

Bilingualism between Identity Concerns and the Effectiveness of Arabic Language Teaching

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Abstract:

Algerian children learn Arabic in the context of a linguistic reality whose components, loaded with numerous ideological repositories and cultural dimensions, have blended together over time and interacted in a social environment that researchers describe as a complex linguistic interplay, with multiple elements between Arabic - the official language of society - which has levels, and Amazigh, represented by common colloquial dialects. The juxtaposition of these two languages has generated deliberative performances, which are a mixture of the languages of the settlers who came to this country from other environments due to historical circumstances. As a result, the achievement of educational goals has been hindered by obstacles, some of which may be bilingualism.

This article aims to explore the relationship between bilingualism and identity, as well as the validity of concerns about the impact of bilingualism on Algerian children's Arabic language learning and academic achievement. It uses a methodology that relies on description and analysis to monitor this reality, which seems to be that most current social and educational indicators tend to recognise that Algerian primary schools are still far from enabling our children to use standard Arabic (the target language), and to use it even at the written level of their expressive products in education/learning situations, and is therefore far from achieving the objectives set.

Keywords: Bilingualism, mother tongue, dialect, foreign language, identity.

Preface to the description:

Language is a prominent and deeply rooted phenomenon in human society, captivating scholars and intellectuals who study its emergence, production mechanisms, and adherence to regulatory systems governing its evolution, growth, and dissemination; it is also a unifying and connecting element that is included among the elements of identity for any society that wishes to make it an established property among its members, thus preserving its existence, transmitting its cultural and civilisational heritage to its generations and constructing its enduring legacy over time. For this reason, there is still a great deal at stake when it comes to identifying it as a distinctive element of the linguistic community and assigning it decisive roles.

Algerian society is perhaps one of the most prominent societies that is still trying to win the bet on the advancement of the language, after having experienced its problems during the French occupation, which tried to erase the features of its identity and erase all evidence of its history of existence by targeting it in its language; it wanted to replace the original language with its alien language; this left a legacy, some of the effects of which are still evident in the linguistic reality of its children.

Anyone who looks at this reality will see the extent and complexity of the linguistic overlapping that occurs in the social environment, and will agree with the researchers on the multiple elements that contribute to this overlapping; Arabic, as the official language of the society, represents one level, while Amazigh, with its dialects, stands as a distinct colloquial form. The juxtaposition of the two languages has resulted in performances that are a mixture of the languages of the settlers who, due to historical circumstances, came to this country from other environments. In this way, another manifestation of the language was created, which continues to materialise in our contemporary history due to the friction and the need. for communication until it showed a hybrid linguistic performance, but it has a wide spread in society.

The Algerian state made significant efforts after independence by relying on the school, as part of a comprehensive policy, to re-establish all the components of the national identity, foremost of which is the language. In doing so, it made it a fundamental pillar by re-adopting the Arabic language as the language of official

communication, on the basis of which it built a national discourse with Arab and Islamic dimensions.

In an introspective approach, researchers seeking to identify the features of this reality will encounter at least two prominent elements that effectively contribute to shaping its contours, which may be listed as follows:

1. Linguistic diversity within the native language or language of origin: Where we find :

A- Arabic at its levels: From Arabic at the level of its high-end register (literary and scientific), manifested in the written language, to a lower level, where Arabic at the level of the familiar register, then the lowest level, where Arabic at the level of the vulgar register, to Darija Arabic or (Darijat) more correctly, which is the language of speech and communication or the language of oral communication. William W. Marçais argues that the Arabic language is characterised by the phenomenon of duality (la diglossie), between a written literary language and dialects that represent the language of communication between common people and intellectuals⁽¹⁾ Charles Ferguson (Ferguson, C.) considers this phenomenon to be "a relatively stable linguistic situation"⁽²⁾, consisting of two modes, one highly categorised, represented by the literary language, and the other lower, represented by the dialects. However, it should be noted that this phenomenon does not imply the existence of two independent entities, united by a set of common characteristics, but rather a single structure, in which the language is graded according to a communicative ladder that goes from the more normative language to the less normative language, as argued by (Khawla Taleb Brahim) as follows:

1. Classical or standard Arabic.
2. Typical or contemporary Arabic.
3. Sub-standard Arabic represented by oral language.
4. Arabic for students used outside school or university.
5. Dialects (darijat) used in the neighbourhood, city or in some regions⁽³⁾.

It seems that these emerging levels are a natural phenomenon in Arabic and other languages, resulting from interplay and interaction with others, due to use and communication. Abdelkader al-Fassi al-Fihri, comparing the status of Arabic with Latin, says: " The situation of Arabic seems to have been similar to that of Latin after the fall of the Roman Empire, because both were the languages of revealed religions

that spread over large areas, with conflicts between the original language and the dialectal variations generated from it... [and] Arabic retained to a certain extent its original dynamism, and the dialects generated from it could not move to a fully functional and independent status"⁽⁴⁾. The reason why Arabic has benefited from its dynamism is, in his opinion: "There is a constant contact and exchange between Fusiha and different dialects. From these dialects he takes most of the vocabulary he needs... as well as new words to denote new concepts and innovations"⁽⁵⁾.

For example, a child, while flattering or imitating his teacher, tries hard to use proper Arabic (the language of the school), but he violates this level to a lower level when he addresses his peers in the yard or outside the school⁽⁶⁾. In general, Algerian children in most parts of the country have a language level represented by (Darijat); however, the school, with the help of other institutions (media, administration, cultural clubs...) works to raise them, in a long educational journey, to more formal levels.

B -The Amazigh language: it is a label of a group of dialects that fall under it, which differ from each other, to the extent that a linguistic group speaking a certain dialect are unable to communicate with another linguistic group speaking a different dialect. These dialects are defined as follows:

1- The Kabyle dialect spoken in the Kabyle regions in the north-central Algerian coast, which is the most widespread dialect, given the geographical spread and the number of members of the linguistic community speaking it, as the Kabyle region alone includes over two-thirds of the Amazigh population⁽⁷⁾.

2- The Chaouia dialect used in the Auras region in central and eastern Algeria.

3- The Mozabi dialect used in the Ghardaia region in southern Algeria.

4- The Touraqui dialect used in the extreme south of Algeria in the Hagggar.

5- The Chanoua dialect used in the Chanoua region.

6- The Chalahi dialect used in some western places near Tlemcen⁽⁸⁾.

All these dialects are characterised by the fact that they do not go beyond the limits of the spoken language, as they are still searching for an identity within the written framework, although they have the elements of writing, as they have an alphabet with fourteen letters^(*), known since ancient times as (Tifinagh), and some traces of writing were found in the (Tassili) area in (Haugar) in southern Algeria. However, this identity was negated by the events of history, and the language was polarised into

other scripts, written in Arabic for a long time, and then in Latin. (Saleh Belaid) says: "The first symbolic character in which [Amazigh] was written ... The Tifinagh script, from which it was deprived, was polarised by the Latin script under deliberate direction, while in previous eras it was written in the Arabic script for thousands of years"⁽⁹⁾. Perhaps it is this polarisation that has contributed in some way to mortgaging the fate of this language, and keeping the distance between the spoken and the written, never allowing it to be the language of the age or creativity, as "the choice of the linguistic register is not neutral, nor is the drawing of the language neutral, the drawing is not a package with which any language is wrapped, it is the identity and symbol"⁽¹⁰⁾. If the Algerian Constitution (1997) revived the recognition of Amazigh as a national language and obliged schools to "include it in the educational system and gradually popularise it, and support it by providing educational and pedagogical means, as well as research means that enable a solution to the issues posed by its writing and a unified style"⁽¹¹⁾, this inclusion "It's more than teaching a language, it's about identity. Amazigh is a heritage... When it comes to writing, Tifinagh can be prioritised and Arabic and Latin characters can even be used in textbooks"⁽¹²⁾. Although it is taught today in some Algerian schools, the challenge before it remains great until it establishes itself as a disciplined language system that reflects the national identity and embodies the aspirations of its speakers.

C- The French language: Which imposed it self by virtue of the occupation that Algeria was subjected to at a certain historical stage, and by virtue of the reality that it became after independence. It is a war booty for some intellectuals who view the world and its civilisational manifestations from a purely French perspective. It is the language of administration, economics, medicine, and the exact sciences in universities for some. In all cases, it competes or conflicts with the languages of national identity. Algerian children are constantly confronted with it in their linguistic reality, whether in the spoken language (it is spread among some elites who make it the language of communication and communication in its full manifestation, or spread with its terms and some of its vocabulary in the language of the general public), or in the written language where they encounter it in primary school, where it is taught starting from the third year, and in what is presented to them in libraries. It has become an obsession that hinders parents' aspirations for their children to acquire knowledge outside this language; the failure of English language education in Algerian schools at the second stage can be attributed to this obsession as one of its main factors.

II: Competition between languages: This may amount to a latent conflict, which takes place between Arabic and French. Its historical background dates back to the era of the French occupation, when the Arabic language was considered a foreign language (in the 1904 French Native Law) and was prohibited from teaching Algerians, so it was confined and expelled. Then independence came, and Arabic was trying to regain its natural place in its land. It was natural that there was a “ tendency that balances between a language that has been linguistically oppressed and a language that has been linguistically oppressed.... The Arabic language [that] was... The circumstances following the departure of the French from Algeria call for a political decision to protect and constitutionally recognise it as the official language of Algeria and Algerians.”⁽¹³⁾ Arabisation, which occupied all linguistic spaces that have direct contact with the masses and the public, created a conviction among some of those whose future depended on French that the targeted linguistic reality would overtake them, and they reacted in the form of conflict, which is defined by some researchers as " an extreme state of competition between two or more languages vying for survival, each of which seeks to achieve control and dominance over other languages by all means and methods, as a result of linguistic friction"⁽¹⁴⁾.

The ongoing conflict will not be content with fulfilling its basic condition (the existence of an Arabic/French linguistic duality) to take place between them, but will try to go beyond it by taking it to another level, when it tries to gain the support of a third language (Amazigh; in some of its dialects) and provoke it against the other, and this is revealed in the words of some " If the Arabisation had not happened, there would have been no call for the demarcation of the Amazigh language"¹⁵. It is as if the conflict is intended to be intense, because whenever bilingualism is stable, the conflict is latent, and it becomes acute if it is imbued with the ideologies of the social classes⁽¹⁶⁾.

In light of this highly interactive reality, the Algerian child acquires the language loaded with many ideological deposits and charged cultural dimensions that affect the formation of his personality; in order to avoid any future negative impact, and to ensure that he does not take risks, society will push him to school (the model society as it imagines it), which is specially adapted to suit his level and work to form him and refine his personality in all its aspects. Here, the child will find himself in front of a standardised language that is not necessarily his native language that he acquired before school.

Educational effectiveness and research into obstacles:

If language is an industry, education is one of the most powerful means of spreading it and making it used and circulated. Getting to know its users in terms of their abilities and competencies, and the effort they exert in mastering it, necessarily requires the use of auxiliary sciences, such as linguistics or linguistics, to understand this industry, and psychology, as it is subject to its product (the speaker is the one who produces it) and is affected by its conditions in a positive or negative interaction. There are even other sciences that may find in the same justification an opportunity to dissect and analyse this product and make it the subject of study, which confirms "the recognition of the learner's linguistic capacities, especially those associated with his mental activities and his abstract abilities based on the investigative function, the origin of the speech event"⁽¹⁷⁾. According to one of them: " They all high light the abundance and quality of the investigative activity of the native language in the acquisition of young children. It remains to be exploited better than has been done so far in the teaching of native and foreign languages"⁽¹⁸⁾.

Today, it has become clear that the child's abilities and experiences play a major role in the acquisition of the mother tongue, but those who follow his learning of the Arabic language in Algeria will find that this fact (activation of his abilities and experiences), the data of modern linguistic theories in general, and the integration between different sciences are ignored This has led the learner to face a number of obstacles that prevent him from achieving a true mastery of the language, which remains in the eyes of the curriculum as a standard that must be a goal to be achieved; perhaps the most prominent obstacles that we can stop, as they have become no secret to researchers, we mention the following:

1- The attraction of identity and duality:

There is no doubt that the reality of language in Algeria is based on multiplicity; from mother tongues (Darija Arabic / Berber dialects) to school languages (classical Arabic / French / Amazigh), which creates a rich and fertile linguistic environment that is governed by relations of identity tensions, based on coexistence and acceptance of the other, mostly if social stability prevails, or on conflict and repulsion in the face of domination and threat. The members of the linguistic group are always bound by the conviction of clustering and meeting when they feel a sense of spatial and cultural belonging, and "The origin of language is to be a translation of belonging

to a group, people or nation, contributing to its identity ... Modern states have historically been formed and united by language, such as the German, French or Italian nations, before they were united by religion, race, etc..."⁽¹⁹⁾. In the article, "the conflict within the linguistic identity is formed between two values: The value of the global language as a means of universal communication and the value of a local language, which is considered by its owners as a reservoir of cultural forms of representation"⁽²⁰⁾; therefore, it becomes a legitimate question about the reality of acquiring or learning a language at the expense of another language, or languages coexisting with it in the environment, and whether this existing duality is an obstacle to achieving this? "Research, such as UNICEF's 1999 Annual Report, confirms that learning is more effective when it takes place in the mother tongue. Mastery of the second language depends on progress in the mother tongue. However, its role is often marginalised in the face of a dominant official language, which accelerates the transition from bilingualism to monolingualism. The issue of multiple mother tongues also raises the question of the need to move towards a national language in order to avoid perpetuating ethnic differences. In addition, the school is always open to a third language, usually called a foreign language".⁽²¹⁾ This multiplicity will in fact be formed according to pairs or binaries linked by relationships imposed by political orientations or social aspirations.

Many researchers have studied this phenomenon, including (Bloomfield, Martini, Bézier, Van Overbeck, etc.) and saw it as the mastery of the second language as the first language (Bloomfield, Martini, Bézier, Van Overbeck, etc.) and saw it as the mastery of the second language as the first language. (McNamara) saw it as the lowest skill in the second language, while (Jean Martini) saw it as not being a monolingual individual⁽²²⁾. Or, as Ocampos defines it: "a situation in which two living languages exist side by side, where each language is used by a national group that represents a significant proportion of the society"⁽²³⁾. Perhaps this last definition of Aucamps is the one that can correspond to the linguistic reality of the Algerian child.

However, some researchers believed that multilingualism is determined by bilingualism, in an article by Andrée Tabouret- Keller reviewed the definition of bilingualism by " linguists Uriel Weinreich and Enior Haugen, who completely revamped or founded the purely linguistic study of bilingualism"⁽²⁴⁾. He reviewed the definition: " Weinreich defines bilingualism as the alternating use of two languages. As for Haugen... bilingualism [for him] applies to the situation of all those who are

united by non-monolingualism; it is the use and circulation that actually impose this term, whether it is defined by the spoken or, in some cases, written use of two or more languages by a particular person or group of people. Therefore, the term bilingualism does not express the mere contact with two or more languages, although this is the dominant meaning" (25).

The nature of this duality and the extent to which it corresponds to the Algerian linguistic reality must take into account the overlap between Arabic and Amazigh, as it has been proven that the former is not alien to the latter: " The Arabic language is not foreign in the sense understood by a stranger. It is the language of the mosque, administration and media; more than that, it is the language of the school and the language of authority, in addition to the fact that according to a European study (D. Cohen 1973), approximately 43% of Berber vocabulary is borrowed from Arabic, which is the language of Algerian culture in general, including Berber "(26). He must bear in mind that Arabic " It coexisted with their dialects, fed on them... It did not swallow them or kill them, but coexisted with them. Arabic is not an exclusionary identity; it is a coexisting identity "(27). He must also take into account the acculturation between the Arab-Islamic culture embodied in the Arabic or Amazigh language, and the Western culture embodied in the French language in particular, as the latter is considered by some Algerian speakers to be a means of social and cultural advancement, and everything else represents backwardness and clinging to a heritage that is not qualified to interact with modernity, and because of this conviction, the French language has The French language (the historical legacy for some) has become an element of the Algerian linguistic equation, which has created a kind of tension that has emerged on many occasions, and prompted some researchers to look at the relationship between these different languages, not on the basis of interaction that serves the teaching/learning process, but on the basis of the conflict that has become an objective factor that characterises this relationship. Domenico Canciani, quoting Kremnitz, defines conflict as "a confrontation between two completely different languages, one politically dominant (official use, colloquial use) and the other politically dominant "(28).

Therefore, after the researcher (Khawla Taleb Brahimi) realised that the classical approaches did not accommodate the Algerian linguistic reality, she adopted an approach based on a binary (language/hegemony) approach(29), where classical Arabic, the language of the school, imposes itself, and the other languages are rival

languages, which will undoubtedly be a real obstacle to learning this normative language. “ According to Hamers and Blanc (1983), the child by the time he enters school he has already used his language through various functions ... If these cognitive functions are relatively underdeveloped and the school provokes him to develop them through another language, there is a kind of unfair interruption of his cognitive development”⁽³⁰⁾, and vice versa.

It has become imperative for us to recognise that the reality of language among Algerians is one that hinders the Arabic language taught in school, and even limits its empowerment. This Arabic, which is in fact the eloquent or unifying language, is nothing more than the written language that produces thought, contributes to civilisational construction, transmits the heritage from the distant past, and embodies the contributions of the present in the distant future; in other words, it is the language of reference; and from this imperative comes the legitimacy to ask the question of the reality of dealing with the existing duality, or for some, bilingualism?

It has become necessary to stop some of the terms that present themselves in the field of language education in order to understand their meanings and distinguish them from the school language that we seek to teach our children, a language that is always described as normative; what is the meaning of (mother tongue)?

A- The mother tongue^(*): (the language of origin) or (upbringing) or (upbringing) as referred to in the past by Arab scholars, as stated by (Al-Jahiz): "... When (man) leaves his manners as they are, and his tongue as it is, he is limited by the habit of origin to the form in which he has not remained..."⁽³¹⁾. Ibn Khaldun said: "Know that those people you hear about were only Umma in their lineage, but their upbringing and upbringing were among the people of this queen..."⁽³²⁾. It (the language of origin) generally represents the sum total of the linguistic data found in the general social environment, where it is acquired naturally, through the continuous interaction of the child with the elements of his surroundings; mother and father first, then relatives, and then members of society in general. "After its acquisition, it represents the first expressive means that allows for verbal communication and exchange "⁽³³⁾. Abdul Rahman Haj Saleh believes that the term (mother tongue) is a translation of the foreign term, as he says while defining it: “The term 'mother tongue' is a translation of a European expression (Mother Langue or Langue maternelle): The language that a person learns from his first environment; the name has a predominance because the mother is not the only one from whom the child learns,

but he learns from everyone around him, especially his siblings and companions outside the home.... Classical Arabic is not learnt from his environment, it is a language of culture that he learns only at school"⁽³⁴⁾. He also pointed^(*) out that the first linguistic acquisitions are what is called (linguistic origin), (corresponding to the European languages: Substrat), to show that this (linguistic origin) has habits that hinder the learning of (the target language). He says: " We must not forget that the greatest difficulty (and few people are aware of this) is to challenge the dialectal (or colloquial) language situations that a person has acquired and practised outside school with the non-dialectal situations that he or she is presented with"⁽³⁵⁾. In other words, they (pre-school linguistic habits) are "one of the strongest obstacles to the acquisition of new non-dialectal linguistic habits"⁽³⁶⁾.

B. Dialect: "A speech habit that adapts the syllables of the voice. This (pronunciation habit), if such a term can be used, is created by the individual under the influence of environmental, physiological and genetic factors"⁽³⁷⁾. Ibrahim Anis defines it as: In modern scientific terminology, a dialect is a set of linguistic characteristics that belong to a particular environment and share a set of linguistic phenomena that facilitate communication between the members of that environment and those who have other dialects in neighbouring environments. This common environment consisting of several dialects is called the language"⁽³⁸⁾. There is (individual idiolect), as each of us has our own way of pronunciation and phonetic characteristics that distinguish us from others. There are (geographical regional dialects), as there is a dialect of the plains that differs from the dialect of the mountains, and the dialect of the desert that differs from the dialect of urban areas, as well as the dialect of agricultural areas from the dialect of the coasts. There are (social dialects) where the dialect of the working class differs from the dialect of the middle class and the dialect of the rich class. There are (special dialects (Les argots) that distinguish professions and fields.⁽³⁹⁾

C- Colloquial: "The general linguistic structure of the Algerian language is represented by these regional dialects, which differ from one region to another... These dialects are subject to many linguistic factors, including those resulting from heredity and nature, those resulting from nature and neighbourhood, and those resulting from gender, linguistic and physiological differences... Because it is a social phenomenon, as has been shown"⁽⁴⁰⁾. All these elements are interacting in the linguistic reality of the Algerian child; it seems that the colloquial language in its concept, which implicitly includes the dialect and mother tongue, is crowding out the

classical Arabic language, and therefore it is legitimate for us to question the truth of the classification of the Arabic language, and does it know a duality within it? In his answer to this question, (Al-Fihri) says: "Linguists used to classify languages into first and second languages: " The Arabic language is not a first language; the Arab child does not go out into his environment to learn a fluent language, in the same way that a French child goes out into his environment to adapt his speech to what he has learned in French, or an Englishman to write English... Classical Arabic is therefore not a first language in terms of its psychological, cognitive and memory determinants, etc. However, the Arab child does not learn Classical Arabic in the same sense as he or she learns a second foreign language such as French, Spanish or English, but rather the queen that the Arab child forms in his or her mother tongue is often an important part of the queen that he or she will form in Classical Arabic. This is why Fusiha was, in our view, somewhere between the first and the second"⁴¹. Al-Fihri may decide this, but (Abdo Al-Rajhi) thinks otherwise and opposes it, claiming that any language has multiple circulation patterns, as determined by sociolinguistics, saying: "It organises multiple variations, including the regional dialect, the social dialect, the special dialects, and the eloquent level in multiple degrees as well. People do not speak of duality unless the linguistic differences are in kind "⁴².

Acknowledging the competition in the child's linguistic environment necessitates a resolution, but a resolution that must be free from any hesitation or retreat, because although the resolution has been decided since independence, the adoption of an Algerian-Arabic school has remained a slogan that shakes from one circumstance to another; evidence of this is the debate that continues to this day about the teaching of foreign languages at the primary stage, on every occasion when a project to reform the educational system is discussed.

2- Learning a foreign language:

As soon as the pupil interacts with the standard and official Arabic language in the first stage of primary education, he begins to learn a foreign language in the third year, which is also standardised and taught by the same methods used in teaching Arabic in the first stage of basic education, without taking into account the psychological state of the children (confusion, anxiety, fear). This transition to learning another language without taking into account the psychological state of children (confusion, anxiety, apprehension), in the absence of any incentives, and without guaranteeing the achievement of the goals set for the end of the first stage,

the most important of which is to enable the student to acquire the basics of the Arabic language; there is no evidence supporting the decision to opt for this approach, which may pose challenges beyond the student's mental and psychological capacities.

While it must be acknowledged that there are no indicators that suggest that Arabic language learning in the first stage has achieved success (perhaps it even tends to acknowledge total failure), there is no doubt that pushing the student to learn another language will become stressful for him, especially in the absence of any social background that includes linguistic behaviours that help this learning, as some researchers believe that " The difficulty of learning a foreign language lies in the fact that the latter is a set of habits that must be added to the learner's previous acquisitions "(43). Moreover, the method used in learning the Arabic language is the subject of much criticism, let alone in teaching a foreign language. Some researchers say: " Learning a second language is different from the way a child assimilates the mother tongue It should be noted that the speed at which a child learns a foreign language does not correspond to the acquired linguistic repertoire (as in the case of an adult), if this language is not employed by the child (44).

Leonard Bloomfield(*) in his article "Teaching Languages" believes that the best age for learning a second language is between ten and twelve, saying: " The best age to start learning a foreign language is between ten and twelve years old. Commencing education before this age often results in such slow progress that little benefit is gained"(45). The truth is that the Algerian basic school does not learn a foreign language until the third year of basic education, which often corresponds to the age of eight or nine years old. Michel Zakaria regards this age as appropriate for language acquisition, a view supported by some researchers. But he links the teaching of this language with conditions, saying: " The second language should not be introduced as a subject education in the school system before the third year of primary... During these early years... The second language should not be used as a teaching tool alongside Arabic before the supplementary stage (and even not before the secondary stage)"(46). "The introduction of the second language at a level similar to that of Arabic, i.e. at the beginning of schooling, is not desirable and results in unavoidable disadvantages for the Arabic language, given the fundamental difficulties inherent in learning this language (writing that does not take into account phonemes and orthography, especially teaching Arabic according to a traditional methodology)(47).

"The difficulties faced by the educational process are largely due to the marginalisation of cultural data and the cultural dimensions of the educational process, at a time when the elites of other languages are trying to expand their use and circulation in the context of the global language market "⁽⁴⁸⁾.

Conclusion:

Many current social and educational indicators suggest that the Algerian basic school is still far from enabling our children to use the standard Arabic language (the goal), and to use it even at the written level of their expressive products in educational/learning situations, and thus falls short of achieving its objectives; as long as it deals with the linguistic reality based on duality and multiplicity with the logic of underestimating its effects on the educational yield of the language. If this is the case with the language close to them, how about the foreign language, which we can decide in advance that it will only be a hindrance that will limit the student's linguistic growth.

Bilingualism has never been detrimental to nations, nor has it been a hindrance to educational systems; on the contrary, it has been a sign of richness and cultural diversity in Algerian society, and of peaceful coexistence between different linguistic groups in a single society whose destiny was linked by the events of history, and whose identity was forged through a sense of belonging, after having fought the battle of belonging and overcoming regression and exclusion.

Dealing with bilingualism cannot be based on the principle of considering it as an issue. The solution does not involve avoiding confrontation, but to deal with it in accordance with scientific findings, and according to a rational linguistic policy based on good planning, while respecting the rights of minorities and preserving linguistic diversity.

The current linguistic reality in Algeria is based on pluralism, away from rational linguistic planning and a linguistic policy that takes into account the need for linguistic coexistence to support the cohesion of the elements of cultural and civilisational identity, away from the logic of exclusion, indicates the possibility of mortgaging the linguistic future of Algerian children and pushing them under political and social tensions to an emotional and intellectual development that may make it difficult to materialise the national goals envisaged.

Margins:

- ¹ See W. Marçais. la langue arabe dans l'Afrique du nord. in Revue pédagogique. n°=1. Algiers. 1931. P: 401.
- ² Fergusson Charles. Diglossia. in Word n°=2. Tome15. 1959. p: 336.
- ³ See, Khaoula Taleb Ibrahim. Les Algériens(s) et leur(s) langue(s) éléments pour une approche sociolinguistique de la société algérienne. 2^e édition. Les Editions El Hikma. Alger. 1997. p:70.
- ⁴ Abdelkader al-Fassi al-Fihri. Language Policy in Arab Countries. T1. Dar Al-Kitab Al-Jadid Al-Muwtahid. Beirut. Lebanon. 2013. Pp:71-72.
- ⁵ Ibid. P: 72.
- ⁶ See, Cherifa Ghetas. L'enfant Algérien et l'apprentissage de la langue arabe à l'école fondamentale. Essai d'analyse des compétences narrative et textuelle de l'enfant algérien entre cinq et neuf ans . thèse de doctorat. Université Stendhal. Grenoble. Paris. 1995. p: 62.
- ⁷ Salem Chaker. Imazighen Assa. 2^e édition Bouchène. Alger .1990. p: 9
Some researchers believe that in 1970 they constituted between 15 and 20 per cent of the total Algerian population. See Gilbert grand guillaume. Arabisation et politique linguistique au maghreb. édition GP. Maison neuve et la rose. Paris.1983. p: 14.
The Algerian historian (Abdel Rahman Jilali) also believes that they constitute 25 per cent of the total population of Algeria. See his book (General History of Algeria). 4th edition. Culture House. Beirut. Lebanon. C1. 1400 AH / 1980. P: 45.
- ⁸ See, Saleh Belaid et al. Mother tongue and linguistic reality in Algeria. Mother Tongue. University of Tizi Ouzou. Dar Homa for printing, publishing and distribution. Algeria. 2004. P: 10.
- * See Abd al-Rahman al-Jilali. General History of Algeria. 4th edition. Culture House. Beirut. Lebanon. c1. 1400 AH / 1980 AD. P: 44.
- ⁹ Saleh Belaid . Mother Tongue. P : 18.
- ¹⁰ Ibid. P: 18.
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- ²¹ Ibid. P: 31.
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- ²³ Ibid. P: 988.

²⁴ Jean Martinet. From linguistic theory to language teaching. Presse universitaires de France. 2nd edition. 1974. P : 169.

²⁵ Ali Taouinat. Arabic language learning difficulties among students in the second stage of basic education in Berber-speaking and Arabic-speaking areas. P:991.

²⁶ Ibid. P: 991.

²⁷ Abdelkader al-Fassi al-Fihri. Language Policy in Arab Countries. P: 40- 41.

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²⁹ See, Khaoula Taleb Ibrahim / Algerians and their languages. P : 53-64.

³⁰ Ali Taouinat. Arabic language learning difficulties among students in the second stage of basic education in Berber-speaking and Arabic-speaking regions. P:998.

* Many words are commonly used by Westerners, including: The language of departure, the source language, the first language, and the mother tongue.

³¹ Abu 'Uthman 'Amr ibn Bahr al-Jahz. Al-Bayan and Al-Tabeen. Investigation, Abdul Salam Mohammed Haroon. J1. Dar al-Jeel. Beirut. Lebanon. P: 70.

³² Abdul Rahman ibn Khaldun. The introduction. T1. Dar Al-Kutub Al-Alamiya. Beirut. Lebanon. 1421 AH/2000 AD. P: 732.

³³ Djamila Hammoudi. The Method of Teaching Arabic Grammar in the Algerian Basic School: A Critical and Field Analysis of the Second Basic Years. Marginalia, p. 12.

³⁴ Arab Press Award-winning dialogue. Dr Abdulrahman Alhaj Saleh: Teachers have harmed the classical language. Journalist Hussein Hassan Hussein's blog. 20 July 2011. <https://alwardy.wordpress.com>.

* See, Abdul Rahman Al-Hajj Saleh. Introduction to Modern Linguistics: The impact of linguistics on improving the level of Arabic language teachers. Journal of Linguistics. Fourth issue. 1973-1974. Institute of Linguistics and Phonetics. University of Algiers. p. 69.

³⁵ Ibid. P:69.

³⁶ Ibid. P:69.

³⁷ Abdelmalek Murtad. Algerian Colloquialism and its Relationship with Classical Arabic. National Publishing and Distribution Company. Algeria 1981. P: 7.

³⁸ Ibrahim Anis. In Arabic Dialects. Anglo Egyptian Library. 2010. P: 15.

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⁴¹ Abdelkader Al-Fassi Al-Fihri. The Arabic Lexicon, New Analytical Models. Toubkal Publishing House. 1986. Pp: 20-21.

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⁴⁴ Tatiana Slama-Cazacu. Psycholinguistique appliquée, Problèmes de l'enseignement des langues. Fernand Nathan, Labor edition, Brussels. Paris. 1981. P: 121.

* Leonard Bloomfield is considered the father of American linguistics. He was born in Chicago, Illinois, in 1887, and received his Bachelor of Arts degree at Harvard University in 1906 and his PhD at the University of Chicago in 1909. He became a professor of German philology at the same university in the years 1927 and 1940, and then became a specialised professor of linguistics at Yale

University in the years 1940 and 1946. One of his most influential works is his book (Language), published in 1933. He died in 1949 after suffering from paraplegia in 1946.

⁴⁵ Leonard Bloomfield. Teaching Languages. Translated by Mohammed Saleh Bakoush. Al-Tabayyin Magazine. Issue 15. Year 2000. Jahazia Cultural Society. Algeria. P: 55.

⁴⁶ Michel Zakaria. Applied Linguistic Issues. T1. Dar Al-Alam Al-Malayeen. Beirut. Lebanon. 1993. Pp: 52-53.

⁴⁷ Ibid. P: 54.

⁴⁸ El-Hussein Zawi. Identity and the Philosophy of the Arabic Language. 1st edition. Knowledge Forum. Beirut. Lebanon. 2014. p. 71.

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