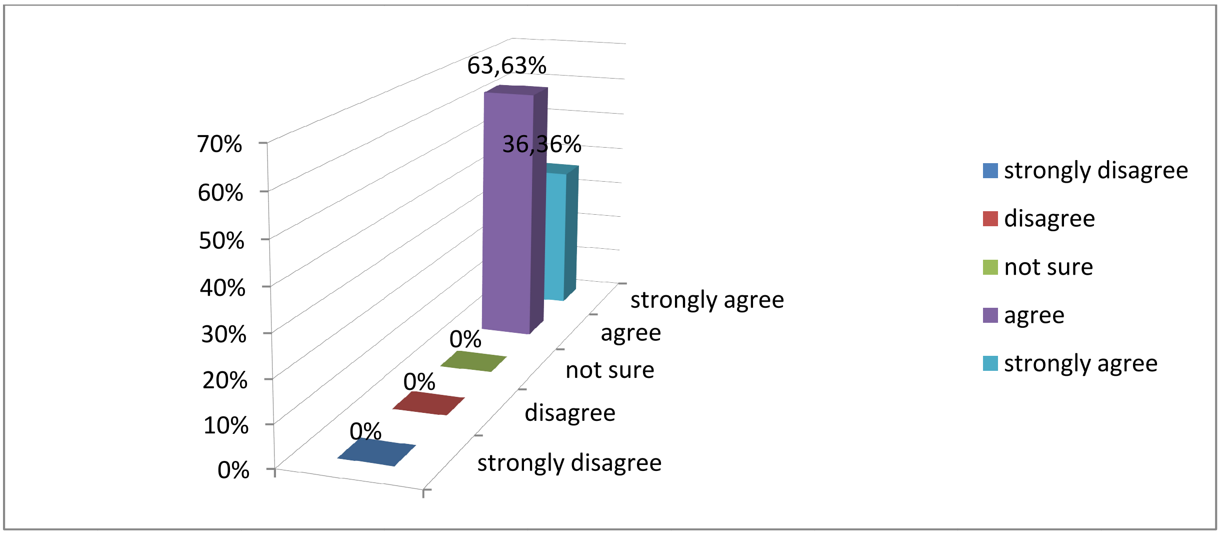
The most of the respondents agree that they use the H variety in class (72.72%agree and 18.18% strongly agree) and only a few did not agree (09.09% disagree).

Question n°2

Lecturers should use the H variety as a medium of instruction.

Answers	Number of students	%
Strongly disagree	00	00%
Disagree	00	00%
Not sure	00	00%
Agree	35	63.63%
Strongly agree	20	36.36%

Table 3.18. H variety use in lecturers.



Bar-graph 3.14. Percentage the use of H variety in UMMTO lecturers.

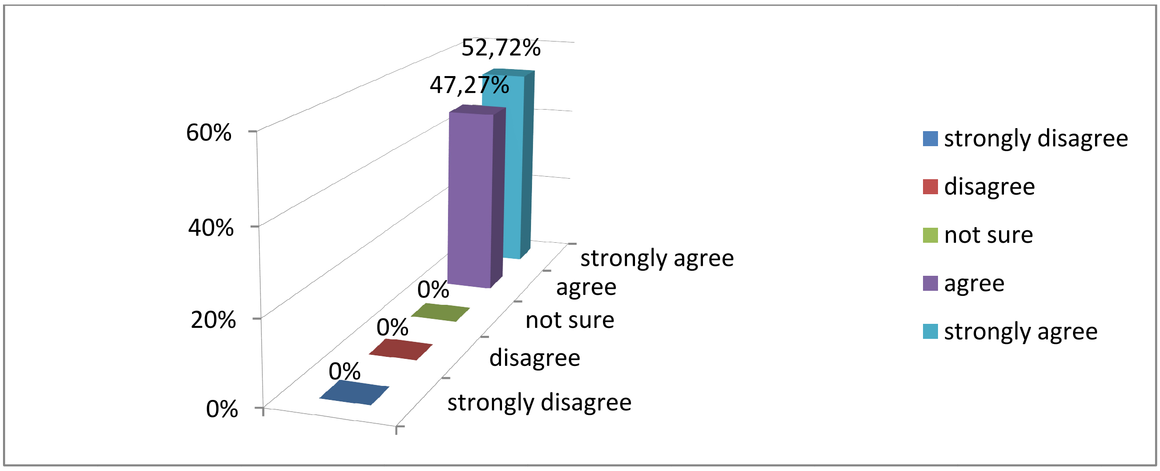
All the respondents agree that lecturers should use the H variety as medium instruction (63.63% agree and 36.36% strongly agree).

Question n°3

The H variety is important in formal communication.

Answer	Number of students	%
Strongly disagree	00	0%
disagree	00	0%
Not sure	00	0%
Agree	26	47.27%
Strongly agree	29	52.72%

Table 3.19. The H variety in formal communication.



Bar-graph 3.15. The H high variety in formal communication.

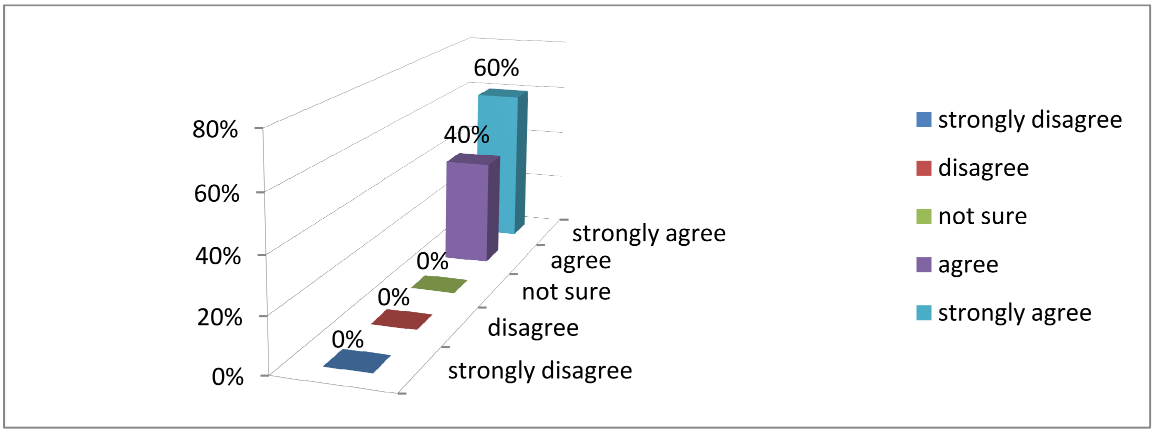
All the respondents agree that the H variety used in formal communication (52.72% strongly agree and 47.27% agree).

Question n°4

The L variety is a more convenient spoken variety as compared to the H variety.

answer	Number of students	%
Strongly disagree	00	00%
disagree	00	00%
Not sure	00	00%
agree	22	40%
Strongly agree	33	60%

Table 3.20. The more convenient variety.



Bar-graph 3.16. The more convenient variety.

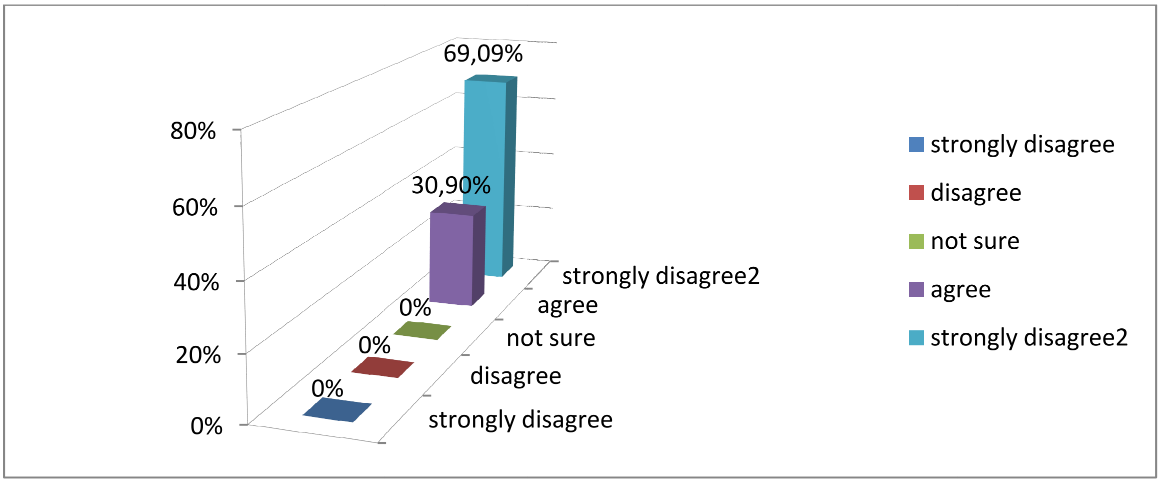
100% of the respondents agree that the L variety is the more conventional variety compared with the H variety (40% agree and 60%strongly agree).

Question n°5

The L variety is more suitable than the H variety to represent national identity.

answer	**Number of students**	**%**
Strongly disagree	00	00%
disagree	00	00%
Not sure	00	00%
Agree	17	30.90%
Strongly agree	38	69.09%

Table 3.21. Representation of the national identity (L variety).



Bar-graph 3.17. Representation of the national identity (L variety).

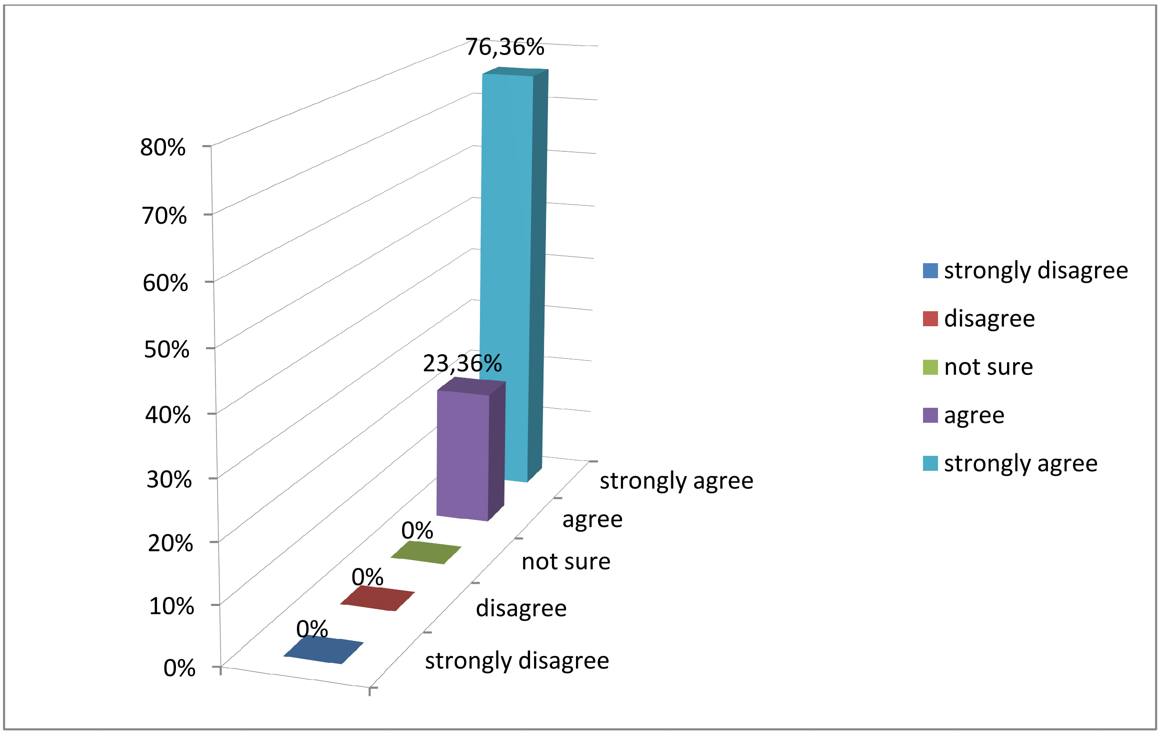
As for identity, 100% of the respondents agree that the L variety is represented their identity more than the H variety to represent the national identity (69.09% strongly agree and 30.90% agree).

Question n°6

I personally like the L variety better than the H variety.

Answer	**Number of students**	**%**
Strongly disagree	00	00%
disagree	00	00%
Not sure	00	00%
Agree	13	23.63%
Strongly agree	42	76.36%

Table 3.22. Variety preferred by UMMTO students.



Bar-graph 3.18. Variety preferred by UMMTO students.

All the respondents agree that they preferred L variety their mother tongue more than the H variety (76.36%strongly agree and 23.36% agree).

Question n° 7

Do you consider language as an instrument of communication or reflection of one's identity?

Answer	**Number of students**	**%**
Communication	13	23.63%
Identity	55	100%
Both	41	74.54%
No answer	01	01.81%

Table 3.23. The language between tools and identity.

Question n° 8

How do you see the future of the Berber language?

Opinions	**Number of students**	**%**
Get better	29	52.72%
Improved	20	36.36%
Become international language	02	03.63%
No answer	03	05.45%

Table 3.24. The future of the Berber language.

The two last questions focus on investigating how the Kabyle students feel about their mother tongue (L variety). All the respondent consider the language as a reflection of one's identity .and they see that the future of the Berber language will be more flourished.

3.5.Conclusion

The findings of the questionnaire show that the Kabyle students of UMMTO switch between H and L varieties for various factors. And chose the language in a different communicative setting, in other words, the relationship between the two varieties is diglossia. As for the language identity, most of the respondents have a positive attitude towards their mother tongue.

Part Two

3.6. Interview

The participants who answered the interview were chosen randomly. A total of 5 doctors and 5 teachers were interviewed between the late February and late March 2018 in Tizi Ouzou. The interviewees' responses were oral and their answers were in the French language. The interview lasted between 8-10 min.

3.6.1. Teacher's Interview

- Question 1 (which language do you use when you communicate with your colleague?) grouped with question 2 (which language do you use during the meeting?) deals with variety use with colleagues in a formal situation.

All teachers chose the Berber language when communicating, and only two code switch between languages depends on the subject.

- Question 3(which language do you use with your friends?) grouped with question 4 (which language do you use in street) and question 5(which language do you use with your family at home) deals with the use of varieties in an informal situation.

The majority of the interviewees in the above questions chose the Berber language in the informal situation (home, street, and friends) whereas one interviewee code switch between varieties.

- Question 6 (which language do you use with your students in the class?) is grouped with question 8 (how do you evaluate the language used by your students?)And question 9 (is there a difference between the two varieties of Berber?).

For the following questions all the teachers' utility the Tamazight language high variety when interacting with their students.

- Question 7(is there a difference between the two varieties in the Berber language?) deals with the difference between the H and L varieties.

All the interviewees agree that there is a difference between Tamazight and Kabyle language they also state that there are some words in Tamazight that doesn't exist in Kabyle language and that the Tamazight language is more academic.

- Question 10(do you consider the language as an instrument of communication or reflection of one's identity?) grouped with question 11(how do you see the future of Berber language?)

All the teachers said that the Berber language represents their identity and it's a tool of communication. Also, it will be broadened over time.

3.6.2. Doctor's Interview

- Question 1(which language do you use with your colleague?) is grouped with question 2(which language do you use during the meeting?) deals with the variety used in the formal situation.

The majority of the interviewees in above question chose the H variety the French language.

D1 said: "on utilise la langue Française puisqu'on est à l'hopital avec les colleague c'est le Français."(We use French language in hospital and for a meeting with colleague I use French language.).

D2 said : "moi personnellement je préfère la langue française parce que le travail c'est on collaboration avec des autres médecins alors on ne peut pas utiliser le kabyle pour communiquer avec des médecins. " (Personally I prefers French language because we work in collaboration with other doctors so we cannot use the kabyle language for communicate with doctors.)

Whereas other doctors code switch between varieties.

D3 said:"j'utilise la langue française et je peux utilise le kabyle si c'est nécessaire et des fois je mélange entre les langues."(I utilize the french language and I use kabyle language if it is necessary. And sometimes I switch between languages.).

- Question3 (which language do you use with your friends?) grouped with question4 (which language do you use in street?) and question5 (which language do you use with your family?) deals with the variety used in an informal situation in different settings, and with society members.

For the questions above the interviewees also use the French and Berber language it depends on whom they interact and the situation.

D4 said:"même dans la vie quotidienne la langue Française est la plus essentiel. "(Also in daily life the French language is the more suitable.).

- Question 6(which language do you use with your patients?) grouped with question 7(in case your patients do not understand. Do you utilize another language?) It deals with language use with patients.

All the interviewees agree that they use the language that the patients can understand they use the L variety.

D5 said:"il faut que je parle la langue du patient. Quand on parle avec les enfants on parle en kabyle". (We must use the language of patient. And we use kabyle with children.).

- Question 8(do you consider the language as an instrument of communication or a reflection of one's identity?) Grouped with question 9(how do you see the future of Berber language in Algeria?) deals with the Berber identity.

The L variety represents their identity means the Berber language represents the Berber identity. All the interviewees agree that the Berber language will be more flourished in the future.

There are interesting findings from the interview above. The use of the H and L varieties depends on different factors (situation, addressee) and there is a difference between the Tamazight taught at schools, university and the Kabyle (Thaqbaylit) use in everyday life. The L variety is the main marker of the Berber identity.

3.7. Observation

The participant observation method, also known as ethnographic research, is when a sociologists actually becomes a part of the group they are studying. In order to collect data and understand a social phenomenon of diglossia participant observation method used in this research. During participant observation, the researcher works to play two separate roles at the same time: subjective participant and objective observer. The observation in a different communicative setting in Tizi Ouzou during two months (February and March 2018).

The table bellows represent the different communicative setting that we observed.

which language Kabyle people choose:	**H(high)**	**L (low)**
family at home		X
Friends		X
colleagues	X	
When they chatting	X	X
University lecturers	X	
Servants, waiters		X
doctors	X	
patients		X
Society members(street)		X
Students-teachers	X	X

Table 3.25. The different setting observed.

By using participant observation we could get closer to the participant to gather a deeper explanation. The observation revealed that teachers don't always use the H variety in the classroom they shift back to L variety. They use H variety in introducing the lessons, reading the passages whereas they use the L variety in explaining some unfamiliar words that students have never heard before. On the other hand, students use both varieties in interaction with teachers and classmates. For the social media or when they chatting, they use both varieties the H and L varieties. It depends on the posts published. Moreover, all doctors use the H variety because they work in collaboration, except when they interact with patients so sometimes they use L variety. Whereas for the patients use the L variety the most, because it is more suitable to express their sickness. In addition, for the family members and friends they use the L variety in all conversations. For example, when they interact with grandparents they are obliged to use the L variety even with other members of the family they use the L variety. The relationships play a big role in choosing the language between H and L varieties. Otherwise, for colleagues, they use only the H variety when to connect with each other in full times because they work in collaboration. Likewise, in the restaurant or some places those are relevant; they use only the L variety between waiters and servants. As well for the society members (street) they mostly use the L variety because it influences to how groups in society shape images of themselves. on the other hand to analyse the diglossic situation and which language the Kabyle people chose between high and low varieties in street, we asked about the direction of the hospital in Tizi Ouzou by using different languages (F,K,CA) each time we interact with citizens their answers were the same language that we used. The schema bellow summarizes all our observation:

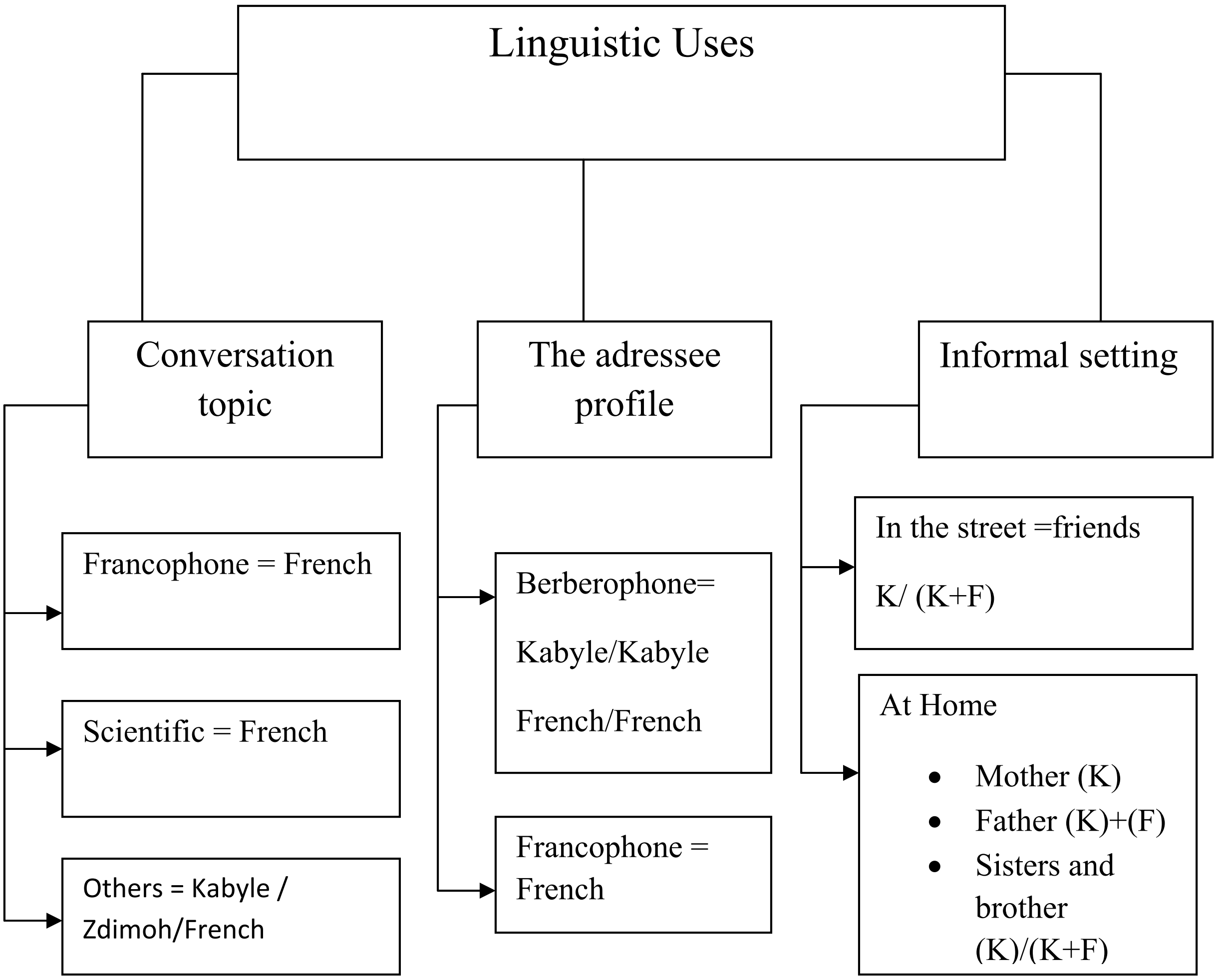

Linguistic Uses
Conversation topic
The adressee profile
Informal setting
Francophone = French
Scientific = French
Others = Kabyle / Zdimoh/French
Berberophone=
Kabyle/Kabyle
French/French
Francophone = French
In the street =friends
K/ (K+F)
At Home
Mother (K)
Father (K)+(F)
Sisters and brother (K)/(K+F)

Figure.3.1. Linguistic uses in Tizi Ouzou.

3.8. Discussion and Interpretation of the Main Findings

There are interesting findings from the research which should be highlighted. The results and findings of the study are based primarily on a questionnaire conducted on UMMTO students from different faculties, and interview with teachers, doctors. While the observation in several communicative setting (home, hospital, street, restaurant, university).

The analysis in our research show that the Kabyle people chose between the H and L varieties, depends on the factors and reasons of language choice in a typical place where speech interactions occur, such as:

- The situation (physical environment).
- The addressee (the relationship between the participants of interaction).
- The medium employed (speech or writing).
- The subject (the topic of discourse).
- The purpose of communication (to inform, to tell jokes…)

Whereas, the use of various languages in society sometimes observed by the predominance of one language over the other. The L variety is viewed as an identity marker that is activated during social interactions.

Another crucial point is that the Kabyle is most stable being protected from change as a result of its association with writing and education. History, culture, and religion may play an important role in making the status of high variety stable.

From the findings, the Kabyle speech community is practically bilingual and speakers use the Berber language, whether standard or dialectal and French according to their assigned functions and prestige.

As well as, French is not used only for the formal purpose it is so deeply rooted in the Kabyle society, under varying degree of comprehension and actual use, and widely appears through the use of morphological combination in the informal setting. The missing of French structures with Kabyle has become an inseparable characteristic in the linguistic behavior of Kabyle speakers.

The findings revealed that the H variety is more convenient as the language of communication in formal situation .on the other hand, the L variety was adequate to be used in the informal situation also to represent the national identity. The conclusion which may draw is that the findings support the hypotheses.

3.9. Limitations of the Study

It is determined that each research has its own deficiency. There were some obstacles that we faced in doing this survey such as the limitation of the pages numbers is not sufficient to complete our research which leads us to put aside some important point about the diglossic situation in Tizi Ouzou, also the long distance between Ain Temouchnt and Tizi Ouzou. Another limitation which is the time constraints, the short time we had wasn't enough to complete and achieve our research for the deepest results, and the last one was about the misunderstandings of the doctors that we interviewed with them. The results produced could not use to generalize all the kabylian population, because the findings might be unique to the relative participants included in the study.

3.10. Suggestions and Recommendations

This study has attempted to examine a diglossic situation, here are some recommendations for this study which aim to improve future research to unsure greater accuracy of data and high validity and reliability. Further research is suggested to investigate the effect of this phenomenon (diglossia) on the students' achievement in all subjects. Also, this study suggests further research to investigate the impact of diglossia on learning Tamazight language. We study diglossia in few setting (university, street, hospital, and home) for further research we can study this phenomenon in another different communicative setting like a mosque, administration, justice etc.

3.10.1. Diglossia in Social Media

The study of diglossia in Social Media determined whether the use of the H variety and the Use of the L variety of different languages alter when there is a change in contextual topic. The gender and the age may have a direct impact on the use of diglossia in different social setting (in Social Media).(Mahmud Qudah).

3.10.2. Diglossia in Education

Diglossia has great influence in the domain of Education. The use of the L variety in the classroom to explain, illustrate, and interpret the H variety for students to comprehend better.

3.11. Conclusion

This part initiated by analyzing the interview and observation, also the discussion of the main findings. And the hypotheses were checked. After that, we concluded this chapter with the limitation of our study, and the difficulties we faced. As well, some recommendation and suggestions for further research. From the discussion of the main results and data collected we confirmed that the findings support the hypotheses that we proposed in our research.

General Conclusion

General Conclusion

Language is by all means the most primarily ingredient of the process of the interpersonal communication. Sociolinguistics is the study of the relation between language and society and sociolinguists are interested in how we speak differently in varying social contexts, and how we may also specific functions of language to convey social meaning or aspects of our identity. It teaches us about real-life attitudes and social situations. According to Chaker, language is the main aspect of both the individual and collective consciousness of being Berber today. He argues that other collective traits such as traditional folktales, thought patterns, and worldviews are not easily distinguishable, but the language is. The presence of many languages in Kabyle region in general and Tizi ouzou in specific, and their coming into contact create a complex sociolinguistic situation such as: diglossia, bilingualism, code-switching. (Chaker, 1998)

Sociolinguists generally agree that a diglossic situation is one in which a single speech community employs two or more varieties of language, a H (high) variety and a L (low) variety, for different communicative purposes.

The aim of our study is to examine the diglossic situation among Kabyle region the case of Tizi ouzou speech community, our problematic is focussing on the factors and reasons that influence the language choice, language attitudes and how the Berber language represents the Kabyles people identity. In accordance with specific objectives of the current study, the research raised a number of hypotheses under investigation.

The data needed in this study have been collected using a questionnaire, interview and observation as research tools. The participants' were selected randomly (students', teachers', and doctors'). The instruments were set to establish and prove our hypotheses.

The results of the study showed that there are different factors and reasons lead Kabyles people to choose between varieties in different communicative setting. Also the data revealed that the phenomenon of diglossia has a relationship between the H and the L varieties and is probably endure in Tizi ouzou also considered as part of Kabyle society. As well as, our participants' tend to use the L variety (their mother tongue) in a different sociolinguistic situation where the degree of familiarity and friendship is higher. Whereas, for the French language is applicable in several domains.

This work ends with the conclusion that most of the Kabyle speakers in Tizi Ouzou tend to have a positive attitude toward their native language. To sum up, the result of our study proved the hypotheses proposed.

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Appendices

Appendix 01: The Questionnaire

Dear participants,

We would like to express our gratitude in advance for taking the time in filling out the attached questionnaire which investigates the diglossic situation among Kabyle region case study of Tizi ouzou. This questionnaire includes questions about language choice between High and Low variety in different domains and other factors supporting language choice and language attitude. You have been selected because you are a member of the investigated community. We are interested only in obtaining the needed information that helps us find valid answers for the current study. Thank you very much for your cooperation in this study. All information provided will be used by the researchers for only scientific research purposes. Thanks in Advance

1. Personal Information:

a) Sex: Masculine Feminine

b) Age:

c) Place of living:

d) Branch of Study:

e) The language of Study:

2. Which of the following languages do you speak?

- ☐ Standard Arabic
- ☐ Algerian Arabic
- ☐ French
- ☐ Berber
- ☐ English

Other………………………………………………………………………

3. Which of the following languages do you use in a daily conversation?

- ☐ Standard Arabic
- ☐ Algerian Arabic
- ☐ French
- ☐ Berber
- ☐ English

Other…………………………………………………………………

4. Do you code switch between languages in a conversation?

☐ Yes

☐ No

5. If the answer (4) is yes, what are the languages do you switch between?

☐ Algerian Arabic-Standard Arabic

☐ Standard Arabic-French

☐ Algerian Arabic-French

☐ Berber-Algerian Arabic

☐ Berber-French

☐ Berber-English

☐ French-English

☐ Algerian Arabic-Berber-French

Other…………………………………………………

6. Why do you code switch?

………………………………………………………………..

Section B: Language Choice and Reasons.

Circle the most appropriate answer which indicates your language choice and reasons.

1. Do you communicate with everyone in any situation with ONLY one variety?

a) Yes, I use only H variety

b) Yes, I use only L variety

c) No, I use both varieties.

2. Which variety do most of your lecturers in UMMTO use when learning?

a) H variety

b) L variety

c) A mixture of both

3. Which variety do you usually use when you are chatting online?

a) H variety

b) L variety

c) A mixture of both

4. Which variety do you usually use when you are communicating with someone who is superior to you?

a) H variety
b) L variety
c) A mixture of both

5. Which variety do you usually use when you are communicating with someone who is close to you?

a) H variety
b) L variety
c) A mixture of both

6. Which variety do you usually use when you are having a meeting with your society members?

a) H variety
b) L variety
c) A mixture of both

7. What influence(s) your choice of using a certain variety when communicating? (You may select more than one answer)

a) The situation (physical environment)
b) The addressee (relationship between the participants of interaction)
c) The medium employed (speech or writing)
d) The subject (topic of discourse)
e) The purpose of communication (to inform, to tell jokes etc.)
f) Other reasons.

Section C: Language Attitudes

1. UMMTO students are expected to use only the H variety in class.

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree

2. Lecturers should use the H variety as a medium of instruction.

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree

3. The H variety is important in formal communication.

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree

4. The L variety is a more convenient spoken variety as compared to the H variety

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree

5. The L variety is more suitable than the H variety to represent national identity.

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree

6. I personally like the L variety better than the H variety

☐ Strongly disagree ☐ Disagree ☐ Not sure ☐ Agree ☐ Strongly agree.

Do you consider language as an instrument of communication or reflection of one's identity?

…………………………………………………………………………………………………
………………………………………………………………………………….

How do you see the future of the Berber language?

…………………………………………………………………………………………………
…………………………………………………………………………………

Thank you for your collaboration.

Appendix 01 : Le questionnaire

Chers, participants

Nous voudrions exprimer notre gratitude à l'avance pour avoir pris le temps de remplir le questionnaire ci-joint qui étudie la situation diglossique dans l'étude de cas sur la région de kabyle Tizi Ouzou Cette questions sur le choix de la langue entre la variété haute et basse dans diffèrent domaines et d'autres facteur favorisant le choix de la langue et l'attitude linguistique vous avez été sélectionné parce que vous êtes membre de la communauté étudiée Nous sommes intéressés seulement à obtenir l'information nécessaire qui nous aide à trouver des réponses valide pour l'étude actuelle Merci beaucoup pour votre coopération dans cette étude Toutes les informations fournies seront utilisées par les chercheurs uniquement à des fins de recherche scientifique Merci d'avance

1. Informations personnelles

a) Sexe : Masculin Féminin

b) Age:

c) Lieu de vie

d) Branche d'étude

e) langue d'étude

2. laquelle des langues suivantes parlez-vous

☐ Arabe Standard
☐ Arabe Algerien
☐ Français
☐ Berbère
☐ Anglais

Autre …………………………………………………………………

3. laquelle des langues suivantes utilisez-vous dans une conversation quotidienne

☐ Arabe Standard
☐ Arabe Algerien
☐ Français
☐ Berbère
☐ Anglais

Autre………………………………………………………………

4. changez –vous de code entre les langues dans une conversation

☐ Oui

☐ Non

5. Si la réponse (4) est oui, à quelle langue passez- vous

☐ Arabe Algerien Standard arab.

☐ Arabe- Français Standard

☐ Algerien Arabe-Français

☐ Arabe berbère-algérien

☐ Berbère-Française

☐ Berbère- anglais

☐ Français anglais

☐ Arabe algérien – berbère- français

Autre…………………………………………………

6. pourquoi codez- vous le commutateur

………………………………………………………………..

Section B : choix de la langue et raisons

Encerclez la réponse la plus appropriée qui indique votre choix de langue et vos raisons

1. communiquez-vous avec tout le monde dans n'importe quelle situation avec UNE seule variété

a) oui, je n'utilise que la variété H

b) oui, je n'utilise que des variétés B

c) Non, j'utilise les deux variétés

2. Quelle variétés utilisez-vous la plupart de vos professeurs UMMTO en apprenant

a) variétés H

b) variétés B

c) un mélange des deux

3. quelle variété utiliser-vous habituellement lorsque vous discute en ligne

a) variété H

b) variété B

c) un mélange des deux

4. quelle variété utilisez-vous habituellement lorsque vous communiquez avec quelqu'un qui vous est supérieur

a) variété H
b) variété B
c) Un mélange des deux

5. quelle variété utilisez- vous habituellement lorsque vous communiquez avec quelqu'un qui vous est proche

a) variété H
b) variété B
c) Un mélange des deux

6. Quelle variété utilisez-vous habituellement lorsque vous rencontrez des membres de votre société

a) variété H
b) variété B
c) Un mélange des deux

7. Quelle influence s votre choix d'utiliser une certaine variété lors de la communication

Vous pouvez sélectionner plus d'une réponse

a) la situation environnement physique
b) le destinataire (relation entre les participants de l'interaction)
c) le moyen (employé discours ou écriture)
d) le sujet (sujet de discours)
e) le but de la communication informer, raconter des blagues etc.
f) Autres raisons

Section C: Attitudes linguistique

1. les élèves de l'UMMTO ne doivent utiliser que la variètè H en classe

☐Fortement en désaccord ☐être en désaccord ☐as certain ☐d'accord ☐out à fait d'accord

2. les conférenciers devraient utiliser la variété H comme moyen d'instruction

☐Fortement en désaccord☐ être en désaccord ☐as certain ☐d'accord ☐out à fait d'accord

3. la variété H est importante dans la communication formelle

☐Fortement en désaccord☐ être en désaccord ☐pas certain ☐d'accord ☐tout à fait d'accord

4. la variètè B est une variètè parlée plus pratique que la variètè H

☐Fortement en désaccord☐ être en désaccord ☐pas certain ☐d'accord ☐tout à fait d'accord

5 la variètè B est plus appropriée que la variètè H pour représenter l'identité nationale ?

☐Fortement en désaccord☐ être en désaccord ☐pas certain ☐d'accord ☐tout à fait d'accord

6. personnellement j'aime mieux la variètè B que la variètè H ?

☐Fortement en désaccord☐ être en désaccord ☐pas certain ☐d'accord ☐tout à fait d'accord

Considérez- vous la langue comme un instrument de communication ou de réflexion sur son identité ?

………………………………………………………………………………………………
…………………………………………………………………………….

Comment voyez- vous l'avenir de la langue berbère?

………………………………………………………………………………………………
……………………………………………………………………………

Merci de voter collaboration.

Appendix 02: Observation

The table bellows represent the different communicative setting that we observed.

which language Kabyle people choose:	**H(high)**	**L (low)**
family at home		
Friends		
Colleagues		
When they chatting		
University lecturers		
Servants, waiters		
Doctors		
Patients		
Society members(street)		
Students-teachers		

Appendix 03: Interview

This is an in-depth interview which we are conducting as second research tools in order to validate the diglossic situation in Tizi Ouzou. Responses that are provides within the questionnaire

Teacher

1. En quelles langues parlez –vous à vos collègues ?
2. En quelles langues parlez-vous durant les réunions officielles avec vos collègues ?
3. En quelles langues parlez-vous avec vos ami(e)s ?
4. En quelles langues parlez-vous dans la rue ?
5. En quelles langues parlez-vous au sein de votre famille ?
6. En quelles langues parlez-vous à vos élèves en classe ?
7. Ya-il des différences entre le berbère enseigné et le berbère que vous parlez ?
8. Comment voyez-vous le berbère parlé par vos élèves ?
9. Utilisez-vous d'autres langues en classe ?
10. Considérez-vous la langue comme un instrument de communication ou bien un reflet de l'identité ?
11. Comment voyez-vous l'avenir de la langue berbère en Algérie ?

Doctors

1. En quelles langues parlez –vous à vos collègues ?
2. En quelles langues parlez-vous durant les réunions officielles avec vos collègues ?
3. En quelles langues parlez-vous avec vos ami(e)s ?
4. En quelles langues parlez-vous dans la rue ?
5. En quelles langues parlez-vous au sein de votre famille ?
6. En quelles langues parlez-vous à vos patients ?
7. Utilisez-vous d'autres langue au cas ou votre patient ne comprend pas ?
8. Considérez-vous la langue comme un instrument de communication ou bien un reflet de l'identité ?
9. Comment voyez-vous l'avenir de la langue berbère en Algérie ?

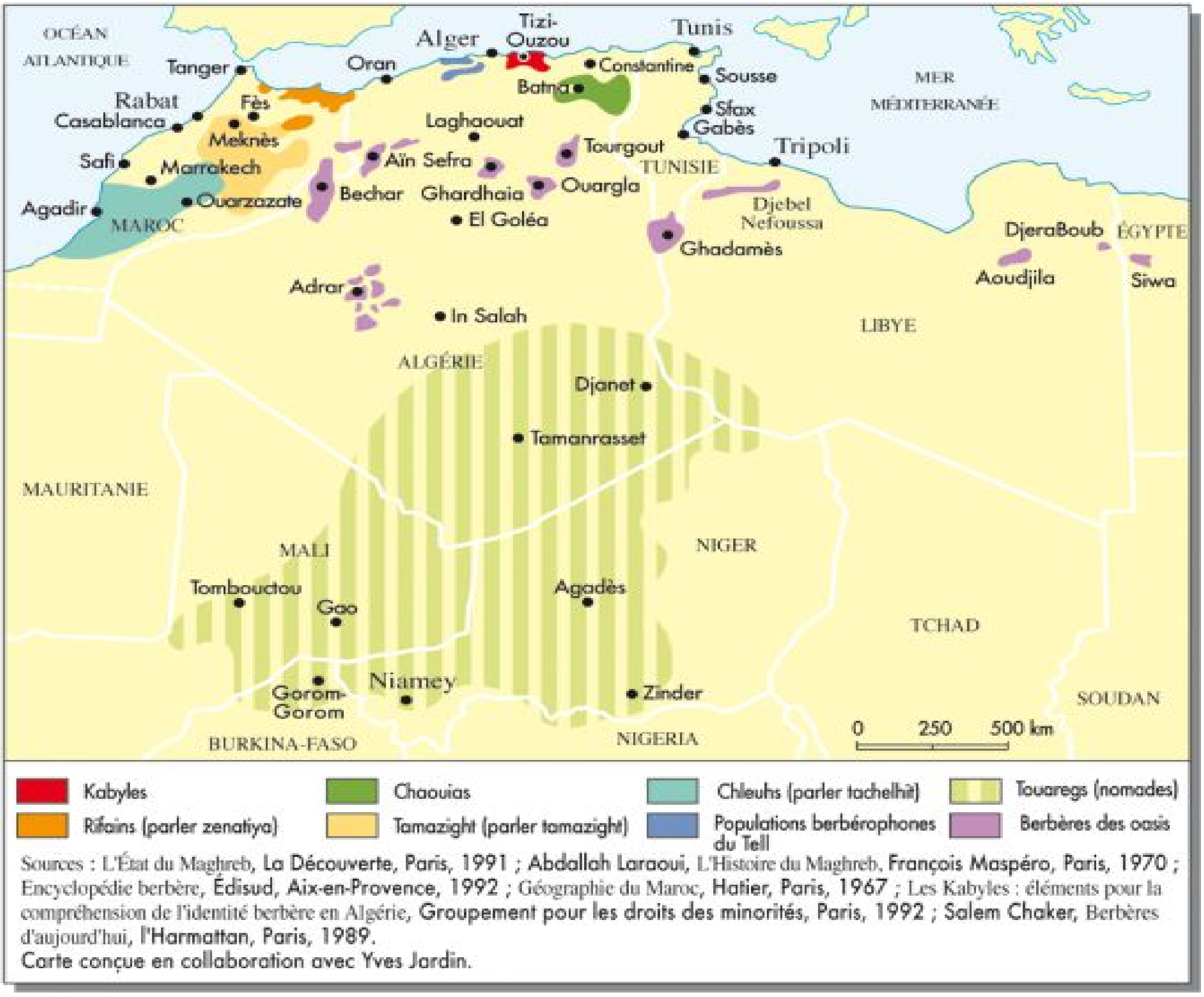
Appendix 04: Table of alphabet

Alphabet	ⴰⵙⴻⴽⴽⵉⵍ	Isem	Example	Pronunciation	English
A	ⴰ	**Ya**	amen	aman	Water
B	ⴱ	**Yab**	Baba	vava	Father
C	ⵛ	**Yac**	amcic	amchich	Cat
Č	ⵞ	**Ya**	keČČ	ketch	You
D	ⴷ	**Yad**	adrar	adrar	Montan
Ḍ	ⴹ	**Yad**	iḍ	idh	Night
E	ⴻ	**Yey**	izem	izem	Lion
ɛ	ⵄ	**yaɛ**	aɛebbud	aɛebbudh	Estomac
F	ⴼ	**Yaf**	afus	afous	Big
G	ⴳ	**Yag**	igenni	agenni	Sky
Ğ	ⴵ	**Yağ**	tajeğğigt	tajeğğigt	Flower
Ɣ	ⵖ	**Yaɣ**	aɣrum	aghroum	the bread
H	ⵀ	**Yah**	ih	ih	Yes
Ḥ	ⵃ	**yaḥ**	aḥuli	ahoul	Goat
I	ⵉ	**Yi**	izi	izi	Ugly
J	ⵊ	**Yaj**	itij	itij	Sun
K	ⴽ	**Yak**	tasekkurt	tasekourt	Partridge
L	ⵍ	**Yal**	alim	alim	Straw
M	ⵎ	**Yam**	imi	imi	Mouth
N	ⵏ	**Yan**	amanay	amanay	Observer

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

Table of ‘Tifinagh’ alphabet.

Appendix 05 : Berber language areas in Algeria


OCÉAN
ATLANTIQUE
Tanger
Rabat
Casablanca
Fès
Meknès
Safi
Marrakech
Agadir
Ouarzazate
MAROC
Oran
Alger
Tizi-Ouzou
Batna
Constantine
Tunis
Sousse
Sfax
Gabès
Laghouat
Aïn Sefra
Bechar
Ghardhaia
Tourgout
Ouargla
TUNISIE
Tripoli
MER
MÉDITERRANÉE
Djebel
Nefoussa
Ghadamès
El Goléa
DjeraBoub
ÉGYPTE
Aoudjila
Siwa
Adrar
In Salah
LIBYE
ALGÉRIE
Djanet
Tamanrasset
MAURITANIE
MALI
NIGER
Tombouctou
Gao
Agadès
TCHAD
Gorom-Gorom
Niamey
Zinder
SOUDAN
BURKINA-FASO
NIGERIA
0
250
500 km
Kabyles
Rifains (parler zenatiya)
Chaouias
Tamazight (parler tamazight)
Chleuhs (parler tachelhit)
Populations berbérophones du Tell
Touaregs (nomades)
Berbères des oasis

Sources : L'État du Maghreb, La Découverte, Paris, 1991 ; Abdallah Laraoui, L'Histoire du Maghreb, François Maspéro, Paris, 1970 ; Encyclopédie berbère, Édisud, Aix-en-Provence, 1992 ; Géographie du Maroc, Hatier, Paris, 1967 ; Les Kabyles : éléments pour la compréhension de l'identité berbère en Algérie, Groupement pour les droits des minorités, Paris, 1992 ; Salem Chaker, Berbères d'aujourd'hui, l'Harmattan, Paris, 1989.
Carte conçue en collaboration avec Yves Jardin.

Berber language areas in Alegria. (MCB, at http://mcb-algerie.org/langdonn.htm.accessed9December2017 .)

Résumé

Le présent document de recherche a pour but d'examiner la situation diglossique dans le cas de Tizi ouzou, dans le centre nord de l'Algérie. Notre principal objectif de recherche est de décrire et de se concentrer sur le choix de la langue entre la variété haute et basse dans différents contextes communicatifs. Cette étude cherche à examiner les facteurs et les raisons qui conduisent les kabyles au choix de la langue, ainsi que leur attitude et identité linguistique. Pour l'échantillon, nous avons sélectionné nos participants au hasard. Pour ce faire, un ensemble d'instruments a été utilisé. Une technique de questionnaire utilisée pour extraire la donnée des étudiants de l'Université Mouloud MAMMERI de Tizi Ouzou. Toujours dans les entretiens, les informations ont été recueillies auprès des médecins et des enseignants. Et pour l'observation était dans le contexte que la relation entre variété Haute et Basse et diglossique. En ce qui concerne l'attitude linguistique, les participants ont une attitude positive envers la variété Basse plutôt que Haute dans touts les aspects. De plus, le résultat de l'étude a mis en lumière la situation diglossique de la langue berbère dans la communauté linguistique multilingue (région kabyle). Et la variété Basse est considérée comme le marqueur principal de l'identité berbère.

Mots-clés : diglossie, variétés de langue, identité berbère, choix de langue, Tamazight, Kabylie.