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English Section

French language status in Algeria: Aspects and attitudes in Boussemghoun speech community

The case of third year LMD French and first year master students at Naama university center

Dissertation Submitted to the Department of Foreign Languages as a Partial Fulfilment for the Requirement of the Degree of Master in Linguistics

SUBMITTED BY:

BELFAR YOUCEF
TEBBOUNE FARID

SUPERVISED BY:

Dr. MBATA ANISSA

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We dedicate this work:

I dedicate this work to all those who deserve love, happiness and respect:

- ♥ *To my parents for their unlimited support and love, their mental help, and especially for being my parents.*
- ♥ *To my lovely sisters: Asma (and her sweet children), Zeyneb(and her first baby), Marwa. Lucky to be their brother.*
- ♥ *Special love for my Grandmother FATIMA ZAHRA, my uncle ABDELGHANI, my aunt ZOUBIDA.*
- ♥ *To all my uncles and auntes.*
- ♥ *To my huge family BELFAR and FIGUIGUI.*
- ♥ *To my partner (my brother in-law) TEBBOUNE FARID.*
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- ♥ *To everyone who has been around me to help me finish my studies, i wouldn't have achieved anything without you.*

Belfar's dedication

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Farid's dedication

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Abstract

The aim of this study is to focus on the status of French language at different stages of the Algerian community, and to shed light on the position of French in Algeria, which is considered as a focal part of the Algerian linguistic legacy. Although the Algerian government has always called to boost the implementation of Arabic language in all life domains through Arabization, it is still known that French has a special position in the Algerian community. This research attempts at exploring and analysing this phenomenon in a sociolinguistic perspective as well as in a modern context. With the use of the questionnaire, the results have been collected and analysed to meet the scope of the study. The findings have revealed the nature of people's perceptions towards French and the switching between languages, Arabic (AA) and French.

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List of abbreviations

CA: Classical Arabic

AA: Algerian Arabic

BR: Berber

MSA: Modern standard Arabic

General Introduction

In Algeria, linguistics and sociolinguistics are very specific and particular, and can also be defined as a complex phenomenon. Each linguistic diversity is linked to its culture. When a language is not used by any individual in the society, it fades away, and is considered as a cover for the society.

It is the image of the community, reflecting its identity and giving impetus to its economic environment. Phonetics is not the only aspect of language, as it is for grammar and semantics, it is considered a historical reference, the main method of communication and the heart of civilization, a means of self-identification as well as a method of applying personality in real life. The moment we hear that someone says that they are Algerian, we immediately know that they belong to a particular cultural group that uses one or more languages, such as AA, BR, FR and other languages. which - which:

School and its intrinsic means are no longer seen as a tool to mislead the character of society, but rather as a vehicle for expression and social disorder.

(Spring Sebaa 2002)

Languages in Algeria can differ from one to another depending on the region and origins, each individual is referred to a particular modern society, so a person can be known and recognized when speaking a particular language belongs to a particular community.

We will try to analyze and shape the socio-linguistic situation of Algeria and the linguistic components of Algerian society and focus on the actual situation of each language or all linguistic diversity in our society.

The following is suggested as a head question:

how do people of algeria behave towards french language?

And the following sub-questions have been prepared to support the research:

Q1: Why do people in algeria use french frequently in their daily life communication ?

Q2: When do they use french mostly?

Hypotheses: Inorder to aswswer the aformentioned questions the following hypotheses sring as follows :

Some People see French language as a historical pain and deny it .some think that it's a new modern language to develop communication skills.

Hypothesis 1:

It differs from one to another , some use it to develop their language skills and some to show prestige

Hypothesis 2:

They use French highly in social contexts such as politics education sports...etc

This study will describe the current state of Algerian language. It is important to mention that our greatest interest was in French and how it evolves with CA, BR, AA. It is very important to mention that the situation of the French in Algeria has fluctuated from time to time, so we will try to make a comparison between the French during the pre- and post-independence period and the French at the present time.

The research is divided into two chapters. The first chapter provides an overview about the status of French language at different stages of the Algerian community, and to shed light on the position of French in Algeria, which is considered as a focal part of the Algerian linguistic legacy. Although the Algerian government has always called to boost the implementation of Arabic language in all ife domains through Arabization, it is still known that French has a special position in the Algerian community. The second chapter is a practical part that aims to give reliable data and is devoted to data analysis and interpretation by following the research methodology of the questionnaire.

CHAPTER ONE:

Literature Review

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1.1Introduction:

Through the different eras of Algerian history, there has always been a great contact between the Maghreb population, especially the Algerians and other foreign countries, and the Algerian languages of all kinds have been influenced by European languages, for example, Spain occupied Oran during three centuries, which led to the spread of the Spanish language there, But the French had the greatest impact on all Algerians.

Sociolinguistics in Algeria can be defined as special and specific, as it is the result of history and the history of languages and their development, and the social language in Algeria is especially because of the presence of several languages, and this is the exact reason for the emergence of various phenomena such as bilingualism, borrowing and switching between symbols and all this phenomenon was present in Algeria for the presence of the French Which lasted for more than 130 years, and the French had the greatest impact on the Algerians, and this is the reason that prompted the Algerian government to take a decision to restore the Algerian identity by implementing an official process called "Arabization".

1.2 The Sociolinguistic Situation in Algeria:

1.2.1 Algeria before the 19th century:

Since early times, North Africa has been seen as the home of many cultures and civilizations such as the Phoenician, Carthaginian and Roman. Much of Algeria's history occurred in the fertile coastal plain of North Africa, often called the Maghreb. North Africa served as a transit area for people heading towards Europe or the Middle East, and thus, the region's population was influenced by populations from other regions, including the Carthaginians, Romans, and Vandals. Muslims occupied the area in the early 8th century AD, but it broke away from the Umayyad Caliphate after the Berber revolt of 740. During the Ottoman period, Algiers became an important city in the Mediterranean which led to many maritime disputes. The last significant events in the country's modern history were the Algerian War and the Algerian Civil War. The Romans settled more in Algeria at that time, they lasted for more than six centuries.

The Vandals intervened in 429 AD after the Romans. Latin, Punic and Berber were the languages used at the time.

The Byzantines decided to stop the domination of the Vandals in 534 AD when they

settled for more than a century until the invasion of the Arabs. The Arab conquest targeted the use and introduction of the Arabic language and Islam, and this civilization lasted more than seven centuries. In the late 15th century, several cities and outposts on the Algerian coast were occupied and occupied: Mers el-Kebir (1505), Oran (1509), Algiers (1510) and Bougia (1510). The Spanish conquest of Oran was victorious with much bloodshed: 4,000 Algerians were massacred, and as many as 8,000 were imprisoned. For about 200 years, the inhabitants of Oran were held captive in the walls of their fortresses, ravaged by famine and plague. Spanish soldiers were also infrequently fed and pushed.

Then the Ottoman Empire offered its hand to help Algeria end Spanish domination and save Islam. In the middle of the 16th century, they were taken over by the Turks, thus Algeria came under the Turkish Empire until 1830, and they lasted more than 300 years.

Many different civilizations have developed in Algeria, and the population has encountered multiple and different languages without forgetting the dialects of North Africa. So, these facts have made Algeria a multilingual country.

1.2.1.1 .The Tamazight language:

The term Berber was used to refer to the peoples of North Africa. It was derived from the Greeks. This term was retained by the Romans and Arabs. Berbers are the first inhabitants of Algeria. About 95% of the Berber-speaking population speaks one of the seven main types of Berber, each of which has at least 2 million speakers. They are, according to the number of speakers: Sheilha (Taklit), Kabyle (Qabilit), Atlas Middle Berbers (Tamazight), Rifian (Tarifit), Chaouia (Takwit), Tuareg (Tamasq / Tamajik / Tamhaq). The Berber languages and dialects have had a written tradition, intermittently, for about 2,500 years, although the traditions have been frequently disrupted by cultural transformations and invasions. It was first written in Libyco-Berber abjad, and is still used today by the Tuareg in the form of Tifinagh. The oldest dated inscription dates back to the 3rd century BC. Later, between about 1000 AD and 1500 AD, it was written in Arabic script, and since the 20th century it has been written in the Berber Latin alphabet, especially among the Kabyle and Rif communities of Morocco and Algeria. Most European and Berber linguists also used the Berber Latin alphabet during the nineteenth and twentieth centuries. A modern form of the Tifinagh alphabet, called New Tifinagh,

was adopted in Morocco in 2003 to write Berber, but many Moroccan Berber publications still use the Berber Latin alphabet. Algerians mostly use the Berber Latin alphabet in teaching the Berber language in public schools, while Tifinagh is mostly used for artistic symbols. Mali and Niger have a Touareg and Berber Latin alphabet dedicated to the phonetic system of the Tuareg. However, traditional tifinagh is still used in those countries.

1.2.2 The sociolinguistic situation in Algeria after the 19th century

The linguistic situation in Algeria is multilingual. Four major languages are spoken in Algeria; Algerian Arabic (AA), or Moroccan (as the familiarity calls it), the mother tongue spoken by professionals (CA Standard Arabic), Tamazight (BERBER) which is the language spoken by 20% of Algerians, and then there is French for science and knowledge.

Algeria is known for its linguistic diversity. Mozabi, Chaouia, Tamasheq and Kabyle are the main types of Berbers, and Algerian Arabic is not the only language spoken by the community, but it is one of the many languages in Algeria. Each region has certain dialects and dialects, which is why it is divided into different regional types.

Algerian Arabic is the language of 73% of the population of Algeria. Non-native speakers learn literary Arabic at school, so the relative majority of the population understands Standard Arabic or the Algerian Arabic dialect. Algerian Arabic (or Darija) is spoken by 85% of the total population and 83% by Arabic speakers.

The Berber languages have been considered the mother tongue of Algeria since ancient times. It is spoken in five main dialects in many parts of the territory, but mainly in the Kabylie region, in the Aures, and in the Algerian Sahara (by the Algerian Tuareg).

French is part of the standard curriculum, and is widely understood (18 million Algerians can write and read French, which is 50% of the population, the figure being higher if only those who can speak and understand it are included; Ethnologue estimates that 10,200 people in Algeria speak it as a mother tongue.

1.2.2.1 Diglossia in Algeria:

In sociolinguistics, bilingualism is a condition in which two different types of language are spoken within the same speech community. When people are bisects, they can use two

dialects of the same language, based on their surroundings or different contexts in which they use one or the other of the diverse languages. Ferguson attempts to develop the concept of bilingualism in reference to four cases in different countries: Greece, Switzerland, the Arab countries, and Haiti. Diglossia, then, refers to a type of bilingualism in which one of the languages is considered as a high variety often denoted by the (H) and the low variety is also represented by (L). The former enjoys high prestige while the latter enjoys low prestige. Fergusson's examples take into account Standard German (H), Swiss German (L), Standard Arabic (H), Colloquial Arabic (L), Standard French (H), Crivol (L) in Haiti, and Katharevousa (H), and Dhimotiki (L) in Greece. This is how Ferguson uses: Four modern language situations as the legs for his table (Swiss German, Arabic, Haitian Creole, Modern Greek), Ferguson described a particular form of bilingual community in which a special relationship existed between its primary languages, which he labelled simply the high and low codes. Watt in Porter (2000:18-19) However, this definition of diglossia seemed to be a simple proposition which then lacked clarity and objectivity and this is what Ferguson questioned when Ferguson himself noted the weaknesses in his original article in Diglossia Revisited. (1991, The Southwest Journal Linguistics). He provided mostly new support for his original article, but criticizes his vagueness in specifying that his definition of bilingualism was assumed. However, according to Fishman, diglossia can be an example for different countries and languages for example Alsatian in Alsace as (L) and French as (H). For this reason, (H) is usually the written language used in formal situations; Whereas (L) is the operative used in informal situations. Apparently, Fishman is also not satisfied with the first emphatic definitions about bilingualism: What Fishman effectively demonstrated was the need for increased flexibility in Ferguson’s paradigm; what he appears to have lost in the process was definition, for the application of ‘diglossia’ to multilingual situations would soon become so broad, one might wonder what multilingual situation in the world today is not diglossic. Watt in Porter (2000: 19) Algeria belongs to the Arabic-speaking world, Algeria, where the exception is by no means a de facto bilingual society. In classical terms, such as Ferguson's description ‹Standard Arabic, SA for short, has the position and function of H, while Algerian Arabic (hereafter AA), a number of mutually intelligible regional dialects represent the variety of L (what is said about Algeria as far as It comes to Standard Arabic and Algerian, this is exactly the case for most other Arabic-speaking

countries). SA, constitutionally recognized as the only official language of the state, is set aside for official use. It is employed for literacy and literary purposes, communicating religious preaching, broadcasting news . The word AA is attributed to the informal character, which is commonly used in casual conversations and everyday interaction. It is also used in popular literature, informal television and radio programs (soap), and in captions and caricatures on political caricatures in newspapers, as well as in advertisements. However, it is important to note that overlaps that cancel out the complementary distribution of SA and AA are abundant in that H and L are not always separated. For example, in an informal context such as a family meeting, although AA is undoubtedly the predominant variety, if a topic is to be discussed involving, say, science, SA will be used extensively for the simple reason that education is conducted in SA. AA lacks scientific terminology, and thus speakers find it necessary to code-switch back and forth between H and L to compensate for this language gap. Again, while Ferguson insists that function dictates the choice of linguistic diversity, counter-examples abound. Ferguson claims that political discourse is presented in the letter H, but it actually appears in the two forms of Arabic. Oftentimes, politicians, whether competent or not in SA, prefer to address the masses because they see AA as the language of the people and thus more suitable for communicating the message. In terms of prestige, SA is seen as an overlapping variety and seen as the correct language. Its high status is due to its direct relationship with the Qur'an (the holy book of Muslims) and a number of religious texts that make it a sacred and revered language. It is also highly regarded for its association with a large body of literature ranging from traditional pre-Islamic poetry to highly contemporary writings. On the other hand, although AA is the natural spoken medium in the home and street, it is often referred to as dialect, or slang, feels less deserving, and is just a deviation from the norm. It is not uncommon to hear someone saying: [ka:n jahdar balluɣa], meaning "was using language." word [alluya] ("Language"), which in this context means "Standard Form", is reserved only for the highly respected variety (SA). However, these attitudes remain societal judgments and perceptions. It follows that, on linguistic grounds, all varieties have the same basis with respect to the mother tongue of any sector of society.

In sum, the following diagram provides a simple, yet interesting, characterization of diglossia in Algeria:

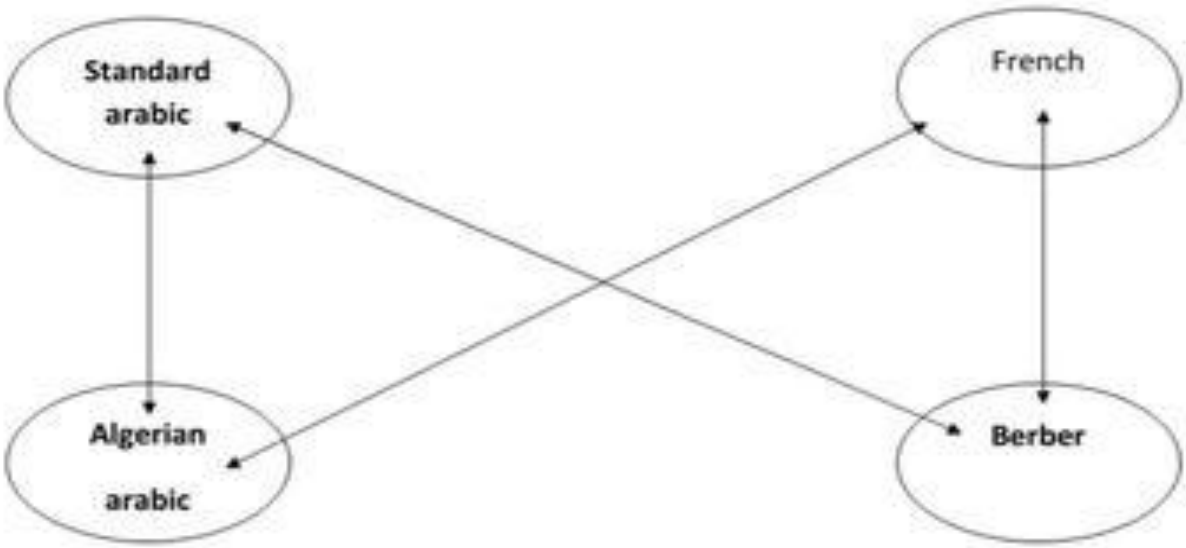


Figure1. Characterization of diglossia in Algeria.

1.2.2.2 Bilingualism :

Put Simply , bilingualism is the ability to use two languages. However, defining bilingualism presents a problem as individuals with different bilingual characteristics can be classified as bilinguals. Definitions of bilingualism range from a minimum proficiency in two languages, to an advanced level of proficiency that allows the speaker to function and appear as a bilingual. A person may describe themselves as bilingual but it may only mean the ability to speak and communicate orally. Others may be skilled at reading in two or more languages (or bi-literate). A person may be bilingual by virtue of his upbringing in learning and using two languages simultaneously (simultaneous bilingual). Or they may become bilingual by learning a second language sometime after their first language. This is known as sequential bilingualism. Being bilingual means different things to different people. Bilingualism encompasses a range of competencies and contexts. A young child attending school may be called bilingual, but it may be that his or her first language or home language is used for domestic and family purposes and that English is his preferred language for communication outside the home. Or she may be largely monolingual in her first language only when she starts school. A child who has

recently arrived in England from abroad may have a good level of literacy in English but may not be able to speak or use spoken English in a classroom context. On the other hand, many pupils described as bilingual would routinely use three or more languages and thus 'multilingual' would be a better description. In terms of proficiency, a bilingual may have very high levels of proficiency in both languages or may have limited mastery of one language and be more proficient in the other.

The use of the term 'bilingual' therefore depends on: context; Language competence and purpose. Many teachers use "bilingual pupils" instead of "pupils learning EAL" in order to raise awareness of pupils' linguistic knowledge and experience as well as their cultural affiliations. Rampton (1990) suggests replacing terms such as “mother tongue” and “mother tongue” with language experience, linguistic affiliation, and language inheritance. These terms may help trainees understand the complex nature of bilingualism and multilingualism in multiethnic schools.

1.2.2.3 Arabic-French Bilingualism:

Algeria, a country that has been colonized for many centuries, mostly by the French. The colonizers imposed their language on the Algerian people in a process of nationalization that greatly affected the language spoken in Algeria. In Algeria, the linguistic situation is complex and calm, which makes it an interesting research area for sociolinguistic studies. The coexistence of many languages such as Standard Arabic, Algerian Arabic called "Darija", Berber that is spoken in some regions of Algeria and French, has created the phenomenon of mixing between these two languages, which is why many Algerians are bilingual. , bilingual, and even multilingual.

Bilingualism is an international phenomenon prevalent in different parts of the world and has an impact on people's lives and means of communication. Its presence in a particular society can be detected through various aspects, especially in school. Therefore, this research is an attempt to find out whether bilingualism is prevalent in a particular region. To this end, two primary schools were established, namely the Ould Ouda and Ibn Battuta School. In the Raisinville area, Mostaganem was chosen to investigate this problem. Students who studied Arabic and French with their teachers were selected for this research. Three hypotheses have been highlighted: bilingualism exists in some regions, but not in others, and the underlying causes are social and economic, or

bilingualism does not exist at all in Mostaganem and the underlying causes are also social and economic. Regarding the methodology, the qualitative approach with observation was chosen as the main tool for data collection. The results showed that the representative sample was not bilingual due to socio-economic factors, given that Al-Zabib village is a popular neighborhood.

1.3. Code switching and Code mixing:

1.3.1 Definition of code switching:

Hudson (1980) defines code switching as the speaker's meaning of different types of the same language at different times and in different situations, which seems to refer more to the bilingual situation.

1.3.2 Definition of code mixing:

It is possible to indicate a language or a variety as a symbol. Code is a language, variety, or style of language. The term is useful because it is neutral, and can be used to refer to any type of system that two or more people use to communicate.

In Algeria, the most common linguistic phenomenon is code switching that occurs every day regardless of the speech community.

Gumperz (1982) defines conversational code switching as:

"The language switch relates here to particular kinds of topics or subject matters rather than to change in social situation. The semantic effect of metaphorical switching depends on the existence of regular relationships between variables and social situation of the type just discussed. The context in which one of a set of alternates is regularly used becomes parts of its meaning, so that when this form is then employed in a context where it is normal, it brings in some of the flavour of this original setting."(p. 162)

1.3.3 Arabic-French code switching (MEDIA):

Code switching is an important phenomenon to understand, especially in the increasingly connected global environment we live in today. Code switching is spread in various fields: economic, political, administrative and informational. The media being an entertainment and entertainment platform has become an important

activity and a means of communication in modern society. Especially news, programs, movies and music.. Journalists put great efforts into broadcasting programs and news. Usually any programs include two formats, one being the dominant language and one the minority language, and some programs are broadcast entirely in the minority language as in the case of Canal Algérie; However, others are mostly in one language, Arabic, with some words or expressions switched to the other language. (Luna, David, Pracchio, Laura A: 2005) Programs in Algeria are broadcast in Arabic, which is the language of the majority because it is the mother tongue, but there are many programs in Arabic but with a switch to French, otherwise they are in French with a key in Arabic. In any show, the introduction of foreign words or expressions into the broadcast results in a mixture of language, and thus computer science is a language practice used by bilingual speakers all over the world; It is not only between Arabic and French as in Algeria, but it can be between different languages depending on the linguistic status of the bilingual country, for example: French and English in Canada. Arabic/French programs targeting Algerian bilinguals are based on a strategic use of language, however, they try to get as close as possible to the audience of the nineteen. Journalists make use of code-switching—alternating between two or more languages in the same conversation, to show the dual identities of prominent bilingual speakers through the use of two languages.

We take some examples of Algerian switching between Arabic and French for the registered symbol during a conversation between people.

Table1.1. some recorded code switching words.

Gloss	French	Algerian variety
1-I was in the hospital	1-J'étais à l'hopitale.	1- Kont f l''hopital.
2-I met some friends yesterday	2-j'ai rencontré des amis hier	2-Yames tlakit des amis.
3-I loved the stadium	3-j'ai adoré le stade	3- 3jabni stade .
4-Give me ten minutes	4-donne moi dix minutes	4- a3tini dix minutes.

1.4 Borrowing:

In linguistics, borrowing (also known as lexical borrowing) is the process by which a word from one language is adapted for use in another. A loanword is called a loanword, a loanword, or a loanword.

Borrowing is the process of importing linguistic elements from one language system into another, a process that occurs any time two cultures are in contact over a period of time. Haugen's 1950 article on borrowing marks the beginning of the current interest in the subject. Much earlier work has dealt with historical linguistics and much later work has dealt with other areas of linguistics. Early study of the borrowing process and its consequences emphasized elements of language systems such as vocabulary, phonology, and grammar. In the past four decades additional emphasis has been placed on the study of the metaphor of other elements in communication systems.

1.4.1 Borrowing in Algeria:

Besides the other sociolinguistic phenomenon present in Algeria, borrowing also occupies a place among them. Because of the influence and influence of French on Algerian Arabic, it is important to say that the main influence was oral because loanwords are never written, but rather spoken.

There are a lot of French words incorporated into Algerian Arabic.

However, the majority of the loanwords will sound more like Arabic than French.

Table1.2 Some recorded borrowing words from French to Arabic.

Gloss	French	Algerian Arabic
Kitchen	Cuisine	Couzina
Table	Table	Tabla
Class	Classe	Classa
Car	Automobile	Tomobile
Joystick	Mannette	Manita
Suitcase	Valise	Valiza
Doll	Poupé	Poupiya
Mirror	Mirroir	Mraya

1.5 The Sociolinguistic situation of French in Algeria:

1.5.1 The origins of French in Algeria, a historical background:

On June 22, 1834, France formally annexed the occupied areas of Algeria, which had an estimated Muslim population of two million, as a military colony. The colony was administered by a military governor with both civil and military powers, including the power of executive decree. The French (1830 until 1962) captured Algeria and annexed the country, of all the invaders, the Muslim and French conquests having the greatest lasting impact. The French forces that invaded Algeria in 1830 faced fierce resistance. Achieving control of Algeria required the expenditure of a huge number of troops and was not completed until 1847. However, Algeria was annexed to France in 1842, after which the French began to colonize the entire country. The French colonists wished to be governed by local government rather than by military authorities, and a very close association with France developed, as Algeria came to be considered an integral part of France, with representatives in the French Parliament. However, assimilation was never complete and Algeria enjoyed a great deal of autonomy.

1.5.2 Education in Algeria before the French colonization:

Before colonization, Algeria was home to Arabic and Berber speakers. Because of Algeria's French colonial past, French was the first foreign language taught in Algerian schools. Ahmed Ben Bella implemented the laws of linguistic Arabization in primary schools and required the teaching of Arabic at all levels from 1963 to 1964.

Before the conquest of Algeria by France in 1830, the religious lands called the Axis paid for Muslim teachers' money. When the French invaded Algeria, they seized the Axis which ended the financing of traditional education. During the colonization of Algeria, Napoleon III re-established the use of religious schools and established primary schools in Arabic and French. However, during the Third Republic, the Parisian government attempted to assimilate Algerians into French culture, but their policies were thwarted by white colonists who prevented funding for the new schools. After the war of independence, Algeria introduced several policies to reform and strengthen the educational structure. The Ministry of Education was established in 1963.

1.5.3 The French linguistic policy:

In order to delete the Arabic language in Algeria, the colonialists gradually closed the Koranic schools, destroyed them and turned the buildings into bars for themselves, and turned the schools into stables for their horses, and their goal was almost to destroy and destroy everything related to literacy by preventing the teaching of Arabic. In the 1960s, post-independence Algerian politicians intended to undertake an Arabization campaign to replace the use of French with Modern Standard Arabic. The Algerian government taught French as the first compulsory foreign language to students starting in the fourth grade in primary school, from the end of the seventies to the early nineties. In September 1993, the Ministry of Primary and Secondary Education made two separate options for French and English for the first compulsory foreign language; Students were asked to choose one over the other; The vast majority of students chose French as their first mandatory foreign language. Opponents of French-Arabic bilingualism in Algeria have argued that French is a colonial and imperial language. A report by the High Council of Francophonie in Paris in 1986 stated that in Algeria, 150,000 people speak French as a first language and 6.5

million speak French as a second language. The total population of Algeria at that time was 21 million.

Benrabah said that:

"[from a quantitative point of view, today's Algeria is the second largest French-speaking community in the world" and that Arabization, or the language policy implemented to displace French altogether, failed."

In 1990, 6,650,000 people in Algeria spoke French, of whom 150,000 were native speakers and 6,500,000 were second language speakers. In 1993, of the 27.3 million people in Algeria, 49% spoke French. At the time, studies projected that 67% of the Algerian population would speak French by 2003. The Abbassa Institute surveyed 1,400 Algerian families in April 2000 about their use of the language. 60% of them speak and/or understand French. The institute used its results to represent 14 million Algerian citizens aged 16 or older. Ben Rabah said that opinion polls confirm the tendency of the French to rise in Algeria.

Al-Maamari said in 2009:

Due to the advent of satellite television channels that carry Francophone entertainment, the language "is now enjoying something of a revival." She added that "Also over the years, the Algerian government has pushed back, reintroducing French."

In 2014, 76% of Facebook users in Algeria participated in French, while 32% participated in Arabic. In 2016, 68% used Facebook in French, while 43% used it in Arabic.

The 1963 and 1976 constitutions did not mention Berber and French. The Standing Committee on Geographical Names for British Official Use (PCGN) stated "French is, in fact, the lingua franca of Algeria", and despite government efforts to remove French, it has not ceased to be a lingua franca. PCGN stated that "official attitudes towards both Berbers and French were largely negative". Despite its extensive use of the French language, Algeria has not joined the International Organization of la Francophonie, an international organization for French-speaking countries.

The choice of language of Algerian leaders publicly reflects their language policy: Houari Boumediene, the second president of Algeria from 1965 to 1978, was strongly

anti-French and did not use it publicly. Chadli Bendjedid, the country's third president, used only classical Arabic in his speeches, as did Lamine Zeroual. Other political leaders, such as Mohamed Boudiaf and Abdelaziz Bouteflika, were more favorable towards the French. Bouteflika in particular believed that the Francophone dimension of Algeria was evident in the influence of thinkers such as Descartes and the parallels between the French and Algerian revolutions.

1.5.4 The usage of French languages:

We will look at the place the French occupy in various institutions such as the media, administrations, justice and schools.

1.5.4.1 French in school:

Because of Algeria's French colonial past, French was the first foreign language taught in Algerian schools. However, a month before independence, the leaders of the Algerian revolution announced that the future state would commit to Arabization. Although Arabic is the official language of Algeria, universities still teach courses in French, more than 50 years after independence. The French language in Algeria is strongly influenced by Arabic words and pronunciation. ... Although many words and grammar are the same, it is the dialect that distinguishes French spoken in Algeria from Standard French.

About two-thirds of Algerians have a "fairly broad" understanding of French, and half of them speak it as a second language. French is widely used in the media and commerce. French is widely used and spoken in everyday life in major Algerian cities, in a bilingual combination with Algerian Arabic. One of the main differences is in pronunciation. Quebec French has many more vowel sounds than French is spoken in France. The word "moi" might sound like "mow-ay," for example. It may sound funny to an English speaker, but French Canadians use a lot of English words mixed with French.

1.5.4.1.1 The new reforms of foreign languages in schools:

During the 2003/2004 academic year, the government put several changes on the table for the new foreign language reforms that had already taken place, and one of the most successful changes in Algerian education. These changes aimed to start teaching French from the second year in primary schools instead of the fourth year (with good results).

Middle School has also seen some good changes regarding foreign languages, with English being given much more importance than ever before; And they decided to teach English starting from the first year in middle school (in recent years it was taught in the second year). The mind of the student in its early stages.

The government knows very well that English will be much more important than French in the future and the way it can help nurture Algerian culture. It is considered the second foreign language in Algeria after French, English is a lingua franca throughout the world, and it is spoken by 700 million people on earth, which represents 1/6 of the world's population. It is now the world's number one international language; It occupied many fields such as electronics, football, technology...etc.

1.5.4.2 French in mass media:

Algeria has more than 45 independent Arabic and French language publications as well as 4 government-owned newspapers (two in French and two in Arabic), but the government controls most of the printing press and advertising. The Algerian newspapers with the largest circulation are Echorouk (1,800,000), An-Nahar (1,600,000), El Khabar (1,000,000) and Quotidien Durane (700,000). All four are owned by employees. The government also owns all the radio and television outlets that offer pro-government programming. In 2004 and 2005, the government increased access to Berber language and culture in both print and broadcast media.

Algiers Press Service is the Algerian national news agency. It was established on December 1, 1961, after Algeria's national independence from French control, to represent Algeria in the global media field. It has evolved into an enterprise that produces online and satellite services. Most Algerians consider the media the mouthpiece of the regime. The country counts a number of online news outlets, including the Algiers Herald, the country's only English-language news source.

1.5.4.2.1 .Journalism:

The written press in Algeria is published in three languages: Arabic, French and Tamazight. The majority of publications are privately owned. The print press also publishes online, daily, except on Fridays (the general observance of the Islamic holy day).

Since the end of 2016, the number of daily visitors to news websites and online newspaper editions has exceeded the daily readers of print newspapers.

Algerian bloggers write in Arabic, English and French on social, cultural and political topics. There are more than 100,000 Algerian blogs, suggested by a newspaper in late 2014. Algerian dailies commemorate the anniversary of the introduction of defamation laws by suspending publication in a protest known as "A Day Without Newspapers". Arabic-language newspapers include Al-Shorouk Al-Khabar and Al-Massa. French-language newspapers include Al-Watan and Al-Mujahid.

English-language newspapers include North Africa Magazine. The defunct newspapers include Lisan ad-Din (Language of Faith) founded in 1912, and al-Balagh al-Jaza'iri (The Algerian Messenger) who lived in 1926 by Sufi Ahmad Alaoui (1869-1934).

1.5.4.2.2 Censorship:

There is no direct oversight, but the laws provide for prison sentences and fines for insulting or defaming the president, representatives, judges, and the military. Media rights bodies accused the government of using laws to control the private press. Algerian daily newspapers commemorate the introduction of defamation laws by halting publication in a protest known as "A Day Without Newspapers".

1.5.4.2.3.Telephones and telephony:

According to the CIA/The World Fact by 2008, along with the rapid increase in mobile cellular subscribers, the combined fixed and mobile phone density exceeded 100 phones per 100 people. Algeria is also a participant in Medarabtel. This includes satellite earth stations with 51 services (including Intelsat, Intersputnik and Arabat) that connect Algeria to most other parts of the world.

1.5.4.2.4 Television:

In the field of broadcasting, the government has maintained its monopoly since 1962. Algerian television has been democratized to some extent by the new constitution of 1989. The National Television Corporation (ENTV) is the national entity that oversees public television broadcasting. It operates the television channels: Canal Algérie, Algérie 3 and Amazigh tv 4 in the Amazigh language and the religious channel Coran tv 5 which broadcasts Islamic religious programmes. The government buys many commercial

programs for broadcasting. The Algerian channel also broadcasts over the Internet without interruption.

1.5.4.2.5 Satellite broadcast:

The majority of the Algerian population prefers to watch the satellite broadcasts of Arab and French stations. The number of satellite dishes is estimated at 34 million. (in Arabic and French) A draft law prohibiting the placement of satellite dishes on the facades of houses facing streets and avenues is currently being studied. Several satellite services operate in Algeria, including Camagraph, Stream System, Magenta and Condor. The French-owned channel Canal + recently signed a special agreement with Algeria.

1.5.4.2.6 Radio:

Radio Algeria is the public broadcaster. It operates three national radio stations, two of which are in national formats and 32 regional ones. This entity, which has 34 million Algerian listeners, broadcasts in Arabic, Berber and French. EChorouk TV defines itself as the first private satellite TV channel in Algeria launched after the newly passed media law which enables businessmen/journalists to set up their own TV and radio stations. The channel will feature about ten major thematic programs dealing with politics, business, social, sports, entertainment and music. It will broadcast an hour and a half news bulletin similar to Al Jazeera's "Hassad Al-Youm" (Hassad Al-Youm's News). But in general, it identifies itself as MBC Network in Dubai, which is a family channel/edutainment channel.

1.5.4.2.7 Internet:

As of 2014, Algeria had 40,000 internet hosts and 31.7 million internet users.

1.5.5 French in administration:

As one of France's longest overseas territories, Algeria became a destination for hundreds of thousands of European immigrants known as Cologne, and later as Beds Noires. However, the indigenous Muslim population remained the majority of the territory's population throughout its history. Gradually, dissatisfaction among the Muslim population over their lack of political and economic freedom fueled calls for more political independence and, eventually, independence from France. Tensions between the

two groups came to a head in 1954, when the first violent events of what would later be called. The Algerian war was marked by guerrilla warfare and the illegal methods used by the French to stop the revolution. The war ended in 1962, when Algeria gained independence following the Evian Accords in March 1962 and the self-determination referendum in July 1962.

During the last years of being a French colony, Algeria was an integral part of France, and a founding member of the European Coal and Steel Community and the European Economic Community**.**

1.6 Conclusion :

The government and the state must respect and accept multilingualism. Because the socio-linguistic situation in Algeria is very complex and sensitive. There are many linguistic diversity in Algeria, every single language is a reflection of a particular origin (Arabic, Berber or French) that attests to one period of history. The state should respect it as long as the society is diverse and every person in this country belongs to this society. Finally, the mother tongues are the indigenous languages of daily interaction in Algerian society.

These Classical Arabic, Berber, Algerian Arabic and French are considered an integral heritage of the Algerian linguistic heritage. Algeria is a multilingual country.

The most serious problem that Algeria has had to deal with since independence in 1962 is the language. It is the only Arab country to have lived under French colonial rule for 132 years. It absorbed the heaviest colonial influence, which led to the country's attractiveness. To restore and restore a previously oppressed identity and personality, independent Algeria is rushing to implement a language policy embodied in Arabization as a unified system of education, which until now remains a very thorny issue. In reality, the education system is described as a "real failure". However, a new political discourse emerges, one that is more open to foreign languages and acknowledges the linguistic diversity of the country. Education, then, has become at the crossroads of both Arabization and multilingualism. In this study, the researcher proposes to study the impact of Arabization as a language policy on the educational system, with a special focus on scientific disciplines. Its purpose is to reveal the main difficulties faced by

students resulting from the use of ambivalent language as a medium of instruction at both levels (secondary and higher education)

Chapter two:

Data collection and Analysis

2.1. Introduction:

The method in this research is a descriptive ; it is suitable for such issue In order to describe first the behaviours and the attitudes of people towards the use of french language in their daily life communications, And how do they see the new algerian educational reform. to examine the above hypotheses, third and first year master university students at Naama University Center were addressed through one tool. A thoroughly designed questionnaire was first supplied to precisely have hand on particular data. The method pursued helped shape a qualitative research. The data gathered is statistically processed and presented in charts to be clearly and easily interpreted.

2.2.Research objectives and motivations:

The aim of this research is to shed light on the importance of French in Algeria at different stages as well as focusing on the status of this latter in the Algerian community.

This work is a shot at studying sociolinguistic situation in a modern perspective as well as analysing its functions.

In general this work aims to study the different languages used in Algeria, however we focused on French as a particular situation on how it progresses with classical Arabic, Algerian Arabic and Berber.

2.3Research Methodology and Design:

The researchers used a mixed-methods strategy. It allows us to use both quantitative and qualitative data collection methods. The first helped describe our results statistically. The statistical model is an easy way to clearly display our results without any difficulties. The second method has been applied in order to do some discourse analysis already.

In this research, one method was used to collect reliable data about inquiries. It provides different information regarding learning English by technology. use the way

data collection tool to get general aspects and different points of view, as well as to dig deeper into confirming or not confirming the research hypotheses.

2.3.1 The description of data tools:

2.3.1 .1The Questionnaire:

It is a very useful tool that contains a set of questions to address any informants, and the questions are usually created to help researchers gather information in a short period of time. Our participants are divided into two groups, the first one is expected to answer 11 different questions on this topic, and the second group is expected to answer 6 questions. The questions are multiple-choice, and respondents simply need to mark the appropriate answers.

2.3.2 Sample Population:

In this study, two questionnaires were handled, the first one for third-year students, and the second was given for first-year master's students in the Department of English at Naama University. From the total population, 40 students (males and females) were randomly selected, aged between 22 and 33 years old.

2.4Data analysis:

The results of the instrument are presented and analysed in this step, either statistically or literally, to elucidate their indications and implications. Tables and figures were used to exhibit the first records, which are then followed by brief comments. The second registers are separated; each sentence is evaluated and a more proper form is assumed.

2.4.1Data Analysis of the Students' Questionnaire:

Google Forms, an online survey application that is included in Google Drive Office, was used to contact people and distribute this questionnaire. We were able to develop a free inquiry form with multiple choices using the program and we sent it to 23 participants via e-mail. Last, but not least, may respond quickly and easily by storing and developing the responses into charts.

2.4.1.1 First year students' questionnaire analysis:

Age : 40 responses: 20-21→25% 22-23→45% 24-33→30%

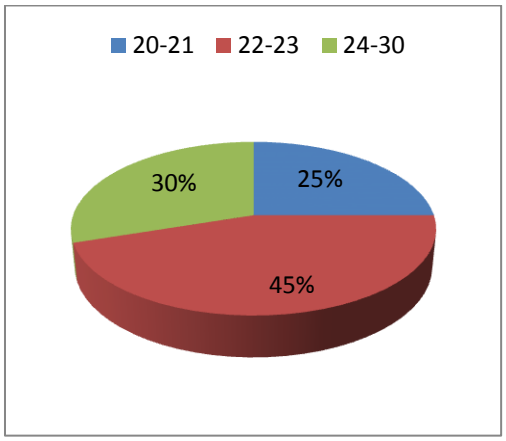


Figure2.1: Age of participants

Tabl2.1: Age of participants

option	participant	percentage
20-21	10	25%
22-23	25	45%
24-30	15	30

Gender: responses male→75% female →25%

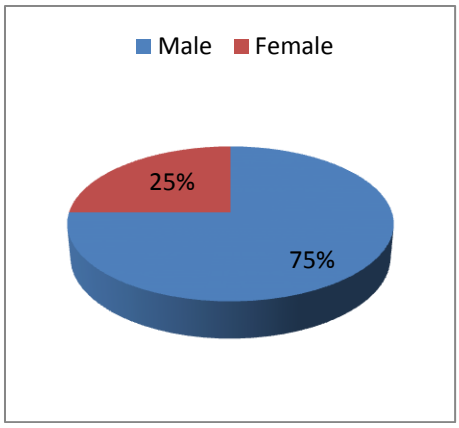


Figure2.2. Gender of participants.

Question one: Do you have an idea about French language?

yes→100% no →00%

We notice that 100% of the informants know what French language is

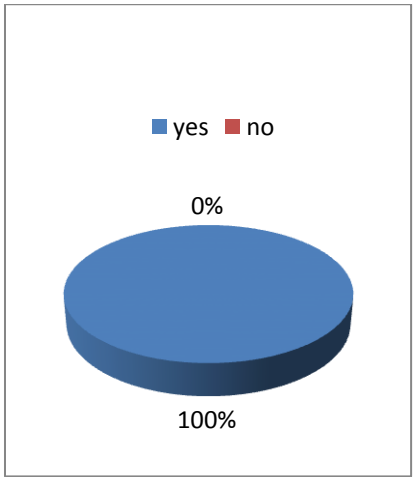


Figure2.3.French knowledge.

Table2.2.French knowledge.

option	participant	percentage
yes	40	100%
no	00	00%

Question two: How do you speak French language?

Very good → 40% good→ 35% bad→12% very bad→13%

We see that 40% have great speaking skills as they speak French very well, 35% see themselves good speaking it, only 12% have bad speaking skills of French and 13% are terrible in it...

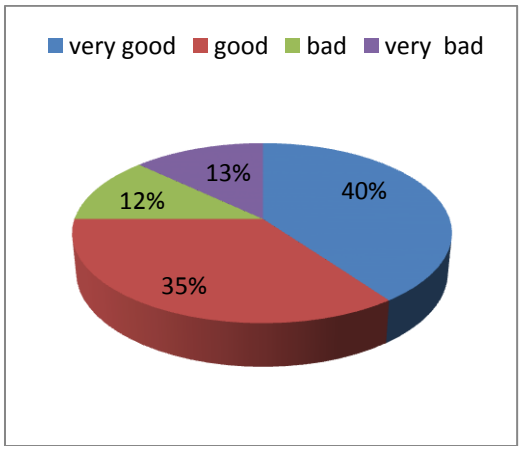


Figure2.4.French speaking skills.

Table2.3.French speaking skills.

Option	**Percentage**
Very good	40%
good	35%
bad	12%
Very bad	13%

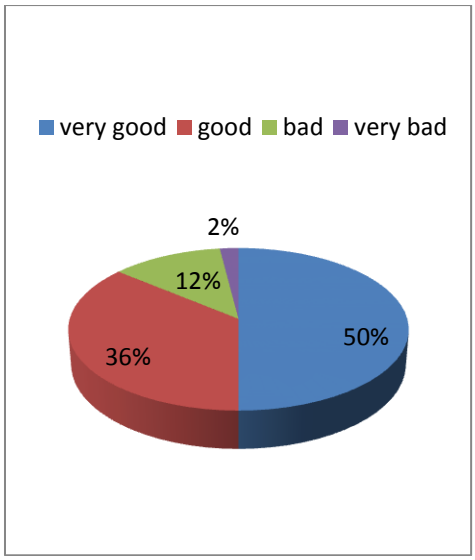
Question three: How do you read it? 40 responses

very good→50% good→36% Bad→12% very bad→02%

The figure below shows us that 50% of the informants are very good at reading French language, 36% are good, 12 are bad at it and only 02% have a very bad reading skills in French.

Table2.4. French reading skills.

Option	Percentage
Very good	50%
good	36%
bad	12%
Very bad	02%

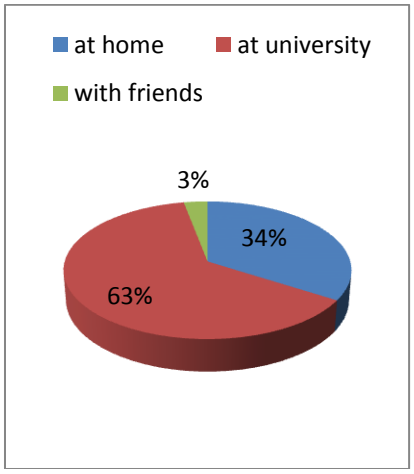


2.5.French reading skills.

Question four : Where do you speak French most often? 40 responses

at home→34% at University→63% with your friends→03%

We note that 63% of the informants speak French the most at university, and 34% speak it most at home, only 03% speak French with their friends.



Figue2.6.French speaking time

2.5.French speaking time

option	percentage
At home	34%
At university	63%
With friends	03%
elsewhere	00%

Question five : Do you sometimes mix between Algerian Arabic and French? 40 responses

Yes→90% No→10%

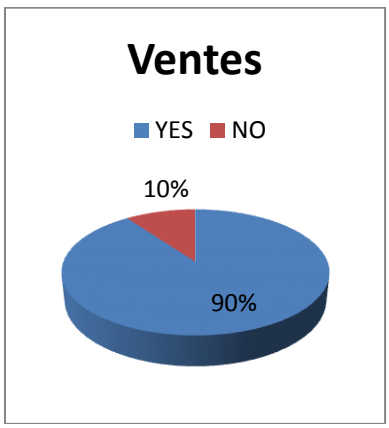


Figure2.7.Code mixing.

Question six: Do you mix between them with? 40 responses

your family→07% your friends→80% Others →13 %We see that 80% ; the majority mix between codes with their friends, while 07% with their families.

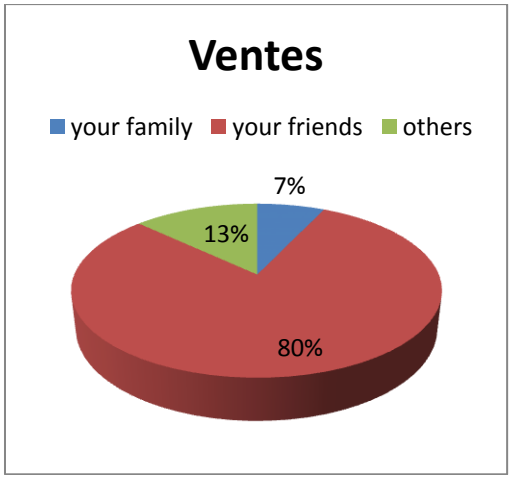


Figure2.8.Code mixing time

2.6.Code mixing times.

option	percentage
Your family	07%
Your friends	80%
others	13%

2.4.1.2.Third year student's questionnaire anlysis :

We see these recent years that many private schools in Algeria opened their doors where foreign languages are taught such as English ,Spanish, German and especially French , however French and English are the most popular ones in Algeria .Algeria welcomes the thought of teaching other languages in the teaching system.

Table3.1.How teaching should be in Algeria .

Teaching in Algeria should be:			
Monolingual	Bilingual	Multilingual	No answer
5.9%	58.8%	23.5%	11.8%

We probe that 58.8% see that teaching should be bilingual and 23.5% thinks it should be multilingual, while only 5.9% agreed for monolingual.

Table3.2.Algeria's linguistic reform.

Do you think that Algeria's current multilingual linguistic form is convenient?			
YES	NO	Needs to be renewed	No idea
5.9%	17.6%	76.5%	0%

We note that 76.5% of the informants think that the current multilingual linguistic form in Algeria needs to be renewed, on the other hand, we have only 5.9% who think that it is convenient, 17% said no.

As a result we examined that the majority thinks that the current multilingual linguistic form must change and needs to be renewed. They support the idea of reforming the linguistic situation in Algeria and making it into a multilingual one, which means they are up to accept many different languages and of course not to be limited to Arabic only in order to be opened to the world as suggested previously. This was the idea claimed by the majority of the informants.

Tabble3.3.French at primary school

How do you find teaching French in the second year in primary school instead of the fourth?			
Helpful	Necessary	Doubts	No idea
52.9%	17.6%	29.4%	0%

As an answer about the question in the above table, 52.9% thought that teaching French in second year primary school can be useful and helpful for pupils ,whereas 17.6% disagree with them and think that is is important and necessary ,29.4% had their doubts.

Table3.4.The importance of French in teaching

How do you classify French in teaching?		
Necessary	Useful but not necessary	No answer.
23.5%	76.5%	0%

We state that 60% of the informants see that French is essential and "necessary" in teaching, on the other hand, 32% thinks that it is useful but not that essential in educational system, only 07 had no idea.

Data interpretation:

According to the data analyse of tool; first questionnaire,

The results indicate that all the Algerians know what French language is, despite the fact that there are some differences regarding speaking and reading skills, but it is safe to say that almost all Algerians can manage French language. Almost all the informants happen to have learned French language at school, while only a small percentage did it elsewhere it differs from one family to another, because in Algeria some families talk only French home especially in north Algeria, as a result we can say that Algerians can manage living in France without having language issue. Algerians seem to use French in their daily life communication as if it was a habit, they can't help it, it just comes naturally due to the very old history of French in Algeria. Some think that French is not necessary at all at school while others think it's important. At the end French language throughout the years is still here and spoken every day.

2.6. Research Limitations and Restrictions:

Due to the current circumstances that we are living in ;the corona virus pandemic, we couldn't gather more information to extend our research and also because of lack of time we couldn't gather a lot of informants.

2.7. Recommendations for further research:

Based on the findings and data obtained from this study, there are some recommendations suggested for future studies:

- In order to have a better research paper , first you need to create time so to gain much better extended results for such a vast topic like French language in Algeria.

2.8Conclusion:

This research reflects the aspects and behaviours of Algerians towards French language, BOUSSEMGHOUN speech community in particular. Almost the great majority see French as an in-separate part of the Algerian linguistic patrimony, due to the history of French in Algerian lands, it is almost impossible to see Algeria goes hand off with French language.

GENERAL CONCLUSION

General Conclusion

An actual fact, the education system is described as a "real failure". However, a new political discourse emerges, one that is more open to foreign languages and acknowledges the linguistic diversity of the country. Education, then, has become at the crossroads of both Arabization and multilingualism. In this study, the researcher proposes to study the impact of Arabization as a language policy on the educational system, with a special focus on scientific disciplines. Its purpose is to reveal the main difficulties faced by students resulting from the use of ambivalent language as a medium of instruction at both levels (secondary and higher education).

Presently, with the new reforms established at different levels of education, it is taught earlier in schools, and thus children get gradually in touch with it in their formal instruction. They also became familiar with it outside the school environment in a consistent way through the different Algerian as well as French programs on TV broadcasting; or it may get to their ears from the speech of their parents, even though often blended with AA. The deep exposure to this linguistic background, that consolidates the influence resulted by the French colonization, has inherently featured today's Algerian speech community by societal bilingualism, although the degree of bilinguality of each individual relies on a particular elements, among which the grade of instruction of members, their socio-economic status, and their motivation to learn foreign languages, as well as the overall positive attitudes towards the French language are the most crucial ones.

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APPENDICES

Questionnaire

Attitudes, usages et gestion linguistique du français en Algérie.

Ce questionnaire rentre dans le cadre d'une recherche en vue d'u mémoire de Master.

Le résultat de ce questionnaire pourrait être publié par l'auteur dans un but purement scientifique.

Age :

Sexe : Masculin ☐ Féminin ☐

Niveau d'instruction :

SECTION A :

Mettez une croix dans le cadre qui correspond à votre choix :

1- Connaissez-vous le français ?

Oui ☐ Non ☐

2- Comment parlez-vous le français ?

Très bien ☐ Bien ☐ Mal ☐ Très mal ☐

3- Comment l'écrivez-vous ?

Très bien ☐ Bien ☐ Mal ☐ Très mal ☐

4- comment le lisez-vous ?

Très bien ☐ Bien ☐ Mal ☐ Très mal ☐

5- Où avez-vous commecez à apprendre le français ?

à la maison ☐ à l'école ☐ ailleurs……

6- Où parlez-vous le français le plus souvent ?

à la maison ☐ à l'école ☐ avec vos amis ☐

Autre……..

7- Regardez-vous les chaines françaises ?

Oui ☐ Non ☐ Parfois ☐ Jamais ☐

SECTION B

1- Vous arrive t-il d'alterner entre l'arabe algérien et le français ?

Oui ☐ Non ☐

Si oui, à quelle fréquence ?

Toujours ☐ Souvent ☐ Parfois ☐

2- Avec qui mélangez-vous entre langues ?

La famille ☐ Les amis ☐ Autre……..

3- Quand vous faites usage de l'alternance de langues, c'est pour le but de :

Prouver votre maitrise des deux langues ☐ Une habitude ☐

Combler vos lacunes ☐ Je ne sais pas ☐

4- Quelle langues choisissez-vous pour écrire une lettre intime ?

Arabe classique ☐ Arabe Algérien ☐

Français ☐ Tamazight ☐

Survey

Attitudes, uses and linguistic management of French in Algeria.

This questionnaire is part of a research for a Master's thesis.

The result of this questionnaire could be published by the author for purely scientific purposes.

Age:

Gender:

Educational level:

1-How do you think teaching in Algeria should be?

Bilingual ☐ Monolingual ☐

multilingual ☐ No idea ☐

2- Do you think that Algeria's current multilingual linguistic form is convenient?

Yes ☐ No ☐

3- How do you find teaching French in the second year in primary school instead of the fourth?

Helpful ☐ Doubts ☐

Necessary ☐ No idea ☐

4- How do you classify French in teaching?

Necessary ☐

Useful but not necessary ☐

No idea ☐