

People's Democratic Republic of Algeria
Ministry of Higher Education and scientific Research

Belhadj Bouchaib University

Ain Temouchent



Faculty of Letters, languages and social sciences

**Introducing The Tamazight Language In The Algerian Primary
Schools; Teachers, Parents and Pupils' Attitudes: The Case Of**

Amir Abdelkader and Malek Ben Nabi Schools

**An Extended Essay Submitted in Partial Fulfillment of the
Requirements for a Master's Degree in Didactics and Applied
Languages**

Submitted by :

Ms. Maria BENDELLAH

Ms. Zineb CHERGUI

Supervised by :

Dr. Hynd KAID SLIMANE

Board of examiners

President :	Dr. FATIMA ELOUALI	(M.C.B)	Belhadj BouchaibUniversity
Supervisor :	Dr. HYND KAID SLIMANE	(M.C.A)	Belhadj BouchaibUniversity
Examiner :	Dr. AMEL MEBARKI	(M.C.A)	Belhadj BouchaibUniversity

Academic Year : 2021-2022



Dedication 01

This work is dedicated to: The source of our happiness in this life,

My mothers. Also, my grandmother whose support ,

and assistance have been extremely important.

Our teachers, all our friends and to all our families. All the beloved ones .





Dedication 02

It is with genuine gratitude and warm regard that I dedicate this work to;

The sake of Allah and to my parents who have never fail to give me financial and moral support, for giving all my needs during the time I was working on my dissertation, and for teaching me that even the largest task can be accomplished if it is done one step as a time

I dedicated this work to all my family including my brother and sister, all my friends, and for those people who have worked hard to help me complete my dissertation.



Acknowledgments

First and foremost, our deepest gratitude goes to our supervisor Dr. HYND KAID SLIMANE- MAHDAD who accepted to supervise this research work, and who provided us with the judicious guidance and valuable feedback to accomplish this study.

We would like to extend our cordial gratitude to the board of examiners namely Dr. FATIMA ELOUALI and Dr. AMEL MEBARKI who have kindly accepted to give us some of their valuable time to read, correct, and examine this humble piece of work.

We would like to express particular thanks to all the respondents (parents, teachers and pupils) who contributed to making this study possible

Finally, we would like to acknowledge all the people who directly or indirectly have helped, encouraged, and supported us. To all of them, we express our genuine thanks.

Abstract

Algeria's declaration of Tamazight as a co-official language in 2016 prompted a number of questions about language learning and teaching in the country. The current work has focused on the generalisation of the teaching of Tamazight throughout the national territory, as its teaching is still widely restricted to Berber-speaking areas. This study was conducted in the two primary schools of Ain Temouchent and El Malah (Amir Abdelkader, Malek Ben Nabi schools). In order to ensure accuracy, the researcher devoted this work to confirm whether they have positive or negative perspectives about this language itself, since attitudes toward a language affect attitudes toward teaching that language. It also examines the ethnic belonging, linguistic environment and the educational background of respondents to see if these last three influence parents, teachers and pupils' attitudes on learning and teaching Tamazight in the Algerian educational system. More specifically, it aims at identifying the main factors that motivate the pupils to learn the language. Additionally, In this prospect, We used both the qualitative and the quantitative methods to gather as much data as possible in order to validate or invalidate our hypothesis. As a matter of fact, we used two questionnaires that were handed out to (50) pupils and (10) teachers in two different primary schools mentioned previously. As for the second research instrument which is the structured interview that was directed to (20) parents to help the researchers in constructing more reliable data. There are three major chapters in this dissertation. The first chapter is all about theory, it covers the country's diglossic situation and Algeria's sociolinguistic characteristics. The second chapter describes the methodology used and data collection. The third chapter is concerned with analyzing and interpreting the findings resulted from the research instruments. Finally, the results gathered from the study showed that learners and teachers' attitudes are positive unlike parents whose attitudes were extremely negative, further, the ethnicity plays a major rule in their reactions which confirm the hypothesis of our research study.

Table of contents

ACKNOWLEDGMENTS	1
GENERAL INTRODUCTION	2
CHAPTER ONE: LITERATURE REVIEW	ERREUR ! SIGNET NON DEFINI.
1.1 INTRODUCTION.....	5
1.2 ORIGINS OF BERBER AND TAMAZIGHT	5
1.2.1 <i>Berber</i>	5
1.2.2 <i>Tamazight</i>	6
1.3 ATTITUDE AND BEHAVIOR.....	7
1.3.1 <i>Language Attitude</i>	8
1.4 TAMAZIGHT IN THE ALGERIAN EDUCATIONAL SYSTEM	9
1.5 THE SOCIO-LINGUISTICS SITUATION IN ALGERIA	100
1.5.1 <i>Arabic</i>	10
1.5.2 <i>Tamazight</i>	12
1.5.3 <i>French</i>	12
1.6 THE LINGUISTIC SYSTEM OF TAMAZIGHT	12
1.6.1 <i>Phonetics and phonology</i>	13
1.6.2 <i>Morphology and grammar</i>	13
1.7 THE NATIONAL AND OFFICIAL LANGUAGES IN ALGERIA	14
1.8 LANGUAGE PLANNING AND POLICY IN ALGERIA	14
1.8.1 <i>Status Planning</i>	15
1.8.2 <i>Corpus Planning</i>	15

1.8.3	<i>Acquisition Planning</i>	15
1.8.4	<i>Prestige Planning</i>	15
1.9	THE DIGLOSSIC SITUATION IN ALGERIA	16
1.10	CONCLUSION	16
CHAPTER TWO: RESEARCH DESIGN AND METHODOLOGYERREUR ! SIGNET NON DEFINI.		
2.1	INTRODUCTION.....	18
2.2	MOTIVATION FOR RESEARCH	18
2.3	RESEARCH LIMITATIONS	18
2.4	RESEARCH DESIGN AND METHODOLOGY	18
2.5	QUANTITATIVE RESEARCH.....	19
2.6	QUALITATIVE RESEARCH	19
2.7	RESEARCH OBJECTIVES	19
2.8	THE CASE STUDY	20
2.9	DATA COLLECTION	20
2.10	DESCRIPTION OF THE SAMPLE.....	21
2.11	THE PARTICIPANTS	21
2.12	RESEARCH INSTRUMENTS	21
2.12.1	<i>The Questionnaire</i>	22
2.12.2	<i>The Interview</i>	23
2.13	CONCLUSION	23
CHAPTER THREE: DATA ANALYSIS AND INTERPRETATION.....ERREUR ! SIGNET NON DEFINI.		
3.1	INTRODUCTION.....	25
3.2	DATA ANALYSIS	25
3.2.1	<i>The Analysis of Pupils Questionnaire</i>	25
3.2.2	<i>The Analysis of Teachers Questionnaire</i>	33

3.3	THE INTERVIEW ANALYSIS.....	41
3.4	DISCUSSION OF THE MAIN FINDINGS	43
3.5	SUGGESTIONS AND RECOMMENDATIONS	44
3.6	CONCLUSION	45
	GENERAL CONCLUSION.....	47
4	BIBLIOGRAPHY	50

List of Tables

Table 3. 1 Pupils gender	25
Table 3. 2 Pupils origin.....	26
Table 3. 3 The concept of Tamazight	27
Table 3. 4 Learners' Attitudes towards the Integration of Tamazight in Education.....	28
Table 3. 5 Learning Tamazight as a new language.....	29
Table 3. 6 Expected benefits of Tamazight	30
Table 3. 7 Learners Attitudes towards Generalizing Tamazight over Algeria	31
Table 3. 8 the use of Tamazight in learners daily life.....	32
Table 3. 9 Teachers' gender.....	33
Table 3. 10 The Teachers' origin.....	34
Table 3. 11 Teachers attitudes and perspectives toward the introduction of Tamazight in the Algerian educational system.....	35
Table 3. 12 The benefits of Tamazight language integration from Tamazight teachers perspective	36
Table 3. 13 Learners motivation towards learning Tamazight language.....	37
Table 3. 14 Pupils level in learning Tamazight language.....	37
Table 3. 15 the availability of documents of Tamazight language	38
Table 3. 16 Teachers point of view about the generalization of Tamazight language all over Algeria	39
Table 3. 17 Reasons that push learners to accept learn Tamazight language	40

List of Figures

Figure 3. 1 Percentage of respondents' participation	26
Figure 3. 2 The ethnic belonging of pupils	26
Figure 3. 3 Learners' conceptualization of Tamazight	27
Figure 3. 4 Pupils opinions about the integration of Tamazight language in the Algerian primary schools.....	28
Figure 3. 5 pupils desire to learn Tamazight language	29
Figure 3. 6 The benefits of Tamazight language	30
Figure 3. 7 The knowledge of pupils about the generalization of Tamazight language in Algeria.....	31
Figure 3. 8 Frequency of use of Tamazight by its Learners	32
Figure 3. 9 Teachers' Participation Percentage	33
Figure 3. 10 The ethnic belonging of teachers.....	34
Figure 3. 11 Tamazight teachers point of view about the integration of Tamazight in the Algerian primary schools	35
Figure 3. 12 Expected Benefits of Tamazight	36
Figure 3. 13 Teachers' Opinion about Learners Motivation.....	37
Figure 3. 14 Teachers vision about the level of their pupils in learning Tamazight language.	38
Figure 3. 15 The sufficient presence of documents and books in the teaching process	39
Figure 3. 16 The extent to which teachers agree to generalize the language all over Algeria	39
Figure 3. 17 Factors that raise the passion and acceptance of Tamazight language.....	40

Abbreviation

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

Acronyms

AA	Algerian Arabic AD After Date
B.C	Before Christ CS Code Switching
CS	Code Switching
HCA	High Commission of Amazighity
HSM	Heuristic/ Systematic Model
LIEP	Language in Education Policy
LP	Language Planning
MSA	Modern Standard Arabic

General Introduction

General Introduction

Algeria is now a multilingual country with a considerable amount of linguistic diversity. Due to the country's history and heritage, its sociolinguistic profile includes: Arabic, the national and official language, which appears in two forms: Modern Standard Arabic the national and official language, which is less challenging and hence more suitable for educational purposes, has overtaken the classical version of Arabic, the language of the Quran. Secondly, Algerian Arabic (the Algerian dialect), Algerian speakers, on the other hand, use dialectal Arabic to express and communicate their feelings and thoughts. Also, Berber, the language of the native inhabitants, is another language that is only spoken in a few scattered regions. Parallel to this, French is considered as a foreign language from a political perspective, but it is regarded as a second language from a sociolinguistic point of view, and is used in various aspects of social life such as administration, education, and social media, though it is frequently mixed with Arabic. And even English, which is sometimes used in teaching or business. From the north to the south, and from the east to the west, these languages and variants are spoken in a variety of ways.

Berbers are the indigenous people who have lived in Algeria and other North African countries since the Neolithic times. They are descended from a prehistoric people and they spoke various languages. The conquerors' various languages had an impact on such variants. The region has been ruled by Islam and Arabic since the seventh century. Algeria, like its neighbors, Morocco and Tunisia, was subjected to a harsh form of French colonialism that lasted until 1962, during this time French was the official language of the country, and it was used in all printed legal records. Moreover, Algeria has pursued a language policy based on the principle of Arabisation since its independence. In other words, Arabic was marked as the official language, instead of French, and this was maintained in the 1976 constitution. Arabic became the country's only official and national language, with the majority of the population speaking it. As a consequence, an Amazigh movement has emerged, competing for recognition of their native language, which was perceived to be deprecated in its land.

After the recognition of Tamazight as a co-official language in 2016 and its employment in the educational system in places where it is the mother tongue, the Amazigh demanded to teach it at the level of Algerian schools as a whole. And indeed, the Amazigh demands were reached, and Tamazight was generalized and taught as a language in many primary schools in various states of the country, this step has been considered as a turning point in the Algerian educational system because it is seen as the first step toward the revival of Berber identity, which is an important element of Algerian history, culture, and linguistic diversity. It is clear that this new integration has a positive or negative impact on the community. Language is one of the things that might be affected, as it is the most essential component of the entire concept. This is the main objective for conducting this study, which focusses on the spread of Tamazight teaching across the country. Hence, in this study, the researcher seeks to measure the attitudes of the parents, pupils and teachers' towards current situation. As a result, it tries to answer those questions:

- 1- What are the attitudes and perspective of parents, pupils and teachers towards the inclusion of Tamazight in the primary schools of Ain temouchant?
- 2- Do learners' ethnicity and language background affect their attitudes towards learning Tamazight?

General Introduction

The following hypotheses have been developed as a result of the above study questions:

- 1- Parents, pupils and teachers' may be interested to this new language, they may be receptive to various cultures and civilizations, since it is a part of the Algerian identity and a signal of openness and democracy.
- 2- The linguistic environment, as well as the ethnic belonging, has a significant impact on learners, parents or teachers attitudes towards Tamazight integration in the Algerian primary schools.

This research is divided into three chapters. The first chapter begins with a general view of Tamazight, it also depicts the linguistic situation in Algeria and its current language planning and policy including how Tamazight became an official language, and the dialect used in teaching Tamazight in the educational system. Furthermore, it introduces the official languages in Algeria. The chapter ends up briefly outlining the concept of language attitudes and the diglossic situation of Algeria. The methodology utilized in this study is properly described in the second chapter. It also includes a description of the sample population as well as the data collection instruments which are represented in a two questionnaires for teachers and pupils, and a structured interview conducted with parents. In the final and most important chapter, the researcher will discuss the feedback received from the participants as well as the outcomes achieved. It will also enable him/her to draw some conclusions about the use of this language in the two primary schools by reading the responses of the respondents, as described in the last portion of this chapter.

Chapter One: Literature Review

1.1 Introduction

The current chapter sheds light on the diglossic situation in Algeria. This section represents how languages are used in Algeria and how the linguistic situation in Algeria is introduced. It also deals with the historical background of Tamazight, the Berber, and how their language became an official language, and the dialect utilized in teaching Tamazight in the educational system along with the attitudes towards the use of this language in education

1.2 Origins of Berber and Tamazight

Berber or Tamazigh (ⵜⴰⴳⴷⵓⴷⴰⵢⵜ), is part of Hamito-Semitic or called Afro-Asiatic. It is currently presented in a dozen countries ranging from Algeria, with 25% of the overall population¹, to Egypt, passing through Morocco with 25%, Tunisia, Mauritania, Libya, Niger, and Mali.

1.2.1 Berber

The bloodline of the Berbers goes back 10,000 years and they are believed to be one of the oldest peoples on earth in history. In Algeria, the Berber influence dates back to this time and a great majority of the ethnic groups of northwest Africa are of Berber descent. Researchers believe that they emigrated from East Africa and the Middle East during the Upper Paleolithic period. Berber in Arabic comes from the Graeco-Latin word Barbar, a Latin word used to describe all people who did not speak Latin or Greek believing Greek and Roman civilization superior to all others. The Berber or barbarian denomination was used by the Romans not only against the Amazighs but also against Germanic and English rebellious tribes. Some believe that the word is of Arab origin, on the basis that Berbers are of Arab descent. According to this theory, Berbers were Arabs who were deported from Yemen to North Africa by land and called Berber Arab land nomads. This theory has been refuted by researchers and scientists. DNA analysis performed on a large number of North Africans showed that most of them are 100% of Amazigh origin. Genetic studies have shown that the percentage of Amazigh ancestry among Arabs is insufficient and that the Amazigh are local to North Africa.

Some believe that the word “Berber” originated from the Latin word “barbaric” which was the forerunner of the word “Barbarian”. There is no written proof of this or how this group was named. Although there is no record as to when the origin of the Berbers started, many written descriptions do appear in ancient Roman, Greek, and Egyptian text. About 1000 years ago, the Egyptian people were ruled by the Meshwesh tribe, which was believed to be the leading faction of the Berber empire in these times. The Meshwesh immigrants founded the 22nd Dynasty under the rule of Shoshenq, who prior to his role as leader, was the commander of the Egyptian army.

Today they are over eight million Berbers living in Algeria. Although it is a generic name given to the people of the area, they are linked in their cultural views and political beliefs. Many countries now welcome these people and they have become a leading force of influence throughout the world. Amazigh history in North Africa is extensive and diverse. Their ancient ancestors settled in the area just inland of the Mediterranean Sea to the east of Egypt. Many early Roman, Greek, and Phoenician colonial accounts mention a group of people collectively known as Berbers living in northern Africa. In actuality, Berber is a generic name given to numerous heterogeneous ethnic groups that share similar cultural, political, and economic practices. Over the last several hundred years many Amazigh peoples have converted to Islam.

The Amazighs have faced historical upheavals, conquests and invasions as well as attempts to obliterate their identity over thousands of years. These people live in a region representing a quarter of the African continent, from the Nile River to the Atlantic Ocean extending deep into the Niger and Mali deserts. Today, Arabic and not Tamazight is the region's official language and the language used in society. Nevertheless, the vast southern Sahara region, stretching from Senegal to Sudan's borders, as well as further communities, have maintained their Amazigh language. Before 1996, Amazigh was recognized in the Constitution as a component of national identity alongside Arabism and Islam. In 1995, the Tamazight language was introduced into the curriculum in some parts of the country where Tamazight was the mother tongue.

1.2.2 Tamazight

Tamazight is a member of the Afro-Asiatic language family (formerly called Hamito-Semitic). Traditional genealogists of tribes claiming Arab origin often claimed that Berbers were Arabs that immigrated from Yemen. Some of them considered Tamazight to derive from Arabic. This view, however, is rejected by linguists, who regard Semitic and Berber as two separate branches of Afro Asiatic. The term Tamazight is often substituted, particularly to refer to Northern Berber languages; in Western languages.

Tamazight has been a written language, on and off, for almost 3000 years; however, this tradition has been frequently disrupted by various invasions. It was first written in the Tifinagh alphabet, still used by the Tuareg; the oldest dated inscription is from about 200 BC. Later between about 1000 AD and 1500 AD, it was written in the Arabic alphabet; since the 20th century, it is often written in the Latin alphabet, especially among the Kabyle

The Berber language or Tamazight is the oldest language of the indigenous people in North Africa and particularly in Algeria. It belongs to the Hamito-Semitic group of a language family. Tamazight has become a national language since its proclamation in the Algerian constitution on April 8th, 2002 (Belarbi, 2013). then as an official language on January 05th, 2016. The total number of Berbers is estimated at about 20percent of Algeria's population. It is a language of small minorities. According to Chaker (2001, p1): Berber-speaking Algerians comprise roughly a quarter of the population, amounting to some 8 million people, but Berber dialects are spoken across several countries in the Maghreb- Sahara-Sahel region ». The words, Berber, Tamazight, Kabyle, Chaoui, Mozabite...etc, are used to design a language, a dialect of a language, or dialects of the same language, and these sub-dialects are as followed:

1.2.2.1 Kabyle

It is the major dialect of the northern population especially in TiziOuzou, Bejaia, Bouira, Boumerdes, BordjBouaridj. It is spoken by about 6 million Algerians. It is a written language and it has its own alphabet, and recently there area increasing number of schools teaching it.

1.2.2.2 The Tamazight of Arzew (Arzew)

Critically endangered according to UNESCO, barely 2000 people continue to speak the local variant of Berber in the Arzew region. If nothing is done, the language will inevitably become extinct.

1.2.2.3 Tayurayt (Cherchell)

The Tayurayt language is one of the most vulnerable, spoken by 15,000 people in the Gouraya region and surrounding area.

1.2.2.4 Tasnucit (Tlemcen)

The Berber language of BeniSnous is severely endangered, according to UNESCO's classification. In this region of Tlemcen, considered a Berber island in western Algeria, local speech is sometimes related to BeniIznassen. Today, only elderly people still speak Tasnucit. According to UNESCO estimates, there are around 1000 speakers left.

1.2.2.5 Zenatiya (Tissemsilt)

In the Ouarsenis and Tissemsilt regions, around 50,000 people still speak Zenatya, one of the variants of Zénète.

1.2.2.6 Tamzabit (Ghardaïa)

Vulnerable language, according to UNESCO's classification. It is spoken by 150,000 people, mainly in Ghardaïa, in the Mzab Valley, El Ateuf, and Berriane and Guerrara. The Mozabite language, however, seems to be well "spoken from birth to death", though restricted to family environments.

1.2.2.7 Taznatit (Timimoun)

Zénète, or Taznant, is spoken by almost 80,000 inhabitants in the region of Touat out of a population of nearly 400,000 inhabitants. The Gourari, a local Arabic vernacular, has gradually overtaken the ancestral language.

1.2.2.8 Tidikelt (In Salah)

Spoken in Ain Salah and in some surrounding oases, the Tidikelt language, with some 30,000 speakers, is declining according to UNESCO.

1.2.2.9 Tagargrent

Is the language of small groups in the northeast of Sahara. It does not Have a writing system. During the French colonization, Tamazight was used as a dividing tool by the French Within the Algerian community. Perhaps, the French had succeeded in achieving their Mission, for after independence the majority of Berbers became fully in disaccord with the Implementation of Arabization.

1.3 Attitude and behavior

One of the widely accepted facts about human beings is, No two people are alike, whether in terms of physical appearance (i.e. body structure, height, weight, color, etc) or abstract aspects (like intelligence, attitude, personality, behavior, and so on). Many people take a person's attitude as their behavior. Although directly or indirectly they are interrelated, they are different in the sense that attitude represents how a person thinks or feels about someone or

something. On the other extreme, Behavior represents an individual's reaction to a particular action, person, or environment.

An attitude refers to a set of emotions, beliefs, and behaviors toward a particular object, person, thing, or event. Attitudes are often the result of experience or upbringing, and they can have a powerful influence over behavior. While attitudes are enduring, they can also change. There are three components of Attitude :

- Cognitive Component: Your thoughts and beliefs about the subject
- Affective Component: How the object, person, issue, or event makes you feel
- Behavioral Component: How attitude influences your behavior

Attitudes can also be explicit and implicit. Explicit attitudes are those that we are consciously aware of and that clearly influence our behaviors and beliefs. Implicit attitudes are unconscious but still have an effect on our beliefs and behaviors.

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

1.3.1 Language Attitude

Language is the primary means of human communication. It is a powerful social force that does more than convey intended referential information. It also indicates both the personal and social characteristics of the speaker. Depending on the particular listener, a speaker's accent, speech patterns, vocabulary, intonation, etc. can serve as markers for evaluating that speakers' appearance, personality, social status, and character, among other things. Obiols defines attitude as a "mental disposition towards something", it acts as a bridge between opinion and behavior (Obiols 2002). Ryan defines language attitudes as "any affective, cognitive or behavioral index of evaluative reactions toward different language varieties or speakers" (Ryan et al. 1982:7)

The study of language attitudes is important because it can, as Marina S.

Obiols writes: 'predict a given linguistic behavior: the choice of a particular language in multilingual communities, language loyalty, language prestige...' (Obiols 2002). Suzanne Romaine says that the basis of attitude measurement is that there are underlying dimensions along which individual attitudes can be ranged. However, she also points out that "the translation of attitude from the subjective domain into something objectively measurable is a common problem in any research that involves social categorization and/or perceptual judgments" (Romaine 1980:213). Many experiments have tried to analyze the complex relationship between people's attitudes and their behavior

1.4 Tamazight in the Algerian Educational System

After many years of struggle, the Berber population of Algeria obtained that its language, Tamazight, is recognized as an official language, a notch below the Arab that remains that of the State. Tamazight as an official language was welcomed by the High Commission for Amazighity (HCA), an official body that is responsible for the promotion of the Berber language, since 1995. Teaching of Tamazight was thus introduced in schools in 1995 in certain regions of the country where Berber is the mother tongue.

In 2002, after bloody riots in the Kabylia regions which killed 126 people, Tamazight was recognized as the second “national language” by President Abdelaziz Bouteflika. The will to reform the Algerian constitution since 2015 constitutes a perspective for its formalization. On January 5, 2016, the Algerian Presidency unveiled a draft constitutional reform, including Tamazight, an official and national language.

The teaching of Tamazight language has increased considerably, especially in Kabylia. Tamazight is taught at universities and is gradually introduced to high schools, colleges and primary schools, especially in the Kabylia regions. Tamazight textbooks have been written. Also, the Tamazight departments at universities of Bejaia, TiziOuzou and Bouira received the enrollments of thousands of students. The teaching of Tamazight becomes possible in certain countries or regions with a strong Berber-speaking immigrant community, such as France, the Netherlands, Belgium, Spain or Canada.

The language, that Algerian pupils learn at schools, is an amalgam of all these beside other new words and forms that were created since the beginning of its teaching. Dourari (2017) defines Tamazight taught at schools as an artificial language that was created. He believes that the process of initiating Tamazight teaching is similar to the process of Arabization. The challenges and difficulties that Tamazight teaching is witnessing are various and at different levels. The problems are jeopardizing the whole process and led to its regression as Sabri (2014) lists:

- The limited number of jobs offers for Tamazight teachers though hundreds of students graduate each year and are available to be instructors.

- The optional aspect of learning Tamazight at schools.

- The quality of pedagogical supports that do not promote the language adequately as they are not practical and written in different scripts. They reflect the lack of a unified and standard variety.

- Teachers are facing difficulties as they are not well prepared to use the approach applied by the ministry of education (Competency-Based Approach)

- Mixed classrooms where Tamazightophones and Arabophones with different levels in language mastery

In April 2002, after the uprisings in spring 2001, The government declared Tamazight as National Language. In 2005, Tamazight was introduced optional in 4th year of primary education. According to the Algerian Ministry of National Education, in 2005, around 95 000 pupils took Tamazight Courses in primary schools, 80 000 pupils in middle school and 1 500 students in Secondary school (AbdellatifMami, 2013). AbdellatifMami (ibid) adds that 90% Of Tamazight learners are in Kabylia, and they are framed by not more than 347 Teachers. In 2007, the Governing Council of Algeria approved

the creation of the Higher Council of the Amazigh Language (HCA) and its Academy. But, Standardizing how to teach Tamazight and being optional in the baccalaureate were Real problems that still face this language. In February 2015, HCA and the Algerian Ministry of National Education signed an agreement to promote teaching Tamazight Throughout the country, which coincided with UN's visit to study Algerian Education (Chaif, 2015). Nouria Benghabrit (2017), the previous minister of national education, has Presented statistics about Tamazight in the school, proclaiming that Teaching/learning this language has marked a remarkable augmentation. The Minister (ibid) announces that the number of students arose with 6%, mentioning That the secondary school in the school year 2007-2008 counted around 10000 Learners, whereas the total number is about 68000 learners in 2017-2018. Also, she Adds that in 2014-2015 Tamazight was taught in 11 Wilayas, whereas in 2017-2018 It is taught in 38 Wilayas, and In Tizi-Ouzou Tamazight teaching arose from 15% to 100%. Saadoun (2017) mentions that the HCA and the Algerian Ministry of National Education (2017) announced that there are 600 000 learners who learn Tamazight in the Algerian primary, middle and secondary schools. According to Schiffman (1997), language attitudes are a part of linguistic Culture and language policy is often rooted in linguistic culture, so attitudes cannot Be ignored. Accordingly, since the study of attitudes has a significant role in this Research, we should search about the concept of attitude and all the notions in Relation with.

1.5 The Socio-linguistics Situation in Algeria

The linguistic situation in Algeria is varied and complex in the sense that several varieties are used today namely Classical Arabic, Modern Standard Arabic, Colloquial Arabic, Educated Spoken Arabic, Berber and its varieties, i.e. Chawi, Mzabi and Tergui, French, some Spanish, and lately English, particularly in the field of commerce, science, and technology. Accordingly, Algeria is characterized by the phenomenon of multilingualism which affects the socio-cultural life of the Algerian people and gives rise to sociolinguistic needs that must be taken into account in education and language planning

1.5.1 Arabic

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

1.5.1.1 Classical Arabic

The term "Arabic" refers to the classical or archaic forms used in the Mosque for religious ceremonies, and at home for worship. CA is used for prayers by Moslems all over the world whatever their mother tongue may be: " Classical Arabic is used by approximately one billion Muslims for prayer and scholarly religious discourse". Houghton and Mifflin(1994:412). Classical Arabic is codified and is the vehicle of a huge body of classical literature. It has a great literary tradition encompassed in ancient poetry, religious and grammar books. CA enjoys the prestige of a written language; but is no one's mother tongue. It is used by a group of scholars who have always taken great pride in their ability to speak flawless Arabic, and therefore always looked down upon any colloquial interference with the classical forms. In addition, CA is said to be the language of formal discourse, lectures, news broadcasts, speeches, and the like. However, under the

new regime which has emerged during and after the Algerian revolution (1954-1962), there has been a clash between revolutionary leaders and the traditional classicists to meet the new social requirement namely illiteracy and unemployment.

1.5.1.2 Modern Standard Arabic

It is the language that is spoken and studied today in the educational system, administration, different types of media, and most official documents. It can be considered a modern version of Classical Arabic. It is the vehicle of teaching and constitutionally the national and official language of Algeria. Cown et al. (1986, p20) claim that: « Modern Standard Arabic is traditionally defined as that form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcasts, speeches, sermons and the like »

Arabic advocated by the Algerian rulers is not CA as it may be seen, but it is a modern literary form derived from it to meet social and linguistic needs. This contemporary variety of Arabic, which is definitely less formal than CA, has a higher rate of frequency.¹ A huge number of foreign words and expressions was introduced into Arabic during the 19th century. Hence, they gave birth to MSA. The label Modern Standard Arabic has been applied to the written language of contemporary literature, journalism, some political speeches, television and radio newscast, administration and diplomacy. It serves as the vehicle for current forms of literature, and seen as a resource language for communication between literate Algerians. Saïd² states that MSA is: “that variety of Arabic that is found in contemporary books, newspapers, and magazines, and that is used orally in formal speeches, public lectures, and television”. MSA is a streamlined, modernized form of CA. It is the official language of all Arab countries, and the understandable means of communication within the Arab world. MSA is standardized and codified to the extent that it can be understood by different Arabic speakers in the Arab World at large. It has the defining characteristic of a modern language serving as the vehicle of a universal literature. A great deal of scholarly attention has been paid in Western countries to the study of Arabic in its many forms from a linguistic point of view. Linguists attempted to describe the results of the operation of some of the factors; lexical and syntactical, native and foreign which influence MSA and attempted to specify some of the features which distinguish it from CA

1.5.1.3 Algerian Arabic

Algerian Arabic is somewhat different from the Arabic commonly spoken in other parts of the world. The language has been greatly influenced by Berber, Turkish and French from which it has many borrowed words. It also has a much more simplified vowel system.

Algerian Arabic is the mother tongue of the vast majority of the Algerian people. It refers to the variety that Algerians use in oral communication. It is a Colloquial Arabic used for everyday-life situations and all interpersonal interactions. It is unwritten although one might encounter an informal written text in the Arabic script. The few cases when Algerian Arabic was written down can be traced back to the 80's and 90's now extinct, satirical newspapers such as; EL Munshar, EL Quardash, and SahAfa. To those, one might add the radio plays in AA, which must have been written down (even though never published) at least for the benefit of the cast. Bedouin poetry and soap operas are striking examples. Bishai⁷ states: “Desirous of reaching the general public and perhaps also because they hadn't fully mastered C A the

speakers of the revolutions have often used colloquial expression in their formal speech .”Algerian Arabic is still written in many newspapers today El-haddaf and Ech-chabka are striking examples.

1.5.2 Tamazight

Tamazight is a term that refers to a spoken variety used by a minority of the Algerian population. Years ago, it did not have a unified written form due to the lack of planning processes. That seems like one of the reasons behind the exclusion of Berber from education. Hence, Tamazight needed to be recognized as an official language and to be under the different planning processes. In this vein, Kahlouche (2000) and Tigziri (2002) claim that: “Teaching of Tamazight organized by the HCA was marked by a great deal of haste and improvisation because the Berber language lacked an official status and proper planning institutions” (qtd. In Benrabah, 2007, p. 235). Yet, Berber has recently gained national and official status as is mentioned elsewhere in this dissertation. This recognition allows the Berber language to take its position in both Algerian education and society.

1.5.3 French

French is a lingua franca of Algeria and it is a part of the standard school curriculum and is widely understood 18 million Algerians can write and read French, which is 50% of the population, and the figure is higher if those who can only speak and understand it are included. French is the most widely studied foreign language in the country, and a majority of Algerians can understand it and speak it. Since independence, the government has pursued a policy of linguistic Arabization of education and bureaucracy, which has resulted in limiting the use of Berber and the Arabization of many Berber-speakers. The strong position of the French in Algeria was little affected by the Arabization policy. All scientific and business university courses are still taught in French. It is also used in daily social interaction in the street and the home. Algerians are known for their ability to code-switch between Arabic and French. French borrowings also constitute an interesting part of Algerian Arabic. However, a challenge from English seems to start soon in Algeria, especially with increased social demands to include English as the first foreign language within the Algerian school curriculum.

1.6 The linguistic system of Tamazight

Berber languages, also called Amazigh languages, family of languages in the Afro-Asiatic language phylum. As they are the most homogeneous division within Afro-Asiatic, the Berber languages have often been referred to as a single language in the past (especially in the tradition of French scholarship). Berber languages are spoken today by some 14 million people, mostly in scattered enclaves found in the Maghrib, a large region of northern Africa between Egypt’s Siwa Oasis and Mauretania. The heaviest concentration of Berber speakers is found in Algeria and Morocco

Major Berber languages include Tashelhit (Tashelhiyt, Tashelhait, Shilha), Tarifit, Kabyle, Tamazight, and Tamahaq. The family may also include extinct languages such as the Guanche languages of the Canary Islands, Old Libyan (Numidian), and Old Mauretania, which are known from inscriptions but have not yet been studied thoroughly enough to make any affirmative generalizations about their linguistic characteristics. Another possible member is the language called Iberian, after whose speakers the Iberian Peninsula is named. An old consonantal alphabet (tifinagh) has survived among the Tuareg. It relates to the early Libyan inscriptions and the Phoenician quasi-alphabet.

1.6.1 Phonetics and phonology

Unlike some members of the Afro-Asiatic phylum, Berber languages are not tone languages. They do, however, include emphatic consonants (those formed deeply in the vocal tract), which occur in inherited words (such as *ḍ* and *ẓ*) and in the many loanwords from Arabic (such as *ṣ*). Pharyngeal consonants (those articulated at the back of the vocal tract with the pharynx), such as *ħ* and *ʿ* (“ayn”), are found only in Arabic loanwords. Long consonants are quite common and are due to both gemination (doubling) and assimilation (i.e., when two adjacent but different consonants become identical in pronunciation, as with /b/ + /p/ in the English word “cupboard”). The sound system is further complicated by the fact that different consonants and vowels may share some of their pronunciations, at times in relation to length. For example, *w* may be pronounced /w/ or /u/ when it is short but /ggW/, /kk/, or /bbW/ when it is long. There are three full vowels (a, I, and u). Groups of consonants are made pronounceable by prothesis or epenthesis (the insertion of a vowel at the beginning or in the middle of a word, respectively). Berber languages usually insert the vowel ə (“schwa”), which, however, is described as a full vowel for some varieties such as Southern Berber, Figuig, and, most recently, Siwi (in Egypt). These languages also have a system in which some consonants, called “weak radicals,” can be used as vowels depending on where they occur within the word; the weak radicals *y* and *w*, for instance, can become the vowels I and u.

1.6.2 Morphology and grammar

Like many other Afro-Asiatic languages, Berber languages are characterized by a root and pattern system of morphology. In a root and pattern system, the basic lexical meaning of the word is manifested in the consonants alone; this consonantal skeleton is the “root.” The sequence of vowels interspersed among the consonants (the “pattern”) adds grammatical information and may modify the basic lexical meaning of the root. Patterns are sometimes combined with prefixes or suffixes. While the root and pattern system is operative in the Berber family, it is less regularized there than in the Semitic languages. Berber nouns are distinguished by masculine and feminine gender and by two syntactic states, *status absolutus* and *status annexus*. Internal plurals are common, a practice demonstrated by the change from the pattern *a-u-* to *i-a-* in the root *-ghy-l*: *aghyul* ‘donkey’ and *ighyal* ‘donkeys.’ The suffix *-(ə)n* is also commonly used to make plurals, and both types of pluralization may combine, as in *argaz* ‘male’ and *irgazən* ‘males.’ Verbs and nouns derive from common roots; thus, **-k-r-s-* (the asterisk * denotes a hypothetical construction from a proto-language), which connotes the general idea ‘tie/tying,’ can be made into the verb *tə-Kras* ‘she ties’ as well as the noun *t-akərris-t* ‘knot.’ Alternations of vowels also govern the verb stems used in mood and aspect formations, which are often described as tenses. Thus, the verb ‘to find’ has the shape *of* in the aorist paradigm but has the two forms *ufi* and *ufa* (depending on the person and number of the subject) in the perfective aspect paradigm. Preverbal particles such as *ad* ‘future’ allow further differentiation of tenses, as in the Kabyle verb *ad'y-af* ‘he will find.’

In Berber languages the “habitual” stem uses derivative strategies known from other Afro-Asiatic languages, such as *t(t)-* to indicate iterative or repeated action. Habitual stems appear to have been widely integrated into the aspectual system as well, yielding forms such as the Kabyle *adyə-ttaf* ‘he will keep finding.’ Infixes are used to denote position relative to the speaker, with the marker *-d-* indicating nearness or motion toward the speaker, while *-n(n)-* shows distance or motion away from the speaker. Derivational morphology, in which words are created from other words, is comparatively rare. Basic word order is, quite likely, verb–subject–object, even though subject–verb–object is also frequently found in main

clauses. Note, however, that it is generally possible to emphasize particular parts of the clause by moving them to the clause-initial position.

1.7 The National and official languages in Algeria

Algeria's official language is Arabic, which is spoken by an estimated 81% of the population. All official documents are printed in Arabic and those from non-Arab households usually learn the language in school. Arabic has been the official language of the country since 1963. More recently, Berber has become recognized as one of the country's national languages. This occurred in 2002 and is an appropriate step since 99% of the population speaks Arabic, Berber or both. Although being introduced in French-colonial times, and still often taught in schools and used in government and higher education, French has no official status in Algeria. While a large majority of the country can understand the language, it is estimated that only about 20% can read and write it.

1.8 Language Planning and policy in Algeria

Language education policies in Algeria changed according to the different historical and political periods Algeria went through. Algeria's language policies went through three main phases. The first phase is the colonial era which consists of an educational system dominated by the French language. The second phase represents the socialist-era called the nationalist transition whereas the third corresponds to the transition to the free economic market with less assertive Arabisation policies. After the civil war and reconciliation the educational system knew some reforms planned to remedy the educational system in order to meet the needs of the country facing the challenges of globalization.

Arabic, Tamazight and French are all building a multilingual Algeria, but this reality is ignored by a language policy called Arabisation which gives priority to Standard Arabic, the sole official language representing Algeria's identity and religion. Algerian Arabic and Berber, the real mother tongues of most Algerians, are ignored, and French, the language of the ex-colonisers, is rejected as the language of imperialism. The present official linguistic policy proceeds by constraint and exclusion and favours monolingualism. There were many reactions against this policy especially from the part of Berbers.

The language policy and planning, that the decisions makers followed, attributed a status of one language, Classical Arabic as the national and official, to the detriment of all the used varieties. Eventually, all the subjects were taught in Arabic, and French was a foreign language at primary schools (Grandguillaume, 2004). This language policy created many tensions as it does not reflect the segments of the populace. It resulted in many events and riots that took place in Kabylia in 1980s. It was until 1995 that Tamazight has been acknowledged as a language and not a dialect. Some regions started to teach the language in Kabilya (the cities of Bejaya and TiziOuezzou).

Four major types of language planning are status planning (about the social standing of a language), corpus planning (the structure of a language), language-in-education planning (learning), and prestige planning .

1.8.1 Status Planning

Status planning refers to the recognition of the importance and/or position of a language vis-à-vis other languages in a speech community. An alternative term is language allocation, i.e. 'authoritative decisions to maintain, extend, or restrict the range of uses (functional range) of a language in particular settings' (Gorman 1973: 73). As these are policy decisions, taken by governments and reinforced with the support of the apparatus of the state rather than linguists, they are obviously related to politics. The output of status planning is laws, clauses in constitutions and regulations prescribing the official standing of languages, and their use in social domains of public administration (Lo Bianco 2004: 742). Under status planning, Hornberger (1994) places four major language planning goals: status standardization, officialisation, nationalization, and proscription. I discuss each in turn

1.8.2 Corpus Planning

Kloss (1967, 1969) provides a definition of 'corpus planning', he says: "Corpus planning is concerned with the internal structure of the language" (qtd. in Deumert, 2000). Bamgbose (1989) claims that Haugen (1983) provides another definition when he says: Corpus planning can be defined as those aspects of language planning which are primarily linguistic and hence internal to language. Some of these aspects related to language are: 1) orthographic innovation, including design, harmonization, change of script, and spelling reform; 2) pronunciation; 3) changes in language structure; 4) vocabulary expansion; 5) simplification of registers; 6) style, and 7) the preparation of language material. (qtd. in Baldauf, 1989, p. 1).

It can be said that corpus planning unlike status planning is interested in the language itself. Indeed, corpus planning and status planning may guarantee to some extent the establishment of a good language

1.8.3 Acquisition Planning

More recently, Cooper (1989) suggested a third additional process to the status/corpus dichotomy, 'Acquisition Planning' which refers to —organized efforts to promote the learning of a language (Cooper 1989:165). He argues for acquisition planning as a separate major type of LP, rather than the major activity of Implementation (educational spread)'. Cooper claims that this stage of LP is needed because it serves language spread, since it is closely associated with language learning and literacy skills development as well as literature production and language use in the media. He neatly summarizes the difference between status and acquisition planning —status planning is an effort to regulate the demand for given verbal resources whereas acquisition planning is an effort to regulate the distribution of those resources (1989; 120)

1.8.4 Prestige Planning

Another crucial activity in language planning is 'prestige planning'. Talking about prestige planning, Haarmann (1990, p. 104) writes that "any kind of planning has to attract positive values, i.e., planning activities must have such prestige to guarantee a favorable engagement on the part of the planners, and, moreover on those who are supposed to use that planned language." He also adds "Prestige planning is directed towards creating a favorable psychological background which is crucial for the long-term success of language planning activities". So, preparing the psyche of language users has a significant impact on its success. Deumert (2000) explains the importance of prestige planning, he says that it is an important process since it gives vitality to the promoted language especially that which has a limited cultural spreading.

1.9 The Diglossic situation in Algeria

Algeria, as an Arabic speaking country, is diglossic where people use two varieties of the same language, the high (H) variety in formal situations, and low (L) variety in informal everyday conversations as Rendesburg describes diglossia as the phenomenon of two varieties of the same language, one for formal purposes and the other for informal purposes. (1990, p 2). In this case, Modern Standard Arabic is the high variety which is called „Al-fusha“, and it is used in education, administration, mosque and formal speech, whereas, Algerian Arabic dialects are the low variety which is called „Addaridja“, and they are used at home, street, markets and in one's private life. (Hassaine 2010) According to Sridhar (1996, p55) because of its relation with Islam and Classical Arabic, Modern Standard Arabic is the high variety that is used in formal situations and which is highly appreciated by people whereas the Vernacular variety is not prestigious at all. This contrast between the superiority of the Modern Standard Arabic and the inferiority of the other dialects has a relation with Islam. Indeed, the Classical Arabic, the language of the Quran, comprises the entire Arabic grammar including the grammar and the lexicon of the Modern Standard Arabic which is considered as a modern version of the Classical Arabic. As Ferguson (1959, p33) noted that the high style differs from the low style in three elements grammar, word order, and vocabulary. Basically, the linguistic situation in Algeria is characterized by its complexity. The use of Modern Standard Arabic and Colloquial Arabic, the use of Arabic and French, and even the use of Arabic, French, and Tamazight. Each member of this speech community has the decision to choose any variety and at any time. However, Tamazight has recently become recognized as a national language in 2002 and as an official language in 2016 that is implemented in the educational system. Hence, it creates a diglossic problem that facilitates neither the linguistic situation nor the educational system in Algeria. Attitudes towards Tamazight are very difficult to measure. In what follows, we shall deal with people's feelings and attitudes towards Tamazight and teach this language in Algeria

In the case of Arabic diglossia, Freeman (2000) has profoundly dealt with the concept of diglossia in Arabic languages asking the question of how we can accommodate Arabic to a working model for diglossia. This is why diglossia in the Arab world is suggested to be rather a multiglossia since there are more than two varieties of Arabic: Arabic diglossia is being re-evaluated through the use of the term “Arabic multiglossia”, which is introduced because it more accurately reflects the existence of more than two varieties of the language. These varieties can be placed on a continuum that reflects the options open to native speakers in various social situations and conditions.

1.10 Conclusion

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

Chapter Two: Research Design and Methodology

2.1 Introduction

This chapter tries to shed some lights on the pupils and academics perspective toward the introduction of the Tamazight language within the Algerian primary schools. The first chapter presents an overview of previous researches linked to the topic, while this part is concerned to present the research design and the methodology. It also gives a general description of the participants chosen, and the data collection tools.

2.2 Motivation for Research

Tamazight is characterised by a long history that can be told through its antiquity. It extends among the centuries and passes through a different historical stations, from Phoenician history to Byzantine and Roman history, and then to the modern era. It was excluded from being taught as a language in schools. In addition to that, it is only found in Tamazight-speaking regions, but through time, there has been an expansion for this language and its users throughout the country and the Algerian state announced Tamazight as an official language in 2016. Hence, the generalization of this language teaching all over Algeria. This what prompts the researchers to search about the reactions of students, parents and teachers towards the introduction of this language in non-Tamazight-speaking areas, and to find out what are the difficulties faced as it is a new and different language to them.

2.3 Research Limitations

By its very nature, research is a difficult task that requires an in-depth understanding of the subject matter. It is obvious to find limitations and setbacks that would cause the researchers work to be disturbed, these limitations can appear due to constraints on methodology or research.

In this research study, we encountered some limitations such as the difficulty in choosing the topic for the research. At the beginning, the English language was our first choice but, unfortunately, it does not exist in the actual primary education curriculum. This made us replace it with Tamazight language. In addition, it was ambitious to find schools where Tamazight is taught due to its scarcity and since it is recently introduced in the primary education system. Furthermore, Covid-19 with its new variant, Omicron, were again spiking all over the world, in my city primary schools have been fully closed for a period of time which made it more arduous to distribute the questionnaire to pupils and teachers, hence, very few of them were able to fill it. Mostly pointed out, time was our big issue, the reason for which we have decided to cancel the classroom observations as a research tool.

2.4 Research Design and Methodology

In order to succeed in providing a significant study and attain reliable findings, some of the hardest challenges that face researchers are designing the appropriate framework of the research. According to Leedy & Ormrod (2001), research “is the process of collecting, analysing, and interpreting data in order to understand a phenomenon”. This means that research is a process that must be well-structured in order to achieve credible findings to the phenomena under investigation. Furthermore, a well-designed methodology is required for a decent and successful research study; Bowling (2002) explains that methodology is the complete structure of the research study; the size and sample methods, the practices and techniques

utilized to collect data and the process to analyse data. As a result, there can be no completed study without what is known as research methodology, which serves as a road map for researchers while conducting their studies. However, in this work, we used both quantitative and qualitative approaches to increase the validity of this research. The quantitative approach uses methods, such as questionnaires and interviews which result in numerical data. However, the qualitative approach focuses on how people feel, think, and understand. It is used to understand, analyse, and interpret phenomena.

2.5 Quantitative Research

As mentioned before, research is a careful and detailed study into a specific problem, concern, or issue, and to begin with any research, the researcher must choose a method that his work will be based on, and with that the data will be well collected. As for the quantitative research, Leedy and Ormrod (2001, p.102) state that “Quantitative researchers seek explanations and predictions that will generate to other persons and places. The intent is to establish, confirm, or validate relationships and to develop generalizations that contribute to theory”. A quantitative research is a formal, objective, systematic process in which numerical data are used to obtain information. This research method is used to describe variables and to examine relationships among variables.

2.6 Qualitative Research

A qualitative research according to Van der Merwe (cited by Garbers, 1996) is a research approach aimed at the development of theories and understanding. Which means that it is primarily an exploratory research. It is used to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative research. The goal of qualitative research is to help people get a better knowledge of self-understanding and the world around them. Keith Punch (1998, p. 4) states that: “Qualitative research is more open and responsive, qualitative research is empirical research where the data are not in the form of numbers”. Empirical means that data or research is based on something that is experienced or observed as opposed to being based on theory. Data could be in the form of videos, images, or artefacts. Qualitative research involves any research that uses data that do not indicate ordinal values.

2.7 Research Objectives

Tamazight culture is considered an important intangible heritage that reflects the cultural richness of the countries of the Maghreb in general and Algeria in particular, as it tells of its diverse history. The latter remained the language of circulation and communication for many Berbers in North Africa despite everything, and the demarcation of the Tamazight language as an official language in the country alongside the Arabic language and its inclusion in primary education programs is the most important policy adopted by the state to confirm its will to complete the national identity. Besides, integrating this language in non-speaking areas has generated many questions and concerns that the Algerian school has not experienced before, where this topic transcended the walls of classroom and became everyone's talk. People began to question its development until this issue resulted in a psychological struggle and intense fear from the parents and the teaching staff.

The main objective of this study is to identify the reality of teaching Tamazight language in the Algerian school from the point of view of parents and teachers, to recognize the position of the learners after integrating this language

and the extent of their enthusiasm and ability to learn it. It also aims to determine the difficulties and obstacles that led to stumbling in teaching this language, and most importantly to know what is the added value to the Algerian school of teaching Tamazight language.

2.8 The Case Study

Creswell (2002) defined case study as a methodology if the problem to be studied "relates to developing an in-depth understanding of a 'case' or bounded system" (p. 496) and if the purpose is to understand "an event, activity, process, or one or more individuals" (p. 496). A case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context, especially when the boundaries between phenomenon and context are not clearly evident. (Yin, 2003, p. 13). These two definitions show that the case study is an in-depth study of one person, a group, an event, a place, an organization or a phenomenon in a social, clinical or business research.

According to Marczyk, DeMatteo, and Festinger (2005), the purpose case study is "to provide an accurate and complete description of the case", in other words, a case study is a description of a specific sample in order to better understand the phenomenon under study. Thus, it gives researchers the chance to investigate things that are often difficult to impossible, and helps in collecting a great deal of information. Besides, it allows them to develop hypotheses that can be explored in experimental research.

In considering our case, the research study was conducted in the city of Ain Temouchent and the district of El Malah, it focused in particular on the introduction of Tamazight language in the Algerian educational system, more specifically on the aptitude of pupils, parents and teachers of the two primary schools of Malek Ben Nabi and Amir Abdelkader. Two questionnaires were delivered to the pupils of the fifth year and their Tamazight teachers, as well as a structured interview for their parents to see their opinion about the inclusion of this language and intending to collect more evidence for enlightening this study.

2.9 Data Collection

Data collection is the process of obtaining and evaluating information on variables of interest in a systematic manner that allows researchers to answer research questions, test hypotheses, and assess outcomes. It is with no doubt that an important aspect of any type of research (physical and social sciences, humanities, business, etc.). It consists of two types, primary data collection which is defined as the information that researchers gather from first hand sources such as the questionnaire, the observation and the interview, whereas, the secondary data collection refers to the data that are already collected and it could be found in textbooks, journals, websites, etc. In other words, in any research, the literature review is based on secondary data, whereas primary data are used in research technique, where the researchers apply the necessary tools to gather information on their own.

For the sake of attaining a significant and decent data for this study, the researcher used both the qualitative and the quantitative approach to provide the affluent and distinct information. Two questionnaires answered by the 50 pupils and 10 teachers of Amir Abdelkader and Malek Ben Nabi primary schools, in addition to the interview for 20 parents.

2.10 Description of the Sample

When conducting a research on a group of individuals, it is impossible for the researcher to collect data from each and every one of them, however, he selects a sample. This latter is a large or a small group of people who are the applicants of the questionnaires, interviews and observations. Dörnyei (2007) argues that sample is the “group of participants whom the researcher actually examines in an empirical investigation”. The participants are pupils and teachers of the two primary schools ‘Malek Ben Nabi’ and ‘Amir Abdelkader’ schools in addition to their parents who were asked to answer to the questionnaires and interview method used in this study

2.11 The Participants

In order to have conceivable and relevant results, there must be a group of individuals who participate in this research investigation and give their responds to the instruments offered to them. For this study, the researcher has relied on two research instruments the questionnaire and a structured interview. The researcher conducted two questionnaires which were administrated in a written form to the pupils and teachers of both Ain Temouchant and El Malah primary schools, the questionnaires were given to teachers of Tamazight to distribute them to their pupils in order to explore each group attitude towards the teaching of Tamazight in primary schools. The first questionnaire was sent to 10 teachers of Tamazight language however only 6 were able to fill it. On the other hand, the second questionnaire was designed for 60 pupils, only 50 responses were received .and the one thing that should be pointed out is the fact that they are all in the fifth year(last year of primary school).

Another research instrument was mentioned in this study which is the interview, 20 parents of all ages and educational backgrounds were asked to answer the researcher’s questions, furthermore, they were all assured that their names would be kept private, making them feel comfortable while answering the questions.

2.12 Research Instruments

A research instrument is a tool that is used to collect, measure, and evaluate data from participants in a study. The sort of study chosen will determine the used instrument: quantitative, qualitative, or mixed-method. According to Birmingham and Wilkinson (2003), research instruments are “simply devices for obtaining information relevant to your research project, and there are many alternatives from which to choose”.

For the purpose of assuring the study's validity and reliability it is important for the instruments to be chosen carefully based on the research topic, the research technique, and the sample population from which data will be gathered, for example, a questionnaire could be useful for a quantitative research, whereas a scale would be suitable for a qualitative study. The researcher may also use a new instrument or even design his/her own if necessary.

In this study paper, two research instruments are used, the questionnaire and the structured interview which are distinct tools used to collect the most necessary and effective information that satisfies the major interests of the present work. The first measurement tool is represented in a two questionnaires designed solely to Algerian pupils and teachers of Tamazight language for finding out quantitative data. On the other hand, an interview was specifically made with parents to gather qualitative data. It is worth mentioning that both of the questionnaire and the interview will play a significant role in the interpretation of the investigation's key findings as they provided all of the necessary information about the phenomena.

2.12.1 The Questionnaire

A questionnaire is a common research tool that consists of a collection of standardized questions used to collect statistically and relevant information from one or more participants on a certain topic in short time with least efforts. Bell (1999) defines this instrument as series of written questions oriented to the informants to be answered. The questionnaire, as a very successful data gathering instrument, may be used in two ways: the researcher can write and deliver the questionnaire in person, or he/she can distribute the questionnaire online by using computers or phones.

Nunan (1992) states that the questionnaire is “an instrument for the collection of data, usually in written form, consisting of open and/or closed questions and other probes requiring a response from subjects” (p. 231). To put it another way, the questionnaire could be structured in a variety of ways, open or closed questions, and often a combination of both respondents can respond in their own words, in as much or as little detail as they like, to open-ended questions. Closed questions provide responders a set of predefined replies from which to pick. Moreover, in order for this study to accomplish the desired outcomes, a written questionnaire was delivered to pupils and teachers of Tamazight language for finding out quantitative data.

2.12.1.1 The Language of the Questionnaire

The fact that the English language is not taught in the Algerian primary schools The questionnaire has to be translated and prepared in Standard Arabic (Modern Standard Arabic) yet a substantial number of individuals do not comprehend or are not proficient in English. In addition to that, only the Arabic version of the questionnaire was distributed since it is the language that learners and teachers have better command of, also as an attempt to facilitate the process of data collection and gather a considerable amount of accurate, valid and reliable information.

2.12.1.2 The Questionnaire Layout

The first questionnaire was administrated to 60 primary school Tamazight learners and they were expected to complete it and give it back. It consisted of 9 questions, while the second questionnaire consisted of 10 questions and was administrated for Tamazight teachers only from different Schools and districts this is to assure a high rate of return. Because learners and teachers of Tamazight have a stronger understanding of Standard Arabic, the questionnaire was written in that language. There are many different types of questions such as close-ended questions, demographic questions and open-ended questions; each question is designed according to a specific objective.

The first part of the questionnaire involves personal questions about the respondents' genders and origins. The first seeks to assess the number of females and males involved in the survey. The goal of such questions is to link the origin of participants with their suggested replies.

The second part of the questionnaire comprises 8 questions for Tamazight teachers and 7 for pupils, all of which are designed in a structured way to get more specific and precise information about the pupils' motivation and their level in learning this language, also, the advantages and disadvantages of Tamazight and whether they consider it a language or a dialect. There are some common questions in both questionnaires such as their perspectives towards the inculcation of Tamazight in non-speaking societies.

2.12.2 The Interview

An interview is a face-to-face discussion between the interviewer and the interviewee in which the interviewer asks the interviewee questions. According to Birmingham and Wilkinson (2003) maintain that interview “is far more resource-intensive. It requires the researcher to elicit information from respondents on a one-to-one basis” (p.44). The interview is a research method that is frequently used in survey research in conjunction with other research instruments in order to acquire exclusively qualitative data.

There are three types of interview namely structured, unstructured and semi-structured interview. The structured interview or standardized interview was considered to be the most appropriate type in this study which ensures that each interview has the same questions asked in the same order. This interview is the second instrument used in this research paper to collect data on the study's subject using a well-structured series of questions. Besides, the latter was translated into Arabic just like the questionnaires and was conducted for parents only.

2.12.2.1 The Interviewees

A total number of 10 parents were contacted and interviewed, hence, to make them feel comfortable while answering the questions the researcher promised to keep them anonymous. They were all interviewed face-to-face, in addition to that, all parents were strangers except for two parents. Furthermore, they were from different age, origin, gender and educational background to obtain distinct and detailed feedbacks.

In order to collect more accurate and unbiased data, the researcher chose to collect several persons randomly. At the beginning only four of them agreed to answer the face-to-face interview while the others asked for the questionnaire because they had never met or known the researcher previously until they were convinced of the importance of their participation in the interview and how it would help in this study.

2.12.2.2 The Interview Questions

Each interview question is carefully designed and structured, beginning with the broadest and ending with the most particular in an attempt to obtain the necessary responses and to aid in the analysis of the data. The interview took place in the respondents' houses over a period of 12 to 15 minutes. The researcher and the subject both spoke Arabic, thus the interviews were conducted in that language. During the interview, notes were taken. The interview was consisted of 14 questions divided in two sections; the first 4 questions were more personal (age, origin, gender and educational background).

2.13 Conclusion

The current chapter has dealt with the research methodology which includes the research process and the instruments employed throughout the research including the qualitative and quantitative methods which consisted of two questionnaires and an interview. Each element of this chapter led to the development of a structured methodological framework based on comprehensibility, and it served as a precursor to our last chapter which will deal with data analysis and the results' interpretation.

Chapter Three: Data Analysis and Interpretation

3.1 Introduction

The following chapter is primarily concerned with the practical part of the discussion and analysis study which were gathered using two main data collection instruments: a questionnaire distributed to pupils and teachers in two primary schools and a structured interview with parents seeking to find answers to the research hypotheses and questions that have already been stated in the general introduction of the current study.

3.2 Data Analysis

This section gives an overview of the data. The findings are organized in a way that allows you to compare responses from different sample populations. This implies that similar questions are grouped together, as seen in the diagram below.

3.2.1 The Analysis of Pupils Questionnaire

This questionnaire was distributed in person in two primary schools, it was sent to (60) of pupils, only (50) pupils were able to fill it. In this questionnaire, there are some personal questions about gender and origin. Besides, this research instrument has nine (09) questions in general. The written questionnaire is divided into two parts which are to be separately analyzed as follows:

The first part: It contains two (02) questions. In which, they are concerned with the learners' profile in the purpose of knowing their gender and ethnic belonging on their attitudes.

Question one: You are a male or a female ?

Table 3. 1 Pupils gender

Option	Number	Percentage
Male	26	52,00%
Female	24	48,00%

The first question was meant to know the gender of the learners. In which, the results show that there the majority 52,00% of them are of males ,and 48,00% others are females .

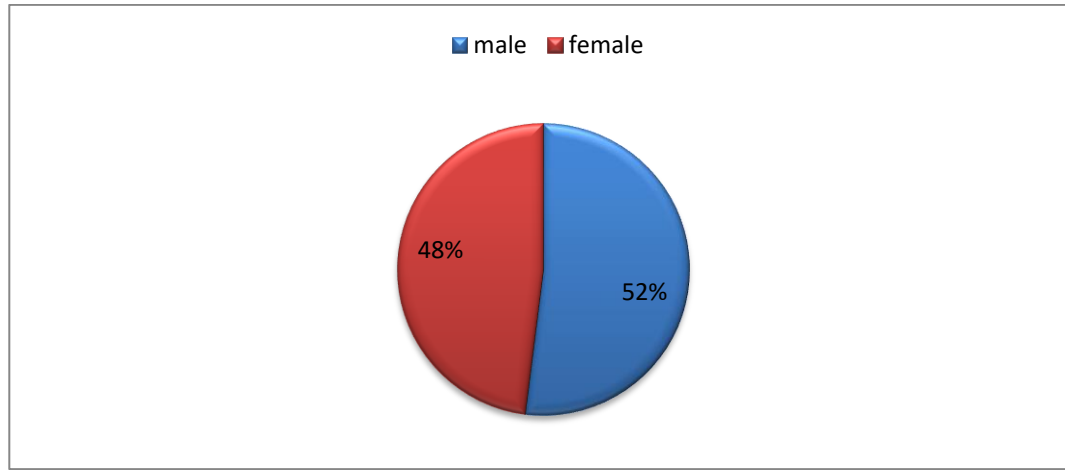


Figure 3.1 Percentage of respondents' participation

Question two: what is your origin?

Table 3. 2 Pupils origin

Option	Number	Percentage
Arab	40	80,00%
Berber	10	20,00%
Other	0	00,00%

This question asks about the origin or the ethnic belonging to each learner, there was three options: Arab, Berber, and other .The results show that (40) students are Arabs with the higher percentage 80,00% , and the only 20,00% of them are berbers .As for other origins there was no one 00,00% as it is clearly shown in the table.

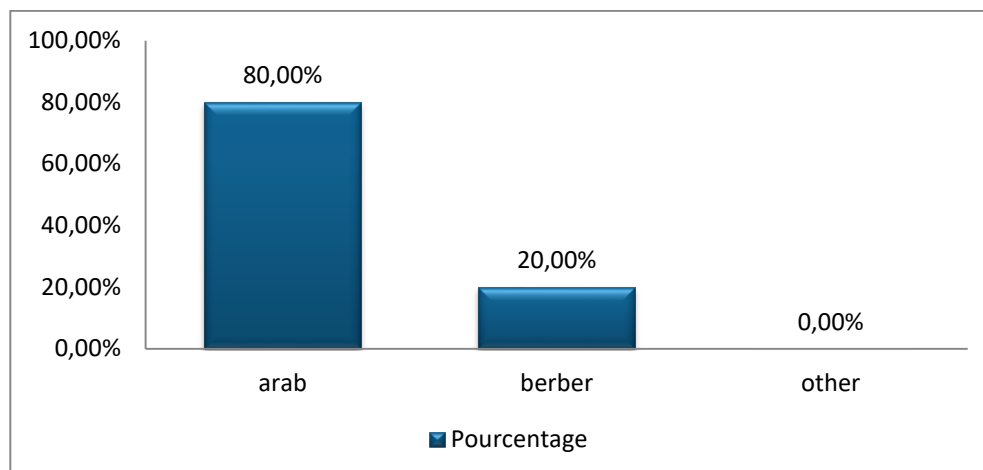


Figure 3.2 The ethnic belonging of pupils

The second part: it includes seven (07) questions, aiming to collect information on the attitudes, and reactions of learners towards the introduction of Tamazight language in the Algerian primary schools.

Question One: How do you consider Tamazight?

Table 3.3 The concept of Tamazight

Option	Number	Percentage
Dialect	28	56,00%
Language	22	44,00%

This question is very important as it requires learners to give their point of view about Tamazight, in order to see whether learners consider it as a language or a dialect. The results are presented in figure (28) students considered it as a dialect with a ratio of 56,00%, While 44,00% of them considered it as a language

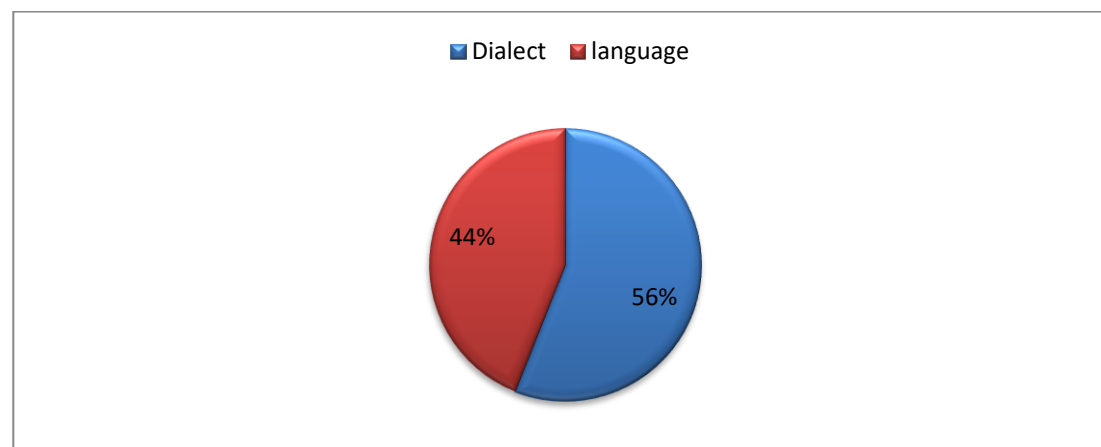


Figure 3.3 *Learners' conceptualization of Tamazight*

Question Two: do you agree with the inclusion of Tamazight language in the primary schools? Why?

Table 3. 4 Learners' Attitudes towards the Integration of Tamazight in Education

Option	Number	Percentage
Yes	33	66,00%
No	17	34,00%

This question measures learners' attitudes towards the integration of Tamazight in the primary schools. Learners were required to choose one answer whether agree or disagree. The results are presented in figure (...). Unexpectedly, 66,00% of learners agreed on the inclusion of Tamazight in primary schools, Whereas 34,00% of the other learners are not for this proposal. We asked them to justify their answers, first, those who agreed on the inclusion of Tamazight language replied by saying that they would love to learn a new and different language, some other said that Tamazight is an official and national language as well as the language of the indigenous people. On the other hand, secondly, learners who disagreed on this said that they prefer to learn another international language spoken all over the world, and some of them added that they can easily dispense with it since it is not an essential language and it also takes a lot of their time during revision.

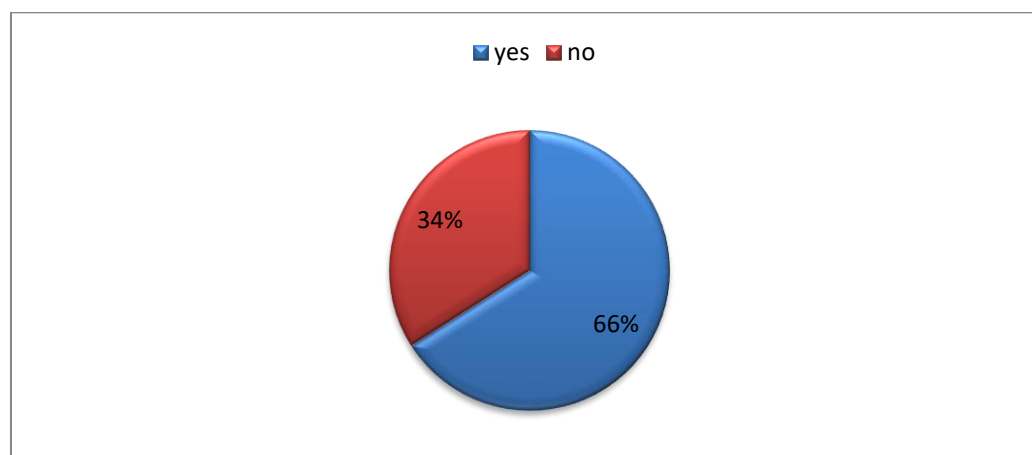


Figure 3.4 Pupils opinions about the integration of Tamazight language in the Algerian primary schools

Question Three: Do you want to study Tamazight as a new language?

Table 3.5 Learning Tamazight as a new language

Option	Number	Percentage
Yes	34	68,00%
No	16	32,00%

This question is of a prime importance to our analysis as it measures learners' readiness to study this language. In other words, their answers may faithfully reflect their attitudes. The findings revealed that a clear majority of them 68,00% gave approval to learn it. On the other hand 32,00% of them expressed rejection. The findings are represented in the figure below.

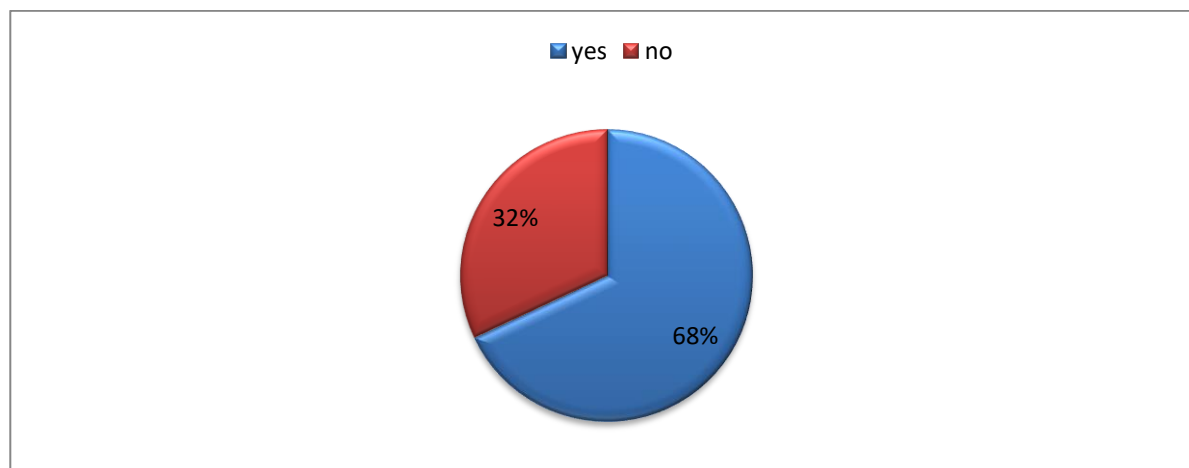


Figure 3.5 *pupils desire to learn Tamazight language*

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

Table 3.6 Expected benefits of Tamazight

Option	Number	Percentage
Yes	32	64,00%
No	18	36,00%

The purpose behind this question is to know the point of view of learners towards Tamazight. As shown in the above table and, about 64,00% agreed that Tamazight can be beneficial to their future . While, 36,00% of them see that Tamazight is not beneficial for their future.

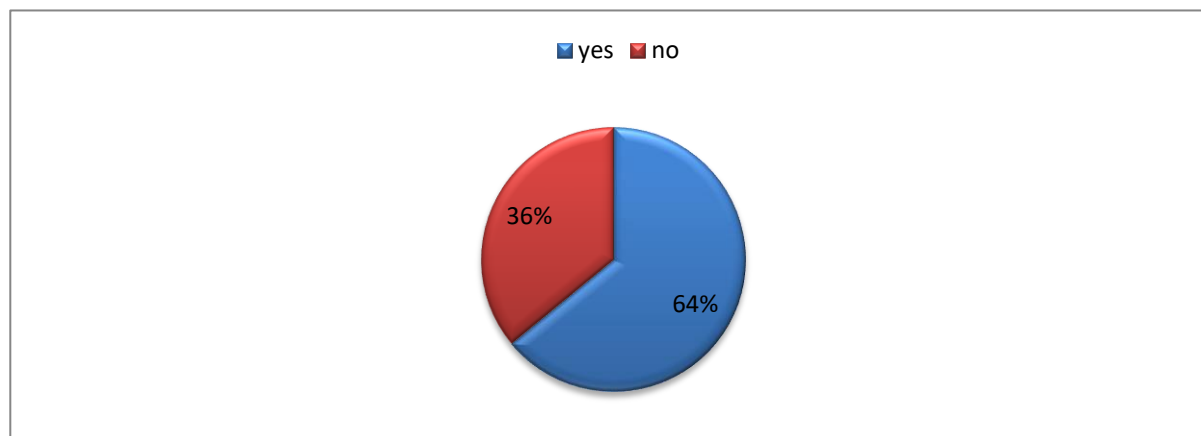


Figure 3.6 *The benefits of Tamazight language*

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

Table 3.7 Learners Attitudes towards Generalizing Tamazight over Algeria

Option	Number	Percentage
Yes	19	38,00%
No	31	62,00%

Through this question, the researcher wanted to see if the pupils knew about the state's decision to demarcate the Tamazight language in Algeria. In fact, the percentage of pupils who are aware of this decision has been estimated by 38,00%. As for the highest percentage, which was estimated with 62,00% had no idea about the generalization of this language.

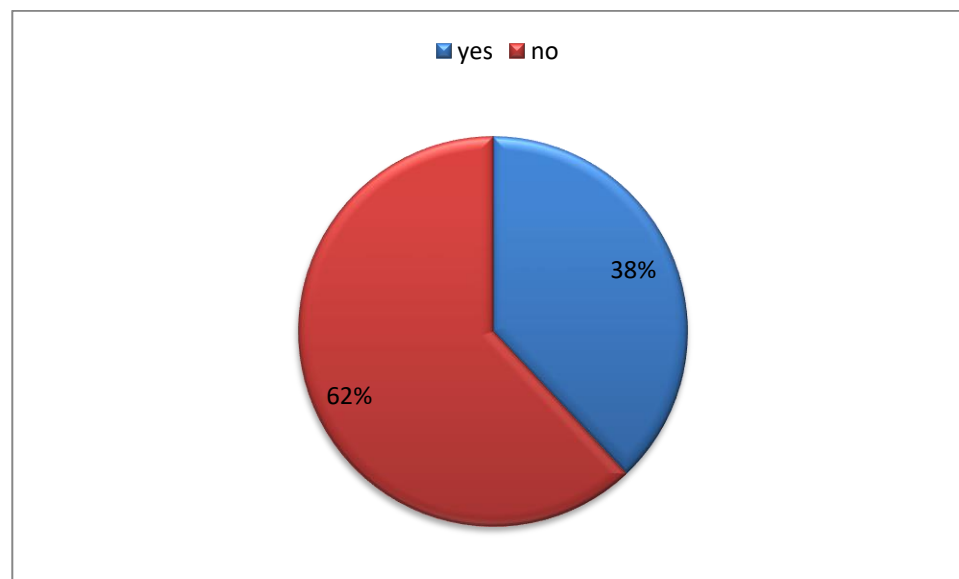


Figure 3.7 *The knowledge of pupils about the generalization of Tamazight language in Algeria*

Question six: what motivates you the most to learn this language?

This question requires learners to provide some motivations that they think can push them learn Tamazight. Hence, most of the answers of the learners whose origins go back to the Berber origins stated that they are eager to learn the language for several reasons, including the preservation of Berber culture and heritage, besides it is the language of their ancestors. Further, the non-Berber origins learners, had some other reasons and motivations, such as, their desire to acquire other new languages and gain the diversity of linguistics understanding. Also they added that in case they go to Amazigh areas they can understand and communicate with them easily.

Question seven: Do you speak Tamazight in your daily life why?

Table 3. 8 the use of Tamazight in learners daily life

Option	Number	Percentage
Everyday	04	08,00%
Sometimes	13	26,00%
Rarely	15	30,00%
Not at all	18	32,00%

The main reason behind asking this question is to know the frequency of the use of Tamazight by its learners. The figure below provides a graphic representation of the results. It in fact indicates that a clear majority (32,00%) of learners do not use it outside its classes or in their daily life. Besides 30,00% of them rarely speak it. 26,00% mention that they use it sometimes. Only 08,00% of learners who have Berber origins speak Tamazight in their daily life which is obvious.

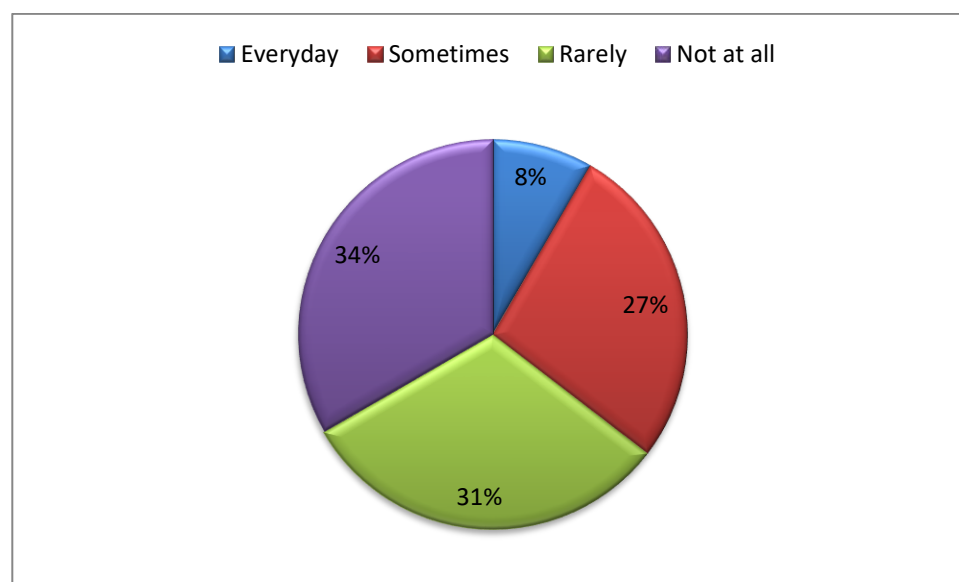


Figure 3.8 *Frequency of use of Tamazight by its Learners*

3.2.2 The Analysis of Teachers Questionnaire

This questionnaire was distributed in person in two primary schools, it was sent to 10 of Tamazight teachers, because there was just few of them in our area. There were some personal questions that needed to be asked and all of them have answered. Furthermore, this research instrument consists of ten (10) questions in general, however, the written questionnaire is divided into two parts which are to be separately analyzed as follows:

-The first part: It contains Two (2) questions that aim to gather general information about teachers' gender, and origin.

Question one: you are a male or a female?

Table 3.9 Teachers' gender

Option	Number	Percentage
Female	6	60%
Male	4	40%

This question is used to determine the number of females and males that are involved in the present research. The majority was represented with an amount of six (06) females having a total of 60%, as it is clearly shown in table above. The number of men, on the other hand, was representing the minority, with a ratio of 40% for four (04) males.

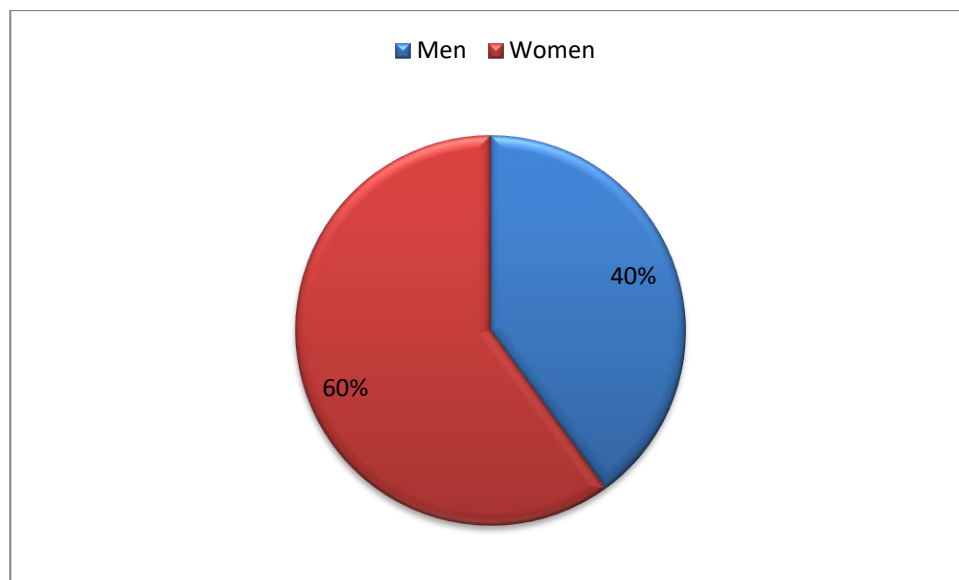


Figure 3.9 *Teachers' Participation Percentage*

Question 2: what is your origin?

Table 3. 10 The Teachers' origin

Option	Number	Percentage
Berber	10	100,00%
Arab	0	00,00%
Other	0	00,00%

This question asks about the teachers' origin to determine whether they are Arab, Berber or other. As we can see in the table, all of them are originally Berber. The reason for what this question was asked is to know if there are some teachers whose origins belong to Arab origins or other that chose to learn and teach the Tamazight language in non-speaking societies, and as expected the above table shows that the number of teachers whose origins belong to Arabic or other is zero (0) with a ratio of 00%, and of course the highest percentage went for Berber Origins with a number of 10 teachers and a ratio of 100%.

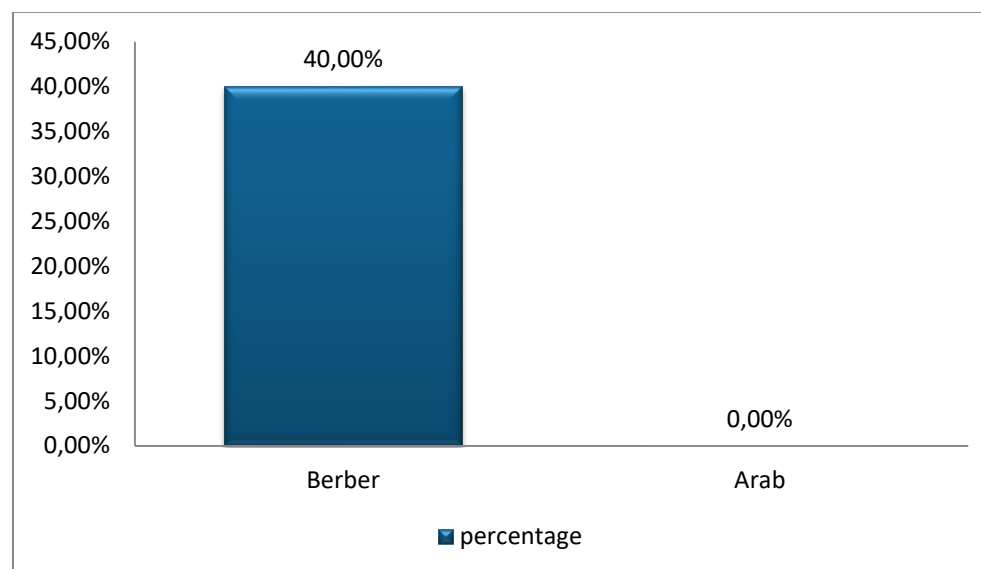


Figure 3. 10 *The ethnic belonging of teachers*

-The second part: it includes eight (08) questions aimed at collecting information on teachers' perspectives, attitudes, and reactions to the introduction of Tamazight language in the Algerian educational system, pupils motivation, the importance of this language and its future in Algeria.

Question 1: What do you think of the introduction of Tamazight language in the Algerian primary schools, why?

Table 3. 11 Teachers attitudes and perspectives toward the introduction of Tamazight in the Algerian educational system

Options	Number	Percentage
For	10	100,0%
Against	0	00%

Here in this question the researcher asked about the teachers' opinion on the introduction of this new language in non-speaking societies primary schools, and as predicted, the results prove that all of the ten (10) teachers agreed by choosing the answer 'yes' with a ratio of 100% as shown in the above table, 00% of them is against this decision.

Tamazight Teachers explained their responses by claiming that Tamazight is a national and official language, self-contained science and a cultural heritage and more importantly that it strengthens the relationship between the Arabic and Berber speaking regions.

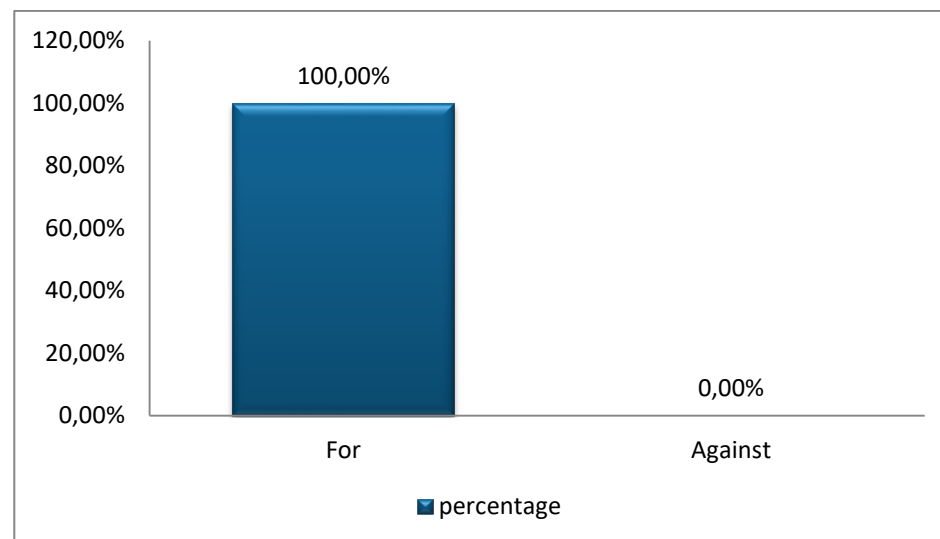


Figure 3. 11 *Tamazight teachers point of view about the integration of Tamazight in the Algerian primary schools*

Question two: Do you think that the integration of Tamazight in the Algerian educational system is/will be beneficial? Why?

Table 3. 12 The benefits of Tamazight language integration from Tamazight teachers ' perspective

Options	Number	Percentage
To a great extent	10	100%
To some extent	0	00%
Not at all	0	00%

This question aims at knowing if Tamazight teachers think that the integration of this language is or will be beneficial in the Algerian educational system. The question has four options to choose one from. According to the results of this questionnaire, each one of the Tamazight teachers are agreed that Tamazight is/will be beneficial 'to a great extent' with a ratio of 100%. However, the remaining two options 'To some extent' and 'Not at all' were not selected. Next, they defended their answers by asserting that Tamazight language represents the Algerian identity, and its integration will be more than useful because it will protect it from being vanished, moreover, it gets pupils to learn a new language and know more about its culture along with the other languages, and last but not least they mentioned that Tamazight language will increase the feeling of unity, national belonging and closeness between the two regions.

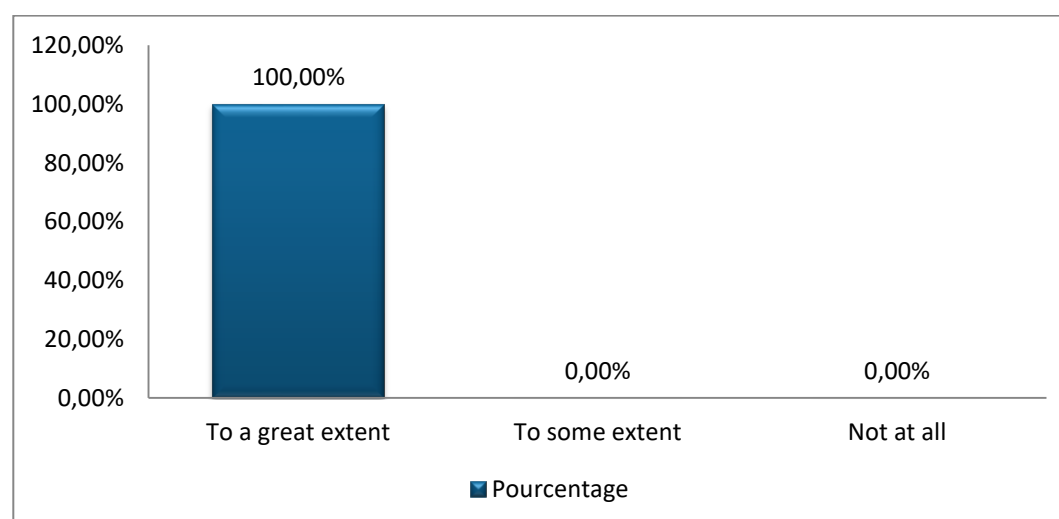


Figure 3. 12 *Expected Benefits of Tamazight*

Question three: Are pupils motivated in learning this language?

Table 3. 13 Learners motivation towards learning Tamazight language

Options	Number	Percentage
Yes	10	100,00%
No	0	00%

The purpose of asking this question is to know how teachers notice the pupils' condition in learning this new language, and how excited or willing they are to learn it, we can notice that 100% of teachers said that learners are motivated by choosing the answer 'yes' undoubtedly, the answer 'No' is also not selected in this question. And with this, we might deduce support for Tamazight inclusion in education from the responses of Tamazight teachers.

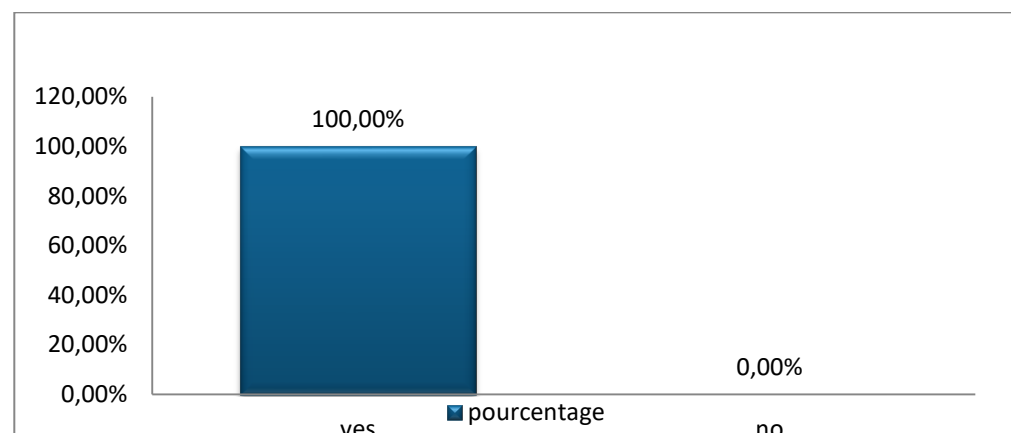


Figure 3. 13 *Teachers' Opinion about Learners Motivation*

Question four: How do you rate the pupils' level in learning this language?

Table 3. 14 Pupils level in learning Tamazight language

Options	Number	Percentage
Excellent	2	20,00%
Good	5	50,00%
Medium	3	30,00%
Low	0	0,00%

The results obtained from the fourth question of this part of the questionnaire reflect the optimistic view of the Tamazight teachers about the level of their pupils in which, 50,00% chose 'Good' in which is the highest percentage among the other options, while 20,00% went for 'Excellent', 30,00% chose 'Medium' as for the last choice 'low' it was not selected by anyone.

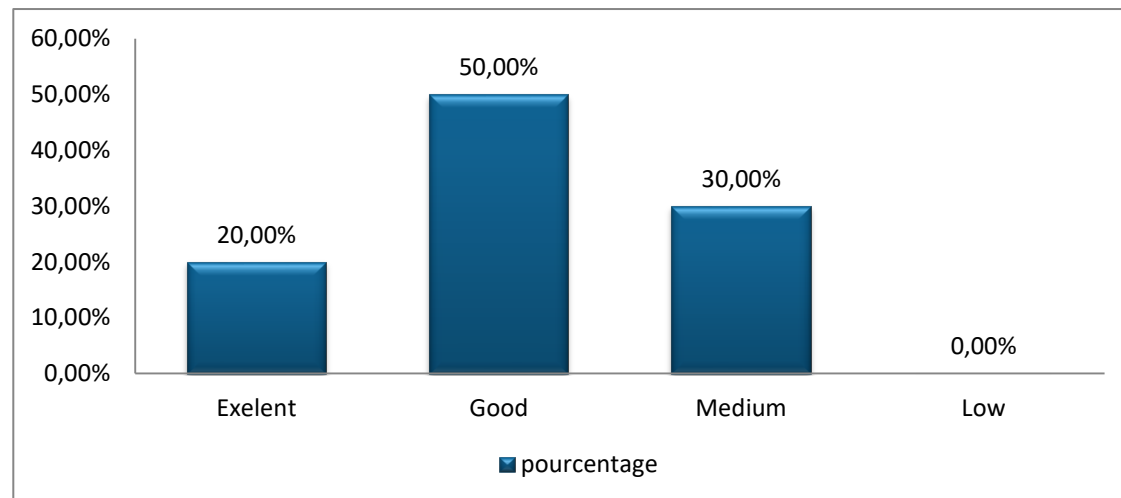


Figure 3.14 Teachers vision about the level of their pupils in learning Tamazight language.

Question five: Are there enough documents that help you in teaching Tamazight ?

Table 3. 15 the availability of documents of Tamazight language

Option	Number	Percentage
Enough	6	60,00%
Somehow	4	40,00%
Not at all	0	0,00%

The fifth question is about the availability of the documents that help teachers in teaching. According to the results of the above table, 60,00% of teachers used the same answer "Enough" for their estimation for Tamazight documents availability, further, 40,00% of them chose "Somehow", and for the third choice "Not at all" No percentage was found.

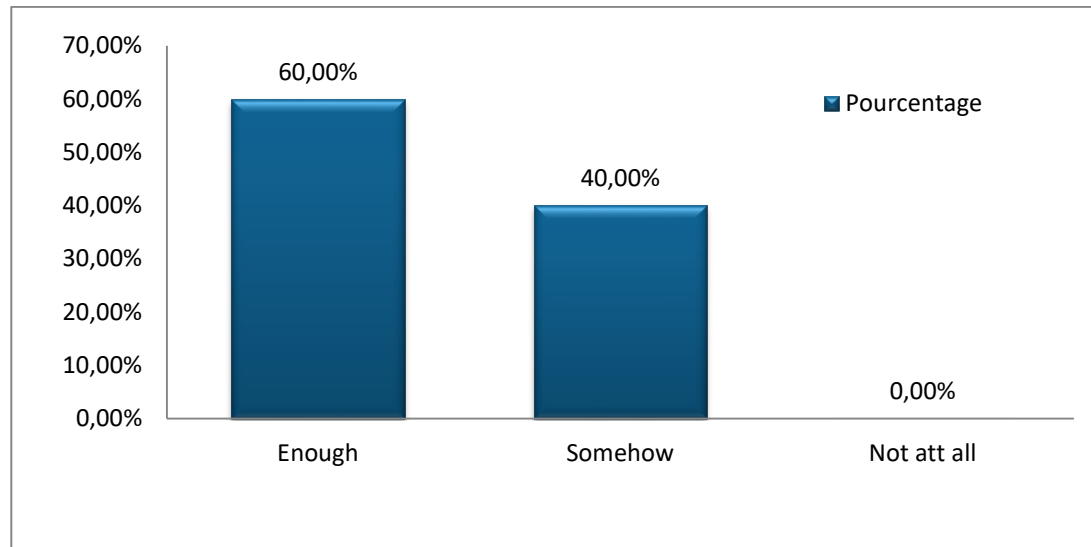


Figure 3.15 *The sufficient presence of documents and books in the teaching process*

Question six: Since Tamazight is taught in primary schools in some cities, is it necessary to generalize it to all primary schools?

Table 3. 16 Teachers point of view about the generalization of Tamazight language all over Algeria

Options	Number	Percentage
Agree	10	100,00%
Disagree	0	0,00%

For this question we asked Tamazight teachers whether they agree or support the idea of spreading and generalizing this new language in all primary schools in non-speaking areas, and as we remark in the results above 100,00% of them have agreed selecting the choice “Agree”, whilst, the other choice “Disagree” was not chosen as usual.

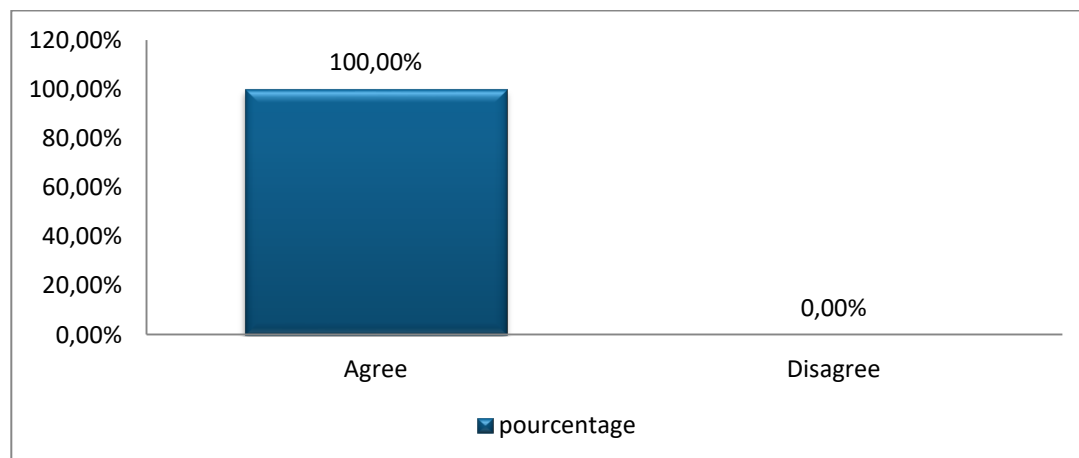


Figure 3. 16 *The extent to which teachers agree to generalize the language all over Algeria*

Question seven: What are the factors that can increase learners' acceptance of Tamazight?

Table 3. 17 Reasons that push learners to accept learn Tamazight language

Option	Number	Percentage
An opportunity to learn and acquire a new language	5	31,25%
A way to facilitate communication between the Amazigh-speaking and non-speaking societies	3	18,75%
By learning Tamazight, they can help in preserving Amazigh culture , identity , and history	8	50,00%

According to the answers obtained for the seventh question (multiple choice question) about the factors that can increase learners' acceptance of Tamazight, For the first choice 'An opportunity to learn and acquire a new language' was selected five (05) times with a ratio of 31,25%, besides the second one 'A way to facilitate communication between the Amazigh-speaking and non-speaking societies' was chosen three (03) times with a ratio of 18,75%. Moreover, the last choice which has the the highest percentage among the other options 50,00% and it was selected 8 times from teachers.

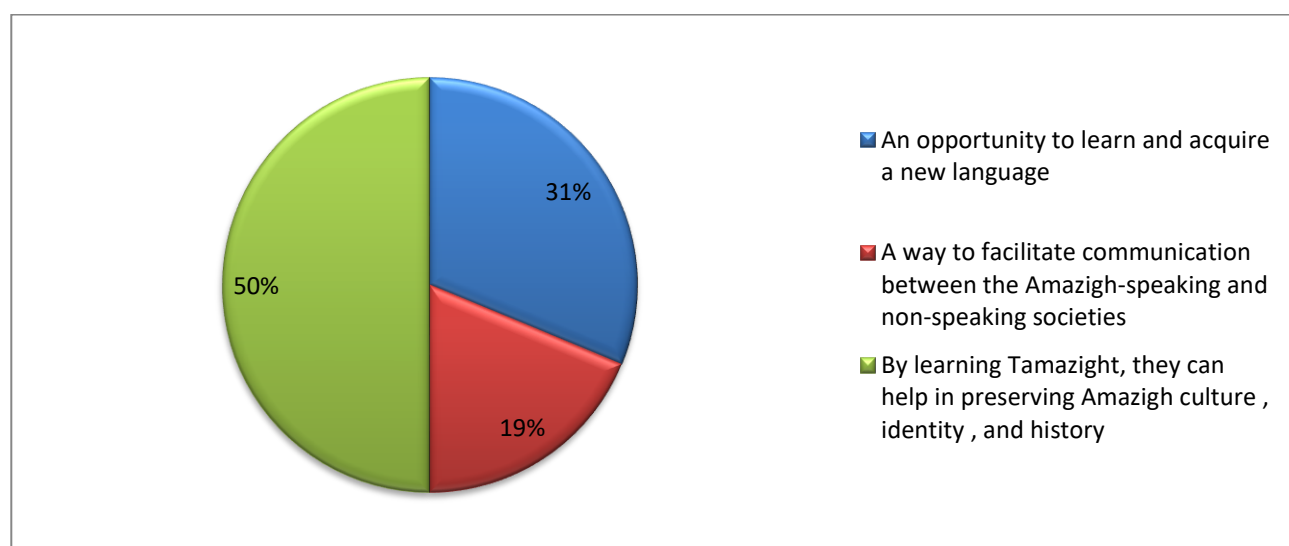


Figure 3. 17 Factors that raise the passion and acceptance of Tamazight language

Question eight: How do you see the future of this language in the Algerian schools?

In the last question of this questionnaire, we preferred to make it an open ended question so that teachers can express their opinions freely. the aim of this question is to see what Tamazight teachers think about Tamazight language in the future of our primary schools, teachers answers were positive and hopeful about the future of this language in education, the positivity reflected in their answers, when they said that Tamazight will be a language of communication and circulation along with the other languages between future generations across all the Algerian national territory. In addition to that, some of them insisted that this language will prosperous as long as learners have awareness and will. Others said that there is also a public will, which is supported by political will, especially if the language is officially recognized. finally, there is not any negative or pessimist point of view.

3.3 The Interview Analysis

The structured interview is being used as the second research tool with the two questionnaires in order to perform a qualitative study that will provide greater insight into the topic under study. This part of analyse the results of the interview given to twenty (20) parents, giving them the opportunity to speak up their positive or negative opinions to the inclusion of Tamazight language in Malek Ben Nabi and Amir Abdelkader primary schools. The interview was conducted entirely in Arabic, thus, each question must be examined independently as follows.

Question One: What is your origin?

This question seeks to learn about the respondents' gender, which is one of the most essential factors in the phenomenon under investigation. As a result, the majority of participants in this study have the Arabic origin with a ratio of 75,00%,while the rest of them which represent the minority with 25,00% are originally berber.

Question Two: what is your educational background?

The educational level is another important factor. As a matter of fact, this question is designed to elicit information about each participant's educational background. Subsequently, the majority, of parents, 35,00% have a university level. Additionally, 25,00% of parents have a level of institute and 20,00% of them the level of thigh school. Moreover, a ratio of 15,00% have reached only the middle school level and while the left 5% of parents were not able to go beyond the primary level.

Question Three: How do you consider Tamazight? Why?

The purpose behind this question is to determine whether parents consider it as a language or a dialect. According to the results, 30,00% of parents believe Tamazight is a language, while the others 70,00% believe it is just a dialect. We enquired about the reason, and they responded as follows:

Tamazight is considered a language by some parents because:

Because "It must be respected just like any other language. "

"it is the language of our ancestors, and the original language of North Africa. "

"it has been recognized by the government as an official language"

"It has a Tifinagh-based written system."

"There is a Tamazight TV channel."

Others classify it as dialect for the following reasons:

"It's a mix of several dialects, including Arabic and French."

"It's a dialect since it's only spoken in a few parts of Algeria."

"Because it is neither written or codified, it is a dialect."

"It is a dialect that we do not require in our daily lives or in school."

Question Four: Do you speak Tamazight?

Question three attempts to shed light on their mother tongue and their mastery of Tamazight. In Ain temouchant, Most of the parents mother tongue is Arabic, the results show that Only 4 participants mother tongue is Tamazight which means that they do speak Tamazight language with a ratio of 20,00%. On the other hand, 80,00% of parents do not master Tamazight

Question Five: if you speak Tamazight, do you help your children learn it?

This question was used specifically for parents who speak Tamazight to see if they help their children learn and speak it or not. And indeed, 20,00% of parents who speak Tamazight all answered by yes and added that it is their pleasure to help their children learn it. As for the 80,00% parents who do not speak Tamazight, it is certain that they will not be able to help their children learn it.

Question Six: what do you think of the inculcation of Tamazight in the Algerian primary school?

This question is quite similar to the one asked in the questionnaire for it seeks to know about the respondents opinion about the inculcation of Tamazight language in the Algerian educational system. Generally, 75,00% have stated that they against this decision made by the government, yet 25,00% others claim that they are agreed with this inculcation.

Question Seven: would you like your children to learn Tamazight at school? Why?

Responding to this particular question, the majority of parents 75,00% did not agree that their children learn Tamazight language in schools, some of them justified their answer by saying that Tamazight is a local language spoken by a small group in Algeria, further, they wanted to replace it with a global language such as English because it would be more useful, and others said that their children had a difficulty pronouncing it and understanding the symbols of writing it. While, 25,00% of them agreed and they justified their answer by saying that they are extremely happy and excited about this new decision, because Tamazight is a part of their identity and culture and they would like for their children to learn

and speak it to, and as others have said, this language is considered as an heritage since ancient times, and preserving it is an inevitable duty.

Question Eight: how was your children reaction when they started to study Tamazight?

By asking this question, the researcher wanted to see how parents noticed the reactions of their children when they first started studying this language, which is foreign and new to them. Three (03) choices were giving, excited, not motivated, and no reaction, most the interviewees said that children were not motivated and have no reaction when it comes to learn Tamazight. On the other hand only 35,00% of them which were originally Berber said that their children were excited to study Tamazight.

Question Nine: do you think that there are advantages in teaching Tamazight in the Algerian primary schools? Justify your answer please.

In answering this particular question, the majority 70,00% of parents disagreed that teaching Tamazight in the Algerian primary schools has advantages, while 30,00% agreed on it. Moreover, we asked parents to justify their answers by providing some advantages or disadvantages if possible. Those who did not agree answered by saying that Tamazight requires a lot of the child's time at home, due to its difficulty, and this is what makes him delay in studying another subject. Also, they mentioned that it can add nothing to the child because it is a primitive language, some of them said that it can affect Arabic and Islam.

However, the 30,00% who said that Tamazight has advantages justified their answer by saying that this language will facilitate the communication between Berbers and Arabs, besides it is identity recognition.

Question Ten: do you think that Tamazight will be beneficial in the future of your children?

Question ten aims to highlight an essential point for the sake of this study, I asked the interviewees if Tamazight will be beneficial in the future of children, and obviously, 70,00% of them said that it won't be beneficial and they state the same reasons of the ninth question, on the other hand, only 30,00% were hopeful about this matter and expected that it will be very useful in the future not only for children but for everyone.

3.4 Discussion of the main findings

Based on the results of both questionnaires that were sent to teachers and pupils of the two primary schools 'Malek Ben Nabi' and 'Amir Abdelkader', and the structured interview with parents, the findings revealed that the ethnicity of the pupils, parents and teachers does have a significant influence on their attitudes towards Tamazight, as does their linguistic environment. Hence, both parents and pupils live in an Arabic-speaking community, unlike teachers, who came just for work. In addition, parents differ from pupils and teachers in their attitudes towards this new introduction, in which the majority of pupils of the two primary schools and all of the teachers agreed on the integration of Tamazight language in the Algerian educational system, further, the enthusiasm and a clear desire of learners to learn this language. The main objective of this research is to see how parents, pupils, and teachers react to Tamazight language in the primary schools of Ain temouchant. This section discusses and highlights the key points that our study and experiments have accomplished,

eventually, either confirm or disconfirm the previously stated hypotheses which have been placed for the two research questions.

The majority of pupils in the two primary schools are originally Arabic. Unexpectedly they were highly motivated to learn Tamazight language, also many of them agreed on its integration, mentioning that knowledge has no limits even if it is not their first language or an international language. However others have shown a disagreement on this language and negative attitudes, justifying their rejection by citing several factors such as the difficulty of the language and they prefer to replace it with an international language like English. As for the ones who are originally Berbers, it was obvious that each one of them is extremely satisfied with the introduction of Tamazight in their schools. Beyond their responses, these findings reveal an ethnic instinct. To put it another way, acceptance to learn Tamazight is related to the fact that it is their ancestral language.

The first question of the second part of the questionnaire revealed an interesting difference between pupils. While the majority of them regard it as a "dialect," and the others regard it as a "language." This reflects a societal attitude regarding language diversity that has nothing to do with linguistic judgements. Moreover, the last question of the pupils questionnaire have shown that the majority of learners don't speak Tamazight in their daily life since it is not their first language, on the other hand the Berber pupils speak it regularly with their families.

Concerning the Tamazight teachers', the results showed that their attitudes towards the inclusion of Tamazight in education are positive. All of them were from Berber origins, their mother tongue was Tamazight. In addition, they had high hopes for the future of this language in the Algerian schools, as they all agreed on its necessity. Further they played a major role in motivating Arab pupils to learn Tamazight, in order to have a rich linguistic balance in languages, as it helps them to deal with the Amazigh, and most importantly, teaching this language will preserve the Amazigh identity and culture. Therefore, origins played a key role in many of their answers which confirm the second hypothesis.

The findings of the structured interview show that in Ain temouchant, where Tamazight is not the first language, parents have a negative attitude toward teaching it, but not toward the language itself. For example, Arabic is the mother tongue of the majority of the parents. Most parents consider Tamazight to be a dialect, indicating that it is a mix of dialects such as Arabic and French, and that it is only spoken in a few areas of Algeria. Independent of their ethnicity, parents argued that knowing this language has a limited value that does not extend further than the preservation of Algerian cultural heritage. The findings support the second hypothesis once more. On the other hand parents of Berber origins differed in their opinions completely, as they were very proud that their mother tongue is taught at the Algerian primary schools, as all of them considered Tamazight as a language for several reasons; it has been recognized by the government as an official language. Many factors have influenced these perspectives. For example, attitudes differ between parents with higher education and those with lower education, as well as between Arabs and Berbers and parents who live in large and small cities.

3.5 Suggestions and recommendations

As a result, in attempt to improve the Tamazight teaching process, we suggest some procedures that should be taken into consideration by the relevant authorities. First, the Tamazight language system, including its alphabetization, must be

reconsidered to fit for Algeria's Arabophone society. Second, strengthening public perception of Tamazight is critical for its continuation, particularly in education, by offering serious and long-term motivations. Third, establishing an Academy of Tamazight' may be beneficial in solving Tamazight issues and attempting to improve it. Lastly, creating a Tamazight teaching channel to clarify things for learners and familiarize them with the language may be the most effective strategy to spread Tamazight across Algerian society.

3.6 Conclusion

The findings of the gathered data, which were examined qualitatively and quantitatively, are remarkable. Aiming to see the parents, pupils and teachers reaction of introducing Tamazight in the Algerian educational system, hence, the ethnicity of respondents is the major reason that guides their attitudes towards the implementation of Tamazight in the Algerian school. Lastly, both hypotheses were approved based on the results and outcomes.

General Conclusion

General Conclusion

Over thousands of years, Tamazight language have suffered historical upheavals, wars, and invasions, as well as attempts to erase its existence, over time, all this led to a significant decrease in the number of native speakers. However, despite everything it continues to exist amid the various languages to this day, one of the main reasons that helped the language survive is the attention that the Algerian state has adopted towards Tamazight language and the various policies that have been put in place, notably the recognition of the Tamazight language as an official language, on a par with Arabic, Further, Tamazight has become a language taught in primary schools all over the country, after it was taught only in the Amazigh regions. This has caused a great concern and confusion to parents and pupils, as it is a new and foreign language for them.

Language attitude is important in the learning process, especially when learning a newly official language, attitudes are important in this case because they define societal acceptance of the language. The major aim of the present research work was based on discussing and analysing the issues concerning parents, pupils, and teachers' attitudes towards Tamazight instruction in the Algerian primary schools, and to uncover the factors that influence such attitudes. Additionally, this work took certain research questions for the investigation and then proceeded to test these hypotheses from a sociolinguistic perspective in the real world. In fact, the research was conducted in the city of Ain Temouchant, and it targeted people from various genders, origins, and educational backgrounds lived in two different districts with the goal of gathering credible, rational, pleasant, and trustworthy evidence. Moreover, to attain the desired purposes, the researcher has specifically chosen two main data collection instruments, the questionnaire and a structured interview.

The current study consists of three chapters, each focusing on a different concern. The first chapter is theoretical. It gave an outline of Algeria's sociolinguistic profile as well as the diglossic situation in the country. It also addressed linguistic attitudes and Berber history. The second chapter gives a detailed explanation of how the research was carried out, both qualitative and quantitative approaches were employed in this study to collect opinions and attitudes concerning the newly established language policy and teaching this new language in the Algerian primary schools through two questionnaires and a structured interview given to parents, pupils and teachers. In addition to that, it seeks to show the chosen sample population for as well as the motivation and limitations of the research. The last chapter, on the other hand, is primarily concerned with the research's practical aspects, as it aims to analyse the data obtained through the past two research instruments, Therefore, the primary findings are examined in an attempt to either validate or invalidate the previously formulated hypotheses. Finally, it lays forth a series of suggestions and recommendations for tackling the issues. Hence, paving the way for more research.

In the light of the analysis and the discussion of the outcomes, there are some conclusions are building on. Parents, pupils and teachers' attitudes towards teaching Tamazight differ from one to another according to many variables such as their ethnicity, linguistic background and level of education. The majority of parent attitudes are negative because they perceive Tamazight to be a primitive language that can't be employed in science or even in their daily lives and is a waste of time. Teachers and pupils, on the other hand, have positive attitudes toward Tamazight because they see it as a part of the Algerian identity that must be studied in order to safeguard the heritage and culture, and some of them said that it is important to learn new languages, expand thoughts, and learn about new cultures.

General Conclusion

To sum up this study, parents, pupils and teachers' attitudes, whether positive or negative, cannot reflect all Algerian attitudes. There are still Berbers who refuse Tamazight teaching and Arabs who welcome it. Indeed, sentiments shift due to a variety of reasons and conditions, but nothing can change the fact that Tamazight is now a national and official language. Undoubtedly, attitudes vary due to a lot of circumstances and factors, but nothing can change the fact that Tamazight has become now a official and national language.

Bibliography

4 Bibliography

Abdellatif Mami, N. (2013). La diversité linguistique et culturelle dans le système éducatif Algérien. *Revue internationale d'éducation de Sèvres*, 63. 55-65. Retrieved from <https://journals.openedition.org/ries/3473> (Dec, 14. 2017)

Achab, K. (2001). The Tamazight (Berber) language profile. ResearchGate (2016, June22)

Belarbi, K. (2013). Aspects of code switching, code mixing and borrowing used by the older generations in Tiaret. Unpublished magister thesis. University

Bell, J. (1999). *Doing your research project: a guide for first-time researchers in education and social science* (3rd ed.). Buckingham; Philadelphia: Open University Press.

Benghabrit, N. [Algérie Bladna]. (2017, December17). Algérie/ les declarations de la minister de l'Education nationale Nouria Benghabrit « visan la généralisation de l'enseignement de Tamazight » [video file]. Retrieved from <https://www.youtube.com/watch?v=nknY-kn4KUA> (Dec, 12. 2017)

Benghabrit, N. [AlgérieBladna]. (2017, December17).Algérie/ les declarations de la minister de l'Education nationale NouriaBenghabrit « visan la généralisation de l'enseignement de Tamazight » [video file].

Benrabah, M. (2007). Language-in-Education Planning in Algeria: Historical Development and Current Issues . 6, 225-252. DOI 10.1017/s10993-007- 9046-7

Birmingham, P., & Wilkinson, D. (2003). *Using Research Instruments: A Guide for Researchers* (1st ed.). 11 New Fetter Lane, London, United Kingdom: Routledge.

Birmingham, P., & Wilkinson, D. (2003). *Using Research Instruments: A Guide for Researchers* (1st ed.). 11 New Fetter Lane, London, United Kingdom: Routledge.

Bohner, G., & Dickel, N. (2011). Attitudes and attitude change. *Annual Review of Psychology*, 62(1), 391-417. doi: 10.1146/annurev.psych.121208.131609 Boukous, A. (2011). Revitalizing the Amazigh language stakes, challenges, and strategies. Morocco, Top Press – Rabat.

Bowling (2002) (November 2018). The Definition Of Methodology. Retrieved from <https://nursinganswers.net/essays/the-definition-of-methodology-nursing-essay.php?vref=1>

Bromley, D. (1990). Academic Contributions to Psychological Counseling: I.A Philosophy of Science for the Study of Individual Cases. *Counseling Psychology Quarterly* , 3 (3), 299-307.

Calvet, L.J (1974), *Linguistique et colonialisme. Petit traité de glotlophagie*, Paris : Payot.

Bibliography

Casajus, D. (2011. February 14). Déchiffrages. Quelques réflexions sur l'écriture libyco-berbère (Deciphering: A few thoughts about the Libyco-Berber script). *Afriques: débats, méthodes et terrains d'histoire*, 23. Retrieved from <https://halshs.archives-ouvertes.fr/halshs-00560045> (Dec, 2. 2017)

Chaif, R. H. (2015. July 17). In Algeria, the Berber language can't get an educational foothold. Al-Fanar Media. Retrieved from <https://www.alfanarmedia.org/2015/07/in-algeria-the-berber-language-cant-get-an-educational-foothold/> (Nov, 11. 2017)

Chaif, R. H. (2015. July 17). In Algeria, the Berber language can't get an educational foothold. Al-Fanar Media. Retrieved from <https://www.alfanarmedia.org/2015/07/in-algeria-the-berber-language-cant-get-an-educational-foothold/> (Nov, 11. 2017)

Chaker, S. (1991). *Manuel de Linguistique Berbère I*. Alger : Bouchène, (PP.08) Chaker, S. (2001). Berber Challenge in Algeria: The State of the Question. Trans. by Hsen Larbi. (Original 1998) *Race, Gender, and Class*. 8(3), 135-156

Chaker, S. (2008. January 1). Langue (berbère). *Encyclopédie berbère* 28-29. Retrieved from <http://encyclopedieberbere.revues.org/314> (Oct, 3. 2017)

Chami, A. (2009). A Historical Background of the Linguistic Situation in Algeria. *Journal of Attitudes for Research and Studies in Society and History*. (04), 387-395.

Chemami. (2011). Discussing Plurilingualism in Algeria. The Status of French and English Languages through the Educational Policy. *International Journal of Arts & Sciences*, 4(18), 227-234.

Cooper, R. (1989). *Language Planning and Social Change*. Cambridge: Cambridge University Press.

Crano, W. D. Prislun, R. (2006). Attitudes and persuasion. *Annual Review of Psychology* 57.345-374. Publisher Annual Reviews. doi 10.1146/annurev.psych.57.102904.190034

Creswell, J.W. (2002). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Upper Saddle River, NJ: Merrill Prentice Hall.

Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics* (6th ed.). Oxford. UK. Blackwell Publishing

Dörnyei, Z. (2007). *Research Methods in Applied Linguistics* (Oxford Applied Linguistics).

fabrigar, L. R., MacDonald, T. K., & Wegener, D. T. (2005). The structure of attitudes. In D, Allbarracin, B.T, Johnson, & M.P, Zanna, (Eds). *The Handbook of attitudes* (pp.79-124). <https://www.routledgehandbooks.com/doi/10.4324/9781410612823.ch3>

Bibliography

leedy and ormrod,2001 Leedy, P. & Ormrod, J. (2001). *Practical research: Planning and design* (7th ed.). Upper Saddle River, NJ: Merrill Prentice Hall. Thousand

Maddy-Weitzman, B. (2011). *The Berber identity movement and the challenge to North African states*. University of Texas Press.

Marczyk, G. R., DeMatteo, D., & Festinger, D. (2005). *Essentials of Research Design and Methodology* (1st ed.). Hoboken, New Jersey, USA: John Wiley & Sons, Inc.

Nunan, D. (1992). *Research Methods in Language Learning*. Cambridge, United Kingdom: Cambridge University Press. Oxford, United Kingdom: Oxford University Press.

Obiols, M. S.(2002). *The matched guise technique: A critical Approximation to a classic test for formal measurement of language attitudes*. Online internet (www.cultura.gencat.net/llengcat.noves).

Punch, K. (1998). *Introduction to Social Research Quantitative and Qualitative Approaches*. London: Sage.

Romaine, S.(1980). *Stylistic variation and evaluative reactions to speech: Problems in the investigation of linguistic attitudes in Scotland*. *Language and Speech*.

Ryan, E. (1979). *Why do low-prestige language varieties persist?* Oxford: Blackwell. Schroeder, H. M.(1970) *Cognitive Aspects of Self and Motivation*, Fürpsychische Systeme, und bei. Aufsätze zur Theorie sozialer Systeme.

Saadoun, H. (2017. December 17). *Enseignement de Tamazight en Algérie : état des lieux*. Retrieved from <https://www.tsa-algerie.com/enseignement-detamazight-en-algerie-etat-des-lieux/> (Feb, 19. 2018)

Schiffman, H. (1997). *Language policy and linguistic culture*. Retrieved from https://manybooks.org/download/language_policy_and_linguistic_culture_harold_schiffman.pdf

Van der Merwe, P. (1996). *The Research Process: Problem Statement and research design*. In Garbers, J.G. (Ed.). *Effective Research in the Human Sciences*. Pretoria: Van Schaik

Yin, R. 2003. *Case study research: design and methods*. Thousand Oaks, CA: Sage Publications

APPENDICES

Pupils' Questionnaire

Greetings, we are a second year master students of English. You are kindly requested to answer the following questions which are about the introduction of Tamazight language in the Algerian primary schools.

Feel free to answer them.

1- You are a:

Male

Female

2- What is your origin?

Arab

Berber

Other

3- How do you consider Tamazight?

Language

Dialect

4- Do you agree with the introduction of Tamazight language in the primary schools?

Yes

No

Why?

.....

.....

5- Do you want to study this new language?

Yes

No

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

Yes

No

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

Yes

No

8- What motivates you the most to learn this language ?

.....
.....

9-Do you speak Tamazight in your daily life?

Everyday

sometimes

rarely

not at all

Tamazight Teachers' Questionnaire

Greetings, we are a second year master students of English. You are kindly requested to answer the following questions which are about the introduction of Tamazight language in the Algerian primary schools.

Feel free to answer them.

1-You are a:

Male

Female

2- What is your origin?

Arab

Berber

Other

3- What do you think of the introduction of Tamazight language in the Algerians primary schools?

For

Against

• Why?

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

4- Do you think that the integration of Tamazight in the Algerian education is/will be beneficial?

To a great extent

to some extent

not at all

• Why ?

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

5- Are pupils motivated in learning this language?

Yes

No

6- How do you rate the pupils' level in learning this language?

Excellent

Good

medium

low

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

Enough

somehow

not at all

8- Since Tamazight is taught in primary schools in some cities, is it necessary to generalize it to all primary schools?

Agree

Disagree

9- What are the factors that can increase learners' acceptance of Tamazight?

- An opportunity to learn and acquire a new language
- A way to facilitate communication between the Amazigh speaking and non-speaking societies
- By learning Tamazight they can help in preserving Amazigh culture, identity and history

10-How do you see the future of this language in the Algerian schools?

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

Parents' interview questions

Greetings, we are a second year master students of English. You are kindly requested to answer the following questions which are about the introduction of Tamazight language in the Algerian primary schools.

Feel free to answer them

- 1- What is your origin?
- Arab
 - Berber

2- What is your educational background?

- University

- Institute

-High school

-Middle school

-Secondary school

-Primary school

3- How do you consider Tamazight?

- Language

-Dialect

4- Do you speak Tamazight?

-Yes

-No

5- If you speak Tamazight, do you help your children learn it?

-Yes, most of the times

- No

6- What do you think of the inculcation of Tamazight in the Algerian primary schools?

- For

-Against

Why ?

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

- Yes

- No

Why?

8- How was your children reaction when they started to study Tamazight ?

-Excited

-Not motivated

-No reaction

9- Do you think that there are disadvantages in teaching Tamazight in the Algerian primary schools?

- Yes

- No

- If yes, can you cite some of them please ?

10- Do you think there are advantages in teaching Tamazight in the Algerian primary schools?

- Yes

- No

- If yes, can you cite some of them please?

11- Do you think that Tamazight will be beneficial in the future of your children?

-Yes

-No

أسئلة المقابلة مع أولياء الأمر

تحياتي نحن طلبة السنة الثانوية ماستر في الانجليزية نطلب منكم الاجابة على الاسئلة المواتية التي تتضمن ادراج اللغة الامازيغية في المدارس الابتدائية الجزائرية

Appendices

1- ما هو أصلك (انتمائك العرقي) ؟

غير ذلك

أمازيغي

عربي

2- ما هو مستواك الدراسي ؟

- جامعي

- معهد

- ثانوي

- متوسط

-ابتدائي

3- كيف تعتبر الأمازيغية ؟ و لماذا ؟

- لغة

- لهجة

4- هل تتكلم الأمازيغية ؟

- نعم

- لا

5- ان كنت تتكلم الأمازيغية , هل تساعد أبنائك في تعلمها ؟

- نعم

- لا

- 6- ما هو رأيك في ادراج اللغة الأمازيغية في المدارس الابتدائية الجزائرية ؟
- 7- هل تريد أن يتعلم أبنائك الأمازيغية ؟ لماذا ؟
- نعم
- لا
- 8- كيف كانت ردة فعل أبنائك عندما بدؤوا بدراستها ؟
- متحمسين
- غير متحمسين
- بدون ردة فعل
- 9- هل تظن أن هنالك ايجابيات في تدريس الأمازيغية في المدارس الابتدائية الجزائرية ؟ برر جوابك من فظلك ؟
- 10- هل تظن أن الأمازيغية ستكون مفيدة في مستقبل أولادك ؟

استبيان خاص بالتلاميذ

تحياتي نحن طلبة السنة الثانوية ماستر في الانجليزية نطلب منكم الاجابة على الاسئلة المواتية التي تتضمن ادراج اللغة الامازيغية في المدارس الابتدائية الجزائرية

1- هل أنت؟

أنثى

ذكر

Appendices

2- ما هو أصلك (انتمائك العرقي) ؟

عربي أمازيغي غير ذلك

3- كيف تعتبر اللغة الأمازيغية ؟ و لماذا ؟

لغة لهجة

4- هل أنت مع ادراج اللغة الأمازيغية في المدارس الجزائرية الابتدائية ؟

نعم لا

5- هل تريد أن تدرس اللغة الأمازيغية ؟

نعم لا

6- هل تظن أن تعلم اللغة الأمازيغية مفيدة لك في المستقبل ؟

نعم لا

7- هل تعلم أن اللغة الأمازيغية أصبحت لغة رسمية في الجزائر ؟

نعم لا

8- ما هي العوامل المحفزة التي تدفعك لتعلم الأمازيغية ؟

.....
.....

9- هل تتكلم الأمازيغية في حياتك اليومية ؟

يوميا أحيانا نادرا مطلقا

لماذا؟.....

استبيان خاص بالأساتذة

تحياتي . نحن طلبة الثانية ماستر في الانجليزية , نطلب منكم الإجابة على الأسئلة المواتية التي تتضمن إدراج اللغة الامازيغية في المدرسة الابتدائية الجزائرية

1- ما هو أصلك (انتمائك العرقي) ؟

غير ذلك

امازيغي

عربي

2- ما هو رأيك من إدراج اللغة الامازيغية في المدارس الابتدائية الجزائرية ؟

لا

نعم

لماذا.....

3- هل تعتقد أن إدراج اللغة الامازيغية في نظام التعليم الجزائري مفيد أو سيكون مفيد ؟

مطلقا

غالى حد ما

إلى حد كبير

لماذا.....

4- هل التلاميذ متحمسون لتعلم هذه اللغة ؟

لا

نعم

5- كيف تقيم مستوى التلاميذ في تعلم هذه اللغة ؟

منخفض

متوسط

جيد

ممتاز

6- هل هناك مستندات كافية تساعدك في تعلم هذه اللغة ؟

مطلقا

بطريقة ما

كافي

7- بما أن الامازيغية تدرس على مستوى المدارس في بعض المدن , فهل من الضروري تعميمها على كافة المدارس الابتدائية ؟

غير موافق

موافق

8- ما هي العوامل التي تزيد من ميول المتعلمين للامازيغية ؟

-فرصة للتعلم و اكتساب الخبرة

-وسيلة لتعميم التواصل بين المجتمعات الامازيغية و المجتمعات الغير الناطقة

-المساعدة في المحافظة على الهوية و الثقافة و التاريخ الامازيغي و تعزيزهم

9- كيف ترى مستقبل اللغة الامازيغية في المدارس الجزائرية ؟

.....
.....