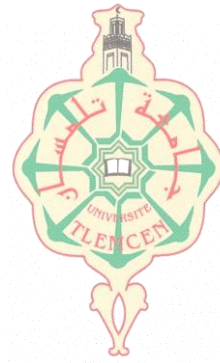MINISTERY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH

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The impact of Arabic Diglossia

on primary school pupils in Algeria

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Dedications

With great honour this work is dedicated to:

My parents for their spiritual and material encouragement and their unconditional love.

All of my family members, friends and mates. May Allah protect them all.

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Abstract

   The Arabic Language is characterized as a diglossic language. Hence, this study focus on demonstrating the impact of the Arabic diglossic situation in terms of social communication and the Arabic Language Learning process based on primary school pupils' perspective. with a special focus on Tlemcen as a speech community, where diglossia is part of the students' linguistic reality This research seeks to detect teachers and pupils' attitudes towards the forms of Arabic at play, modern standard Arabic and the vernacular Arabic inside the school context. Therefore, to achieve the purpose of this study and find answers to solve this linguistic issue and find treatments for these linguistic insecurities three instruments are utilized to collect data. First, a questionnaire was distributed to a sample consisting of teachers and to pupils from two different primary schools based on a mixed –method research namely, a close-ended questions for quantitative data and open-ended questions for qualitative data. Second, interview was used for collecting teachers' opinions. Third, classroom observation (recording voices) as an additional tool to verify the information gathered. The findings showed that both teachers and pupils share a positive attitude towards Modern Standard Arabic (MSA), hereafter due to its tight attachment with the holy Qur'an. However, the results also revealed that the Arabic diglossic situation, specifically, the functional diversity of the Standard Arabic and Colloquial Arabic is an impactful factor that can create linguistic insecurity performance and the impact on pupils' social communication in real-life situations.

Key words: Modern Standard Arabic, Vernacular Arabic, Colloquial Arabic, linguistic insecurities, the Arabic Language, Diglossia, attitudes,

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List of Abbreviation and Acronyms

- AA: Algerian Arabic
- DA: Dialectal Arabic
- CA: Classical Arabic
- CS: Code Switching
- H: High Variety of Language
- L: Low Variety of Language
- MSA: Modern Standard of Arabic
- QA: Colloquial Arabic
- VA: Vernacular Arabic

General Introduction

General Introduction

Language has been a daunting task for many years but at the same time a growing and exciting area of study. Many engagements were made by different scholars in different fields aiming to investigate this complex nature of this aspect of human life. Sociolinguistics in particular, as a field of research describes language in relation to society as an interrelated and one cannot be mentioned without the other, where language has a significant role to play on the social contexts in which various linguistic phenomena occur such as 'Diglossia' that involves the use of divergent varieties of the same language having different functions within a society. Algeria as an Arabic society is starving to promote and preserve the Arabic Language but still suffers from a complexity that lies on the coexistence and the usage of several languages and varieties in the same speech community. This diversity of codes seems to be of crucial importance for sociolinguists.

The problem of Arabic Diglossia has a major effect on teaching and learning process. Pupils entering schools have to unlearn or even suppress most of their linguistic habits of DA while they try to acquire a new set of rigid rules of the standard Arabic (MSA). However, explicit educational weaknesses and defects in the language use at all levels and their linguistic insecurities in their reading performances and writing production are clearly showed through texts full of spelling mistakes , wrong use of tenses and the frequent use of colloquial vocabulary of their incomplete knowledge of MSA and this seems to be the core of the problem , it also appears in aspects of oral expression when students try to express their ideas or to answer oral questions and they resort to include phrases and vocabulary that is not based on Classical Arabic but rather on their dialect. Furthermore, despite the teacher's hard efforts deliberately trying to neglect and undermine the actual speech habits of the pupils on the other hand, the same teachers find themselves often obliged to use the Colloquial form in order to communicate and facilitate the lesson for learners. Thereby, this mix of Arabic patterns in the classroom by teachers and pupils who share falling into the trap of diglossia leads to serious pedagogical problems and it will even affect their role in the development of the society.

The reason behind choosing such a topic is to investigate and find adequate answers to this arduous process that kept sociolinguists awake for decades by pointing out the eminent causes behind this mysterious phenomenon and the challenges it poses which spread all over the Arab speaking countries. This study attempts to look at the issue from both teachers and learners' angles and scrutinize the major reasons that lie behind this feeble situation of Standard Arabic Language lack of knowledge and hopefully seeking solutions by inserting pedagogical implications and providing constructive suggestions that are desperately needed.

The study makes contribution to knowledge by encouraging researchers who are interested to do further investigations and contributions that will provide a useful map of the study in order to raise awareness among learners and teachers and even parents towards this diglossic situation and enrich their understanding of this concept in order to build the proper educational entity for innocent childhood.

The primary aim for this research lies on rehabilitating the Arabic Language as an official and popular language in the Arab World and also to unveil the threat of other Foreign Languages and varieties by promoting the Arabic Language and preserve it, because MSA represent the Islamic Identity of its speakers. What should be stressed on is the importance to develop learners' linguistic skills by training and raise their motivation level and willingness to continue learning the Arabic Language. Furthermore, to create a better condition for learners to enhance their performances to reach fluently and accuracy by proving Academic Materials inside the classroom.

In order to answer the above raised statement, three research questions are formulated:

1. To what extent does the Arabic Diglossia affect pupil's linguistic performance?
2. Why do pupils prefer using Vernacular Arabic and not Classical Arabic?
3. How is the issue of Arabic Diglossia among students treated?

To answer the pervious questions, three hypotheses are suggested:

1. The effect of Arabic Diglossia on pupils' linguistic performance is represented in their language development at all linguistic levels, morphological, syntactic and semantic level.

2. Pupil's using the Vernacular Arabic and not the Classical Arabic because it is easier to use and comprehend.

3. The issue of Arabic Diglossia is treated by asserting methods and suggestions to defend the Classical Arabic in order to preserve pupils' identity, nationality and unity.

Research Structure:

This work is divided into three chapters. The first chapter deals with the historical background of Diglossia in particular, then, the focus is on Ferguson's and Fishman's remarkable work of Diglossia. The second chapter conducted Algeria as speech community that holds a diglossic situation. The third chapter reports the data collected using questionnaire as a tool for both teachers and pupils of fifth-grade at Abadji Mahmoud primary school of Tlemcen in order to collect their opinions, also the use of observation as an additional tool and analysing the date gathered to provide a general understanding of the issue. The methodology of this work based on a descriptive approach that provides mixed methods, quantitative, qualitative and descriptive data on the experience of learning Arabic in relation to the issue of diglossia inside the classroom.

Chapter One

From a Theory to a Linguistic Model

1.1. Introduction:

   Diglossia as sociolinguistic phenomenon characterizes not only Algeria but touches the whole Arab countries. In many Arab Speech Communities two or more varieties of the same language coexist side by side throughout the community, with each having a role to play. Perhaps the most familiar example is the Standard Language and Regional Dialect as used that are usually ranked in a kind of hierarchy from highly valued (H) to less valued (L), where the official language functions in formal situations for instance: court, schools, colleges and other different subjects at all stages of education and the Colloquial Language is used for non- formal situations mainly for communication purposes.

1.2. Definition of Language:

   It cannot be denied that the study of language will always develop as human civilization goes by. The word language came from the French word 'langage' this latter is a derivation from Latin 'lingua'. Language is realized as one of the most divisive variables within human societies, according to Joshua A. Fishman (1972) language is content as a means and a carrier of knowledge and learning language becomes central to the instruction process and its mastery is an indicator of educational success or failure. The language is undoubtedly a means for communication, to express emotions, thoughts and desires. It is considered to be a dialect that has gone through the standardization process.

1.3. Definition of Dialect:

   Dialect is one of the important aspects in language and communication.
The origin term of the word 'dialect' comes from the ancient Greek word 'dialektos' that means manner of speaking. Linguists also use the term' variety' interchangeably and in its most basic designation a dialect is a form of language that a particular people speak in a particular part of a country. Under this definition dialects or varieties of a certain language are closely related and despite their differences, are most often largely mutually intelligible where speakers can readily understand each other without any

special effort, for instance there are many orthographic and phonological forms for the same word; "شاول", "وشنو", "أسم", " ماذا ", "واسم " [WHAT] are all understood and have certain degree of mutual intelligibility.

1.4. Language VS Dialect:

The terms 'Language 'and 'Dialect 'are ingrained. One of the major problems in linguistics is how to make a clear-cut distinction between dialect and language. The different between the forgoing concepts it that dialects mostly refer to a low-prestige languages or those perceived as "unsuitable for writing"

it is also to refer to the unwritten or non-codified (non-standard) languages that is used by the majority of native people as functional daily mode of expression

(Informal situations). According to Trudgill (1992:23), a dialect is a "variety of language which differs grammatically, phonologically and lexically from other varieties and which is associated with particular social class or status group".

In contrast, language is the powerful medium and the only language that is officially recognized. It is referred to as a "superposed variety", meaning that the variety is not the primary native variety for speakers. Thus, it is standard and more prestigious and applied in news, education, in TV programs, in religious and literary purposes; whereas dialect has never been given much importance, historically speaking. In fact, it is considered to be a" bastardization "of the original. Also, it is said that "a language is a dialect with an army and a navy "(Max Weinreich).

1.5. Diglossia as an Aspect of Language Contact:

Language Contact phenomenon has been of vital interest to many scholars who describe it as a phenomenon where two or more distinct languages come into closest use within the same speech community. Weinreich (1974:1) highlighted that "two or more languages are said to be in contact if they are used alternately by the same persons". Diglossia is among the most widespread phenomena that are resulted from Language Contact, it denotes the coexistence of two linguistic varieties of the same language in a speech community for complementary purposes. The Standard Variety will be called as high variety (H) and the Regional Dialect will be called as low variety (L). The high

variety which is usually the literary dialect used in formal domain such as public speaking, religious texts, education, and other prestigious kinds of usage are dominated by the H norm. The L norm is used for informal conversation, the street, home and any other casual domains. Trudgill (2000) claimed that the different between the two is "if two speakers cannot understand one another, then they are speaking different languages. Similarly, if they can understand each other, we would say that they are speaking dialects of the same language" (p.4), The distinction of these two phenomena makes the next part which tackles the origin of diglossia. Other scholars such as Badawi (1973: 9) refer to it as "the Colloquial Arabic of the Intellectuals", while other linguists think that this variety is a simplified version of Standard Arabic.

-Table 1.1 Examples of Lexical terms in the Low VS. The High variety:

High variety	Low variety	English
/fataha/	/hal/	open
/aɣna/	/wi:n/	Where
/baka: /	/bka/	He cried
/ʃija:r/	/dbaz/	a fight

1.6. Code Switching:

In multilingual societies, the use of languages depends on the situation in which the speaker interacts with his interlocutor, i.e., each language is reserved for a given situation. In some situations, there is a language used at home, another is used at school, another is used with friends. This situational change is known in sociolinguistics as" Code-Switching". One of the most prominent scholars that contributed in diglossia is Gumperz (1982). He brought the foundation to other scholars for further investigations. Code Switching can be defined as the alternate use of two or more languages within the same conversation. Myers Scotten (1993: 1) says that Code Switching is "the use of two or more languages within the same conversation ". Certainly, Code switching is the result of Bilingualism where a bilingual speaker switches from one code to another depending on the situation, the interlocutor, the setting, and the topic discussed. For Gumperz when speakers code switch, they

attend to do it with purpose (intentionally), what he called as "strategies ". However, despite Gumperz was the one to take the first step, his work has been criticized for being only descriptive and leaving behind many ambiguous questions to be answered by other researchers.

1.7. Historical Development of Diglossia as a Concept:

1.7.1. William Marçais' Diglossia:

The term Diglossia was first credited with the French educator and expert of Arabic Language and literature William Marçais in 1930 to characterize the position of the Arab world though he did not name the specialization function of each variety. Marçais gave a definition of Arabic Diglossia in his work entitled "La Diglossie Arabe" relying on his observations of the linguistic situation in North Africa. He says that The Arabic language appears…under two perceptibly different aspects:(1) a literary language so-called written Arabic…or regular, or literal, or classical, the only one that has always and everywhere been written in the past, the only one in which still today are written literary or scientific works, newspapers articles, private letters and has perhaps never been spoken anywhere, (2) spoken idioms, patois … none of which has ever been written…, but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultured circles(p.401), in other words, according to Marçais' definition two points can be stated. One is the existence of two related but different forms of the same language. Second, each variety fulfils special functions i.e., writing vs speech.

1.7.2. Ferguson's Classical Model of Diglossia: (Interlingual)

The term Diglossia was developed to a linguistic model by the American sociolinguists Charles Ferguson in 1959, he built his hypothesis on Marçais' first encounter with this linguistic phenomenon in 1930 when he dealt with Diglossia in the Arab Countries. His classical definition is worth repeating here:

"Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified

(often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is largely learned by formal education and is used for most written and formal speech Purposes but is not used by any sector of the community for ordinary conversation". (Ferguson, 1959: 336).

Ferguson's definition, thus, explains a variety of facts of diglossia. Among these, he puts an emphasis on the fact that in diglossic situations. The High (H) variety lives side by side with a Low (L) variety where the former is the superposed variety and the latter is the dialectal variety. Furthermore, he states that diglossia generally occurs in situations where: (1) the literacy rate is low and (2) there is a large body of literature to which the community is very attached because it is culturally (religious) defining and has been around for a number of centuries. Ferguson adds that no one is ever comfortable in H to the extent that they are in L. That is, L variety is the language of everybody in the speech community, while the H is restricted to elites or to those who have an instruction, to be used formally.

- **Table1.2. Possible Situations of Language Use in Diglossic Communities**

Situation	High variety	Low variety
School lecture	X	
Political speech	X	
New broadcast	X	
Mosque or church	X	
Personal letter	X	
Instruction to servants /waiters		X
Local radio		X
Captions on cartoon		X
Conversation with family		X
poetry	X	

Folk literature		X
At the bank		X

Ferguson's "Classical Diglossia" stands according to him on "nine criteria "that explains any diglossic situation more thoroughly. He explained his standpoint by choosing four speech communities and their languages as reference: Modern Greek, Arabic, Swiss German and Haitian Creole. All of them with their H and L varieties.

1. Function. One of the most significant features of diglossia is the specialization of function for H and L. In one set of situations only H is appropriate and in another only L, with the two sets overlapping only very slightly, for it shows that H and L have different functions and used in different domains that a student could be solving an assignment in H (Standard Arabic) and at the same time chatting with his friend about the same assignment in L (Algerian Dialectal Arabic). Therefore, the knowledge of which variety to use in each given situation is of great importance.

2. Prestige. In all the defining languages the speakers regard H as superior to L in a number of respects. Moreover, the diglossic situation requires two varieties H and L. The high variety is always considered as prestigious variety and sometimes that speakers may deny ever using L varieties, and see it as not a language in an example. Ferguson illustrated by Americans Preferring to hear a play or some poetry in H variety even though they may not understand the whole text. Moreover, in Arabic, the H variety is the variety of Qur'an and considered by many as the first language ever, so its statues stood and will stand as long as Islam exists.

3. Literary Heritage. In any language there is a rich body of written literature in H variety which serves as the standard variety of a language and it is held in high esteem by the speech community. Consequently, it was fixed for a long time that H is seen as the legitimate language of literature, however, there is no literature available in the low variety because it lacks a written form (Schiffman, 1998).

4. Acquisition. Ferguson's fourth criterion draws the distinction between the two varieties H and L. For L is acquired as any mother tongue, at home with no explicit grammar or rules. As opposed to H, the level of proficiency is never achieved in H unless formal education whether this be traditional Qur'anic schools, modern government schools or private tutors.

5. This difference in method of acquisition is very important. The grammatical structure of Low Variety is learned without explicit discussion of grammatical concepts; the grammar of High Variety is learned in terms of "rules "and norms to be imitated.

6. Standardization. As the fifth criterion says that in all four languages studies are done on the High Variety, it is codified and accepted by the community, all dictionaries, grammars and canonical texts are written in the high form and special treatises on pronunciation and style, this means that variation form H is limited. Unlike H, L variety has a wide range of variation in pronunciation, grammar and vocabulary.

7. Stability. Unlike what people may think diglossia is very stable. This stability typically persists at least several centuries, and evidence in some cases seems to show that it can last well over a thousand years. From ancient times to the present, Arabic diglossia remains.

8. Grammar. H variety has grammatical structures that cannot be found in L variety. One of the most striking differences between H and L in the defining languages is in the grammatical structure, where H has grammatical categories not present in L and has an inflectional system of nouns and verbs which is much reduced or totally absent in L. For example, Classical Arabic has three cases in the noun marked by endings, Colloquial Dialects have none.

9. Lexicon. The H and L varieties might have different words for the same objects. H should include in its total lexicon technical terms and learned expressions which have no regular L equivalents. Also, it is not surprising that the L varieties should include in their total lexicons popular expressions and the names of very homely objects or objects of very localized distribution which have no regular H equivalents. For instance, in Arabic the H word for 'see' is /raʔa:/. The L word is

/ʃaf/ and The word /raʔa:/ never occurs in ordinary conversation and /ʃaf/ is not used in normal written Arabic.

10. Phonology. H and L phonologies may be quite close in the sense that L phonology is the divergent features of H. For instance, Syrian and Egyptian Arabic frequently use /s/ for /θ/ in oral use of Classical Arabic. The following part, however, deals with Extended Diglossia by Fishman.

1.7.3. Fishman's Extended Model of Diglossia: (Intralingual)

Other studies do not use the term in the sense that was designed by Ferguson therefore, Diglossia was further adopted and developed by Joshua Fishman, the other great popularizer of Diglossia, opened the door far wider, where he uses the term Diglossia to cover not only societies with only two language varieties are used (vernacular and standard forms) which are genetically related but also situations where different languages are used for different purposes one is H and the other is L .i.e., societies which employ separate dialects, registers or functionally differentiated language varieties of whatever kind. Fishman (1967) illustrates this kind of diglossia by giving the example of Paraguay. He says that people in Paraguay speak two languages: Spanish and Guarani. People use Spanish Language when they want to talk about education, religion or politics, but they use Guarani at home (p.31). He examines Diglossia in relation to Bilingualism in his article "Bilingualism with and without Diglossia; Diglossia with and without Bilingualism" (1972).

- **Table 1.3. The Relationship between Diglossia and Bilingualism.**

	Diglossia+	**Diglossia-**
Bilingualism +	Both Diglossia and Bilingualism	Bilingualism without Diglossia
Bilingualism -	Diglossia without Bilingualism	Neither Diglossia nor Bilingualism

   Source: Fishman (1967:30).

1.7.3.1. Diglossia and Bilingualism (+D+ B):

   Two distinct languages used for different purposes that are generally unrelated, for instance, the use of Algerian Dialect used in informal situations and the French Language used in formal ones in the same speech community.

1.7.3.2. Bilingualism without Diglossia (-D+B):

   This category denotes that there are some situations in which Bilingualism obtains whereas Diglossia is absent without any clear defined or separate functions.

1.7.3.3. Diglossia without Bilingualism (-B+D):

   In this case diglossia can stand without bilingualism. A situation in which two politically, religiously and economically integrated classes of people but, socially and culturally separated speak two distinct languages for different purposes, and from two different speech communities.

1.7.3.4. Neither diglossia nor bilingualism (-B-D):

   It is a case where neither Diglossia nor Bilingualism can be found in a community. The speakers are monolingual (speaking one single language). For Fishman, this kind of community has no contact with other speech communities, but it is difficult to find.

1.7.4. Language Acquisition VS Language Learning: (Psycholinguistics Perspective)

   Is one of the topics in linguistics that most people nowadays confuse in distinguishing between them. For that purpose, researchers define:

Language Acquisition as a natural process by which human beings acquire the capacity to perceive and comprehend language usually infant's native language in order to communicate. It refers to the way children speak their native language with no real effort, it requires meaningful interaction and natural communication. A child may understand grammatical rules of his native language without being told about the rules, or without attention being drawn to them. The process is sometimes referred to as "picking up" or "absorbing" the language. Language Acquisition is opposed to learning and is a subconscious process similar to that by which children acquire their first language (Kramina,2000: 27). Therefore, different theories of Language Acquisition have been put forward based on four schools of thought:

- **Behaviouristic Theory:** is largely developed by the American Psychologist Skinner (1957). He tried to explain language development by means of environmental influence be it parents, siblings or friends based on

  " Imitation and Reinforcement ", where a baby watches the way the mother's lips move to utter a sound, he hears the sound then utters the same way as her and repeat it again and again. For behaviourists, a child starts out as a clean slate and progressively acquires linguistic habits, on the basis of stimulus > response. For instance, the baby is crying of hunger and his mother gave him milk.i.e., the baby' crying is a stimulus for the mother whose response is to get milk. Thus, language is practice –based.

- **Nativist /Innateness Theory:** Noam Chomsky criticized Skinner's views on verbal behaviour because the role of the mind was excluded, whereas, Chomsky has given to the brain the importance it needs and after this revolution, the mind was the centre to any study that is related to the understanding of human being. He put forward a generative account of language, emphasizing the hypothesis that children are born with innate capacity for acquiring their native language and that led the famous prominent linguist Noam Chomsky to propose what he called the language Acquisition Device (LAD), which allows Language Acquisition in the first years of the child. The LAD system construct was later developed in to the notion of "Universal Grammar ". UG is a set of innate principles and adjustable parameters

according to the linguistic environment. However, Chomsky's theory has been criticized for neglecting social and psychological variables.

- **Cognitive Theory:** following the Swiss Psychologist J. Piaget, Language Acquisition is viewed within context of child's intellectual development. The theory tried to explore links between stages of cognitive development and language skills, but it is extremely hard to show these correlations at an early age. Piaget believed children need to first develop mentally before Language Acquisition can occur. According to him, children first create mental structures within the mind (schemes) and from these schemes, language development happens. However, Lev Vygotsky's theory of language development showed that Piaget underestimated the importance of social interactions in the development of language.

- **Input Theory:** it is based on a maternal approach to Language Acquisition, baby talk maximizes the opportunity to speak. However, this view is criticized for its simplicity.

Language Learning is a conscious process where the teacher has to explain explicitly in order for the children to be familiar with the structure and the grammar of a language and be told that these must be learnt and remembered Thus, learning involves a formal instruction, conscious comprehension and it takes place in a more formal situation context, such as classroom that requires less natural communication or a self -study programme (Kramina, 2000: 27). Learning a language: "[…] is a complex process that happens through and over time" (Ortega & Iberri-Shea, 2005: 26).

- **Table 1.4. The Difference between Language Acquisition and Language Learning:**

Language Acquisition	Language Learning
subconscious process	conscious process
picking up a language	knowing about a language
implicit knowledge	explicit knowledge
informal situations	formal situations
depends on attitudes	depends on aptitude (competence)
stable order of acquisition	simple to complex order of learning
requires meaningful interaction, natural communication	interaction not essential +prescribed (through dialogue learning /practice)

1.8. Conclusion:

In sum, this chapter has been devoted to underline the key concepts of Diglossia as a linguistic phenomenon, where it combines different significant views of many scholars who has developed their own theories to explain diglossia, in which they share one feature in common; they agree on the idea that diglossia requires two codes in different contexts and each one of them has a specific role to play. These preliminary findings were contributed not only to raise awareness about the nature of this phenomenon all around the world but also about defining the future of languages and dialects.

Chapter Two

The Diglossic Situation in Algeria

2.1. Introduction:

A diglossic situation has existed in the Arab speaking world for centuries with the term "Al Arabiyya Al Ammiyya", "colloquial Arabic" (manifested in regional dialects), and "Al-Arabiyya Al-Fuṣḥā", "literary Arabic" (manifested in Modern Standard Arabic). Often used to characterize this side-by-side linguistic coexistence. Only recently has there been an attempt to foster debate between MSA and the regional dialects that is one code is employed in one set of circumstances and the other is an entirely different set. The Arab Speaking Countries in general, have adopted MSA as their official language and considered to be the high variety because it is the "Arabism" mark of all Arabs, while the other is a Colloquial Language that is the low variety. However, with the focus on Algeria where Diglossia is part of the student's linguistic reality, the complexity of diglossic situation; such as that of the Arabic Language poses multitude of challenges that children may encounter when they make that first shift from home (DA) to school (MSA) and therefore, they will be in dire need to overcome their linguistic insecurities.

2.2. Language Situation in Algeria:

The linguistic situation in Algeria is varied and complex in the sense that several varieties are used today namely Classical Arabic, Modern Standard Arabic, Colloquial Arabic, French, some Spanish and lately English and each of these languages and dialects compete to attain higher status in the society. In fact, the choice of which one to use is subjective rather than linguistic. The Algerian society is homogenised around one; "Arabic" but which Arabic in precise! is it the superposed variety which is referred to earlier as Classical/Modern Standard Arabic or is it the native variety of Arabic spoken by the majority of the Algerian people, commonly known as the Algerian Dialect (AA). For long time, Algeria was monolingual using the Arabic language that was overly spread due to the maintenance of Islam in the great Maghreb. Thus, the Arabization and Islamization of the Maghreb unified the Algerian nation in the adoption of Arabism. This radical change led Algerians to adopt the Arabic language because of its richness and unique characteristics. Ferguson (1968) in his article "Myths about Arabic "says:

Another feature of the superiority of Arabic which is felt by its native speakers, and often by those whose native language is not Arabic (e.g. Persian speakers), is its grammatical symmetry and logical structure. A real pride is felt in the root-and- patterns system and especially in the derived forms of the verb with the semantic ramification of their formal differences, and the ability of Arabic to provide just the right word for any concept, abstract or concrete" (Ferguson,1968: 376-377).

2.2.1. The Arabic Language:

As previously mentioned, Arabic, or "al arabiyya" is considered as a Semitic Language and spoken nearly by half billion people worldwide, 300 million being natives using MSA and dialects in 23 Arabic-Speaking Countries. According to Albirini (2016), Arabic is the official language of all these countries. It was spoken in the Arabian Peninsula from which Arabic is said to have emerged.

The Arabic language first arose as a literally language with pre-Islamic poetry (المعلقات و الموشحات) and then Qur'an with the advent of Islam which means, the elite people who brought indeed the Qur'anic text came to real force

And fixed this variety of Arabic which was the language of Quraish back then and that of the Prophet Mohamed peace be upon him. With the use of Islam, Arabic spread rapidly over large area from Persia to the Atlantic Ocean.

Arabic is characterized with great stability (fixed) through time and space, however people in the different Arabic speaking countries use different varieties of the Arabic Language in their everyday speech which led to higher degree of Diglossia; as these same people use the Standard Arabic (MSA) in formal setting such as education and prayers…etc. This diglossic state of Arabic has remained for more than 10 centuries. Owens (2006:1) says:

"Arabic has always been a puzzle to those who delve into its intricacies".

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- **1.5. Table of Arabic Phonetic Symbols:**

❖ **Vowels:**

Short vowels	Long vowels
a	a :
i	i :
u	u :

❖ **Consonants:**

Consonants	symbols	consonants	symbols
أ	ʔ	ض	ḍ
ب	B	ط	ṭ
ت	T	ظ	ð
ث	Ɵ	ع	ʕ
ج	ʤ	غ	ɣ
ح	Ħ	ف	F
خ	χ	ق	Q
د	D	ك	K
ذ	Đ	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	ه	H
ش	ʃ	و	W
ص	Ṣ	ي	J

2.2.2. The Modern Standard Arabic: (MSA)

Standard Arabic, also known as Al Fusha, is considered as one of the main varieties of Arabic language. Despite the existence of a wide range of spoken (non-standard) national varieties throughout the Arab world, Classical or literary Arabic has long been established as the official language in all Arab countries. In spite of the superior or superposed status that the Arabic language has, it lacks the natural use in spontaneous conversations. All Arabs claim that they speak Arabic; nevertheless, it is no one's daily language behaviour. In fact, the Standard Arabic is not acquired as a mother tongue by any portion of the Arabic Speaking Communities. They all value Arabic because in their view it is associated with Islam and the sacred book, the Qur'an. Moreover, it preserves its prestige and its quality by its eloquence, high degree of rhetoric and beauty. In this respect, Benrabah says (1967: 10): "The Arabic Language and Islam are inseparable. Arabic has a privileged position as it is the language of the Koran and the Prophet, and the shared language of all Muslims in the world, language of science, and language of culture". He claims that Modern Standard Arabic is that variety of Arabic that is found in contemporary books, newspapers, magazines and that is used orally in formal speeches, public lectures and television. It is defined as the variety that has emerged in the nineteenth century as a simplified version of CA. Al Ani (1971: 18) defined Standard Arabic as a "Modernized version of Classical Arabic". Furthermore, Arab linguists agree that written Arabic is identical among all the Arab speakers from all over the world. Thus, "It is the language uniting the Arab countries" (Al-Sayegh 1990: 20). (Cited in Zeinab Ibrahim, 2009: 04).

2.2.3. The Algerian Arabic: (AA)

This dialectal variety also known as "Darija" or "Al ammiyya". It is defined as the functional daily mode of expression. It is the vernacular spoken (unwritten) by the majority of Algerians in daily contexts and it is derived from the Standard Arabic, from which its structure is simplified. Algerian Arabic is also a mixed code, marked by the presence of a considerable number of borrowed words, which have rooted into it from; such as French. Therefore; the substratum effects of all these languages make this Dialectal Vernacular a mixed inter-lingual variety. For Algerian people is considered to be the native spoken tongue use as a means of interaction with each other freely without

any constraints. AA is the informal (low) variety of the Algerian society used only in casual places like home. In addition, the Algerian Dialect is a distinctive form from the Standard one in terms of Phonetics and Phonology; it differs from it in the way of pronouncing sounds, grammar and vocabulary.

Characteristics of the Standard Arabic and the Algerian Dialect:

The Phonology of Colloquial Arabic remains fundamentally the same as in Al Fusha a part from the realization a number of phonemes in various dialects e.g. /q/ is realized as: [q], [k], [tʃ], [g] and [ʔ].

The most important differences between SA and AA are found in the grammar system, which is simplified in dialects. Grammar rules are not respected in the dialectal form:

- **Loss of Grammatical Case: Nominative, Accusative and Genitive**
   for example:(التنوين)

Standard Arabic	Algerian Dialect
خَرَجَ الطِفْلُ مَعَ أَبِيهِ إِلى السُوقِ	خْرَجْ الطْفَلْ مْعَ بَابَه لَسُوقْ

- **Loss of Grammatical Moods: (الأزمان)**

Standard Arabic	Algerian dialect
أُخْرُجِي	خُرْجْ

- **Loss of Passive Form: (المبني للمجهول)**

Standard Arabic	Algerian dialect
إِكْتُشِفَتْ الجَزِيرَةُ	

- **Loss of Dual : (المثنى)**

Standard Arabic	Algerian Dialect
كِتَابَان	زُوجْ كُتُوبَا

2.3. Diglossia in Schools:

The impact of Diglossia in schools is indisputable. Recently, clear shortcomings and deficiencies has been noted in the students 'linguistic skills in all Arab schools. Educationists attribute to somehow depict the reality and the seriousness of the situation of diglossia in schools where they associated the lack of students' linguistic performance to the language variety used by teachers in classroom alongside with standard Arabic because for them, the interference of Dialect help children comprehend and achieve fluency and it seems that teachers rarely use the Arabic while interacting with their students since children do not come to MSA with enough skills and knowledge which makes the value of Al Fusha reduces. The mix of Arabic patterns in the classroom leads to serious pedagogical problems and even to feelings of linguistic insecurity in formal school communication among young Arab learners. This lack of security comes from a general feeling of low understanding of Modern Arabic.

2.4. The Challenges of Arabic Diglossia and Education:

The situation of education in the Arab world is notorious and exigent for both the learner and the teacher. The phenomenon of Diglossia in education represents a problem when we see the gap between the learner's mother tongue of the speaker and the

Standard form of Arabic. Abdul-Aziz (1986) claimed that the gap between the Colloquial forms, including the mother tongue of speakers and MSA causes many troubles to educationalists and specialists. While it is presumed that the use of the standard form is the much adopted in the education system, in reality it is only used for writing while the colloquial form is more adopted in oral explanation and activities. Therefore, children have to bear the burden of writing in MSA, but expressing themselves in another. The view that literary Arabic is too difficult for children to be exposed to an early stage of their life is common even among teachers. Iraqi (1990), reported that kindergarten teachers firmly believed that 5-year-olds are too young to be exposed to literary Arabic, claiming that children would be unable to understand the stories read in this language. It is also coming from the failure of the language of Arab education to provide pedagogically the provision of an easy, joyful, and relevant instruction process.

"Arabic native children are required to simultaneously master the representation of a set of diglossic structures that are not available to them from their oral language experience and to discover how these structures are mapped onto the specific orthography. The present results show this task to remain a serious challenge for children even at the end of their first grade". (Saiegh- Haddad, 2003: 444)

2.5. Attitudes toward Arabic:

Most Arabs value Al Fusha and highly respect it because of its sacred nature There is a prevailing feeling among Arabs that their language is imbued with natural superiority. This "prestige valuation" of Al Fusha is explained by Arabs as relating to such qualities as beauty, logic and high degree of expressiveness, whereas, they consider in fact that what is spoken at home, and elsewhere in common daily activities as a low variety that deals with lowly functions and topics. Arabs view their language as marker of their identity and loyalty. However, many Arabic learners especially pupils hold less positive attitude towards MSA, where they admit that they are not able to engage in reading and writing processes with any degree of pleasure, confidence, skill and interest in reading and writing Arabic. They confess that engaging in these activities is only when "absolutely necessary" merely because they are not as exposed to the structure of standard Arabic as they are to their mother tongue and this eventually will generate skills

deficiencies and insecurities and learners will find it difficult to stop the insidious incursion of the colloquial forms in their language production.

2.6. Conclusion:

From the theoretical review, this chapter shed the light on the Arab Speaking World in general and Algerian context in particular, where different   varieties of the Arabic Language exist side by side holding different functions and status in the society. Besides, this chapter focuses on defining the Arabic Language as a concept being a diglossic language and a problem to be solved since this complex situation affect the learners' linguistic performance.

Chapter Three

Data Collection and Analysis

3.1. Introduction:

The third chapter is restricted with the practical part of this extended essay. It describes the research design, the sample population, the setting, the research method, the procedures followed in this study and data analysis collected using three selected instruments; i.e., recording observation, teachers' questionnaire, pupils' questionnaire and teachers' interview. The mixture of these three tools aims at providing both qualitative and quantitative data for reliable results. The results will be interpreted by means of graphs and figures.

3.2. Research Methodology:

The occurrence of Diglossia is one of Arabic Language's distinguishing traits. For that purpose, this study is based on a descriptive approach that aims at describing the reality of this phenomenon and investigating the influence of this language duality on the academic achievement of students and their progress, then revealing the findings that contribute to understand more of this reality. Eventually, providing proper satisfactory solutions to assist pupils to overcome the problem of the diglossic situation. In order to achieve the assigned goals of this study properly and accurately, there are few steps that must be taken into consideration:

3.2.1. Sampling and Setting:

The sample is a very important element that should be included in any research. In fact, the selection of participants in not an easy task since it is the fundamental phase through which the study will be based on. For this research work, the target sample size was about 40 participants of fifth grade students aged between 10 to 12 years old including male and female, that were selected purposefully from a larger population in order to respond the research instruments. Cohen et al (2007: 92) states that: "they often need to be able to obtain data from a smaller group or subset of the total population in such a way that the knowledge gained is representative of the total population under study. This smaller group or subset is the sample". The discussion to pick such a category of students is mainly for being the most appropriate sample and their capability of providing comprehensive feedback (representativeness).

The majority of pupils are originally from Tlemcen, studying in a native Arab setting where they use Tlemcenian dialect as a vernacular and SA as the formal level of language. For the teachers, 30 of them has been chosen both genders as a sample from two distinct primary schools: Abadji-Mahmoud and Mesmoudi Djeloul in Abou-Tachfine, Tlemcen. Some of them have been teaching for almost 22 years, while other have only 2 or 3 years of work experience.

3.2.2. Instrumentation:

In order to attain reliable data, a certain methodology has been applied which primarily aims at gathering both quantitative and qualitative data. For this purpose, three different instruments are employed namely for starters, classroom observation using the check list side by side with audio recording in a natural environment. this tool is usually used to study teachers' and pupils' behaviour inside the classroom, to check the reliability of other instruments and to prove the truthfulness of the data being gathered. Second, a questionnaire is distributed on a group of informants including teachers and pupils. The teacher's questionnaire consists of 14 questions and pupils' questionnaire consist of 15 questions, both close-ended (yes or no questions) and open-ended (texts and paragraphs) in order to look for the reason behind their selections of codes and more importantly to know the results and the effects of such use and provide information about respondents' motivations, preferences and attitudes. "Questionnaires can be designed and used to collect vast quantities of data from a variety of respondents … they can be easily and quickly analysed once completed." (Wilkinson and Birmingham, 2003: 8). Moreover, the third tool used in this study is semi-structured interview that includes a number of planned written questions presented to seven teachers of Arabic and the seven interviews were recorded. This kind of interview allows the interviewer to have the freedom of choice to modify or change the wording of questions. This tool helps the researcher to collect data from the informants through the use of natural and spontaneous conversation and it is a very useful means for gathering information about people's opinions by asking open-ended questions through a face-to-face interaction that are in the form of 'Wh' questions, usually refer to as loose- question strategy. McMurray (2004: 203) says that:

"Triangulation is another way to talk about the use of multiple methods of data collection. Triangulation refers to the use of several different research techniques in the same study to confirm and verify data gathered in different ways".

3.2.3. The Analysis and the Interpretations of the Data Results:

The questionnaire was designed for primary school pupils and teachers. The objective is to study their attitudes towards Arabic Diglossia phenomenon and to what extent does it affect their linguistic performance.

A total of 40 young students, 23 males and 17 females, were chosen purposely to be part of this investigation. Their ages ranged from 10 to 12 years studying in fifth grade at Abadji-Mahmoud and Mesmoudi Djeloul, Tlemcen.

It includes close–ended and open-ended questions to get various information questionnaire method can be an excellent and efficient for collecting beneficial data that will helps in your research.

Table 3.1 Respondents' gender:

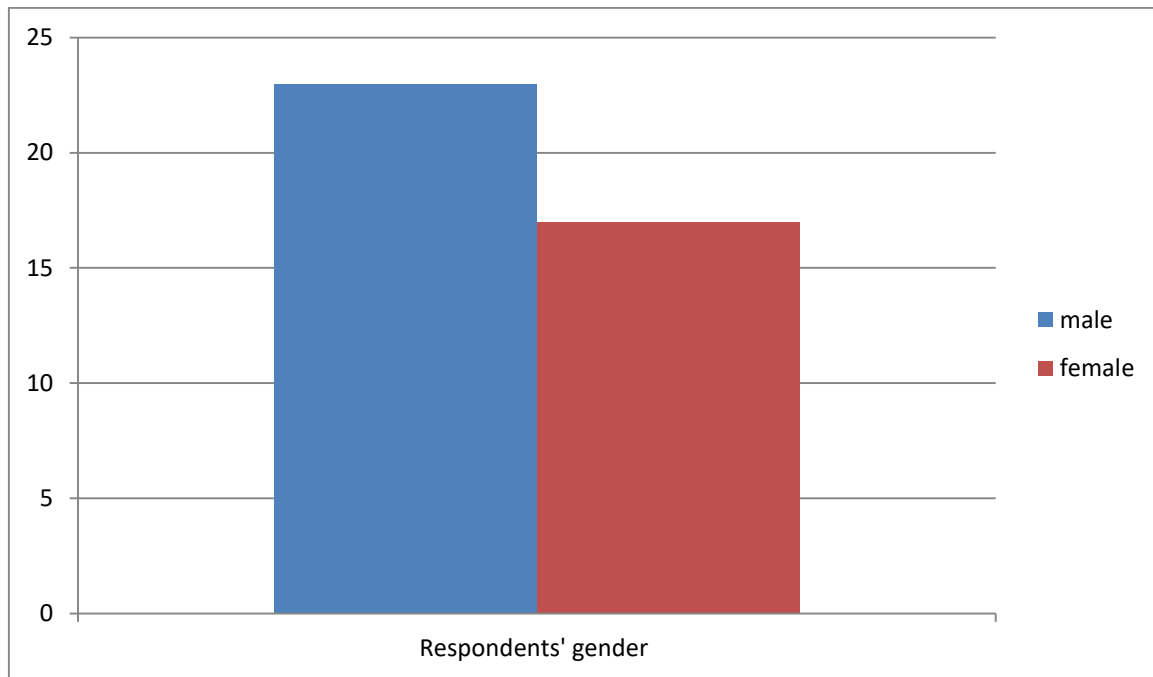| Respondents	Frequency	Percentage
Male	23	57.5%
Female	17	42 .5%
Total	40	100%

Figure 3.1 Respondents' gender

This part aims at collecting information about the target sample. This information includes the respondents' age, gender and even their educational level. The number of males and females are shown in the table above and it detects that males make up 57.5 % of the student population, while females make up about 42.5 %.

3.2.3.1. Questionnaire Results:

A set of questions are formed for the pupils to get as information as possible about this linguistic situation of Standard Arabic and Dialectal Arabic. Each answer is translated in a table and graph, as well as a detailed description. That is attempted to focus on the analyses of the gathered data.

> ➢ **students' questionnaire:**

Question 1: Which language do you prefer?

   This question above is asked to determine the students' preferences in choosing a language.

Table 3.2 Language Preference

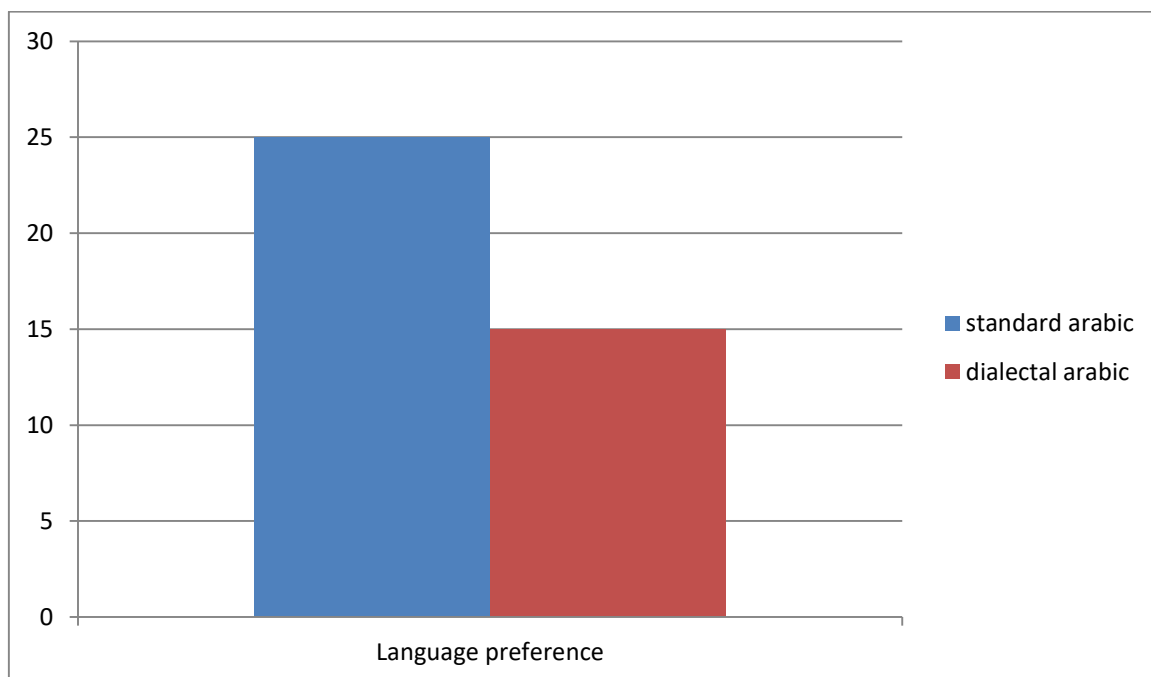| Answer	Frequency	Percentage
Standard Arabic	25	62 ,5%
Dialectal Arabic	15	37,5%
Total	40	100%

Figure 3.2 Language preference

According to the table 2.2, the majority of students prefer Standard Arabic with 62.5% choosing it as their favourite language, and 37.5% of them choose their dialect to use as the preferable language.

Question 2: In your opinion, how do you see your friends that speak fluent Arabic?

The reason behind this question is to know pupils' opinion about the level of fluency of their classmates

Table 3.3 Respondents' opinion about their friend's Arabic fluency

Answer	Frequency	Percentage
Intelligent	20	50%
Average	16	40%
Less than average	4	10%
Total	40	100%
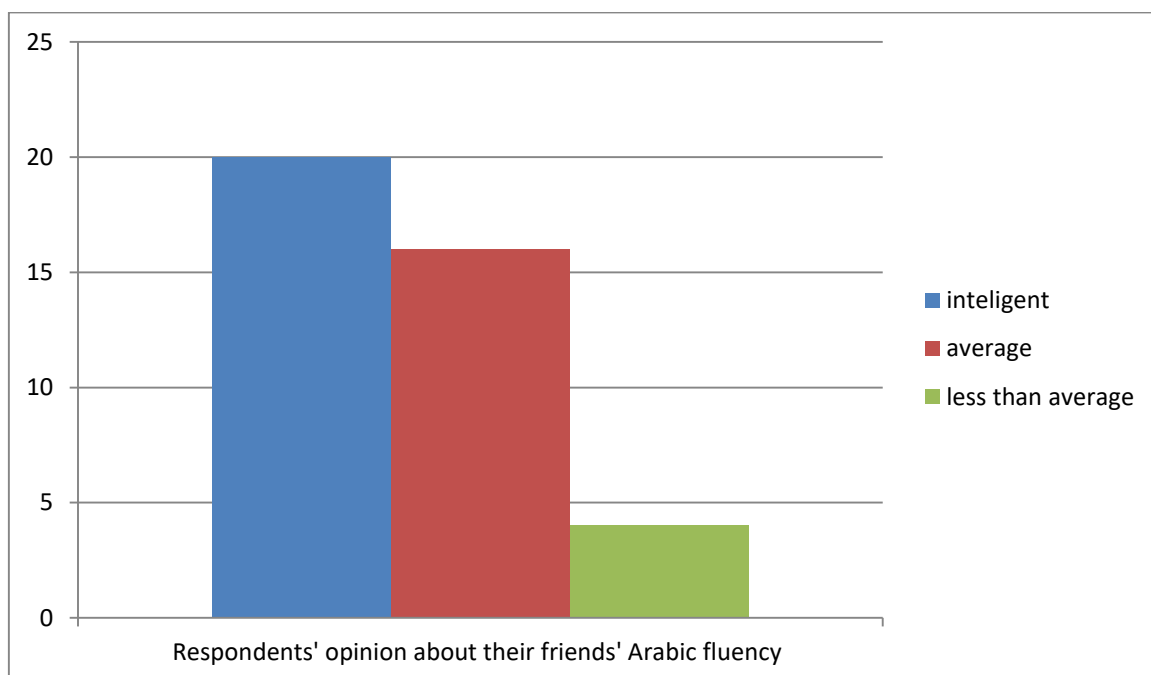
Figure 1.3 Respondents' opinion about their friends' Arabic fluency

The graph above shows that half of the target sample with 50% do find their classmates who speak fluent Arabic as smart, and the other half is divided with 40% find their classmates as average and the last 10% of them find it less than average.

Question 3: What is your level in Arabic Language?

The aim of this question is to show the linguistic level of students in the Arabic Language that is considered to be the formal code used in school.

Table 3.4 Pupils' level in the Arabic language

Answer	Frequency	Percentage
Good	10	25%
Medium	23	57,5%
Bad	7	17,5%
Total	40	100%
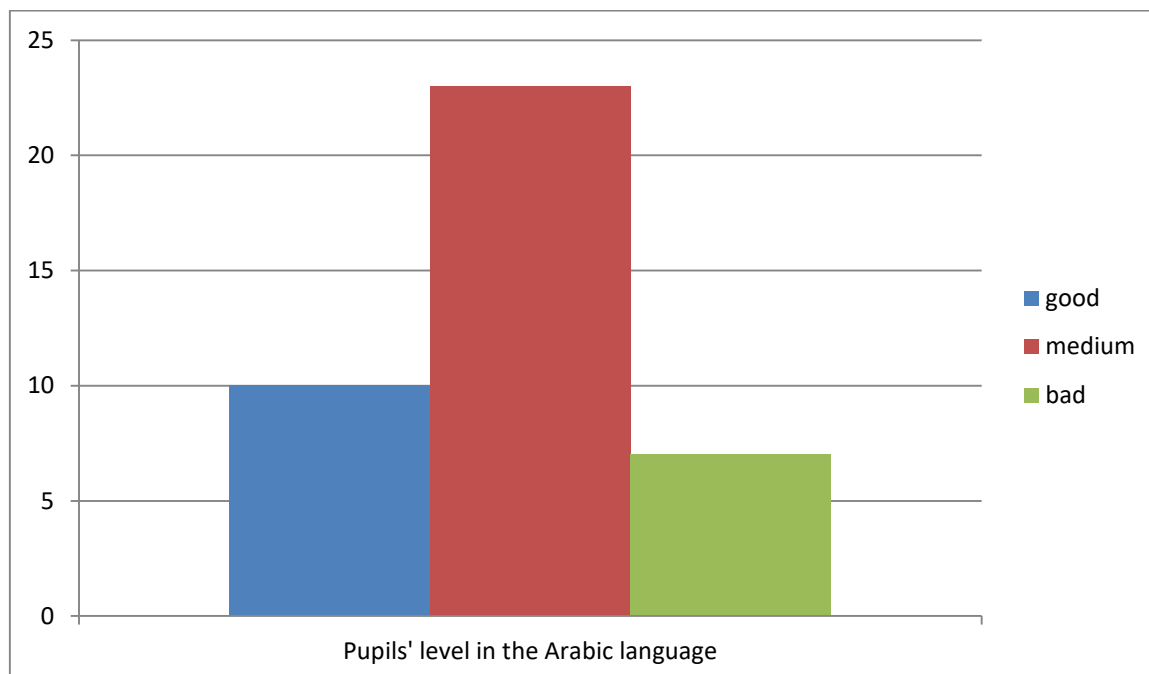
Figure 1.4 Pupils' level in the Arabic language

The results detect that 57.5% of the students' claim that their level in the Arabic language is medium, while 25% said that their level in that language seems to be good .17.5% see themselves as bad.

Question 4: Do you prefer your teacher to explain in MSA, or in dialectal Arabic?

The aim of this question is to determine which language is more appropriate for explaining the lesson, MSA or Dialectal Arabic.

Table 3.5 The best language to explain a lesson

Answer	Frequency	Percentage
Al Fusha	13	32,5 %
Dialect	27	67,5%
Total	40	100%
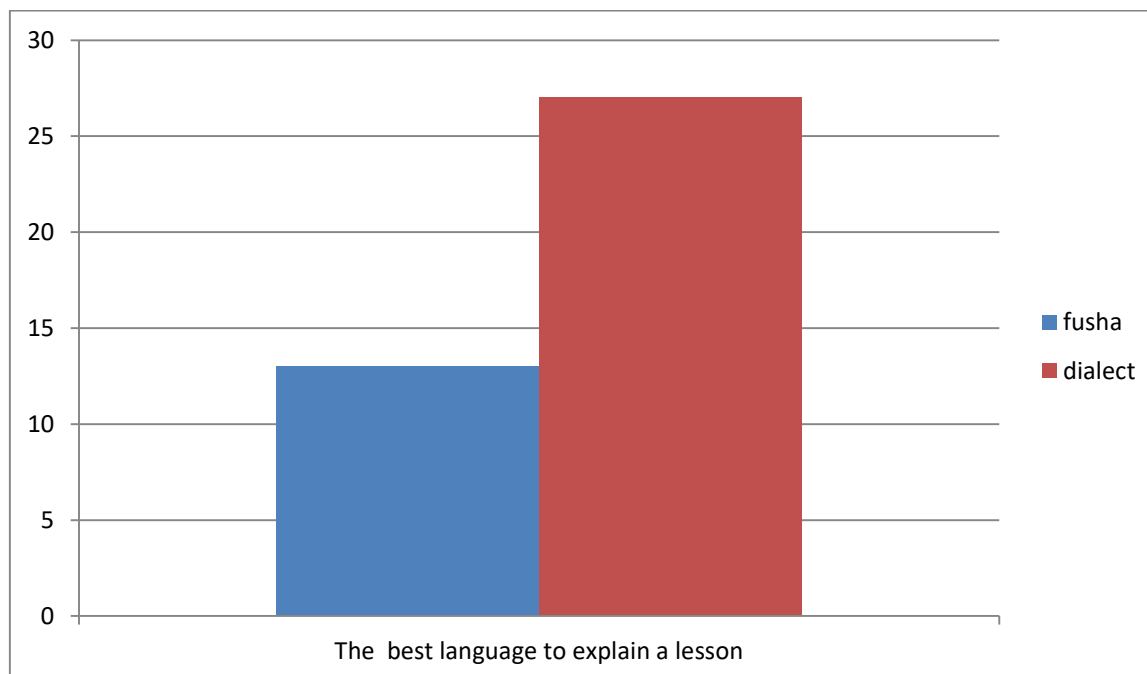
Figure 1.5 The best language to explain a lesson

The represented graph, shows that 67.5% of the pupils prefer the lesson to be explained using Dialectal Arabic since it is their mother tongue and they find much easier than the standard Arabic, while 32.5% of them claim that using standard Arabic in the best for explaining the lesson.

Question 5: Do you speak the Arabic Language with your classmates?

The purpose behind such a question is to see whether student practise speaking standard Arabic with their classmates or not.

Table 3.6 Arabic language is spoken among students

Answer	Frequency	Percentage
Yes	8	20 %
No	32	80%
Total	40	100%
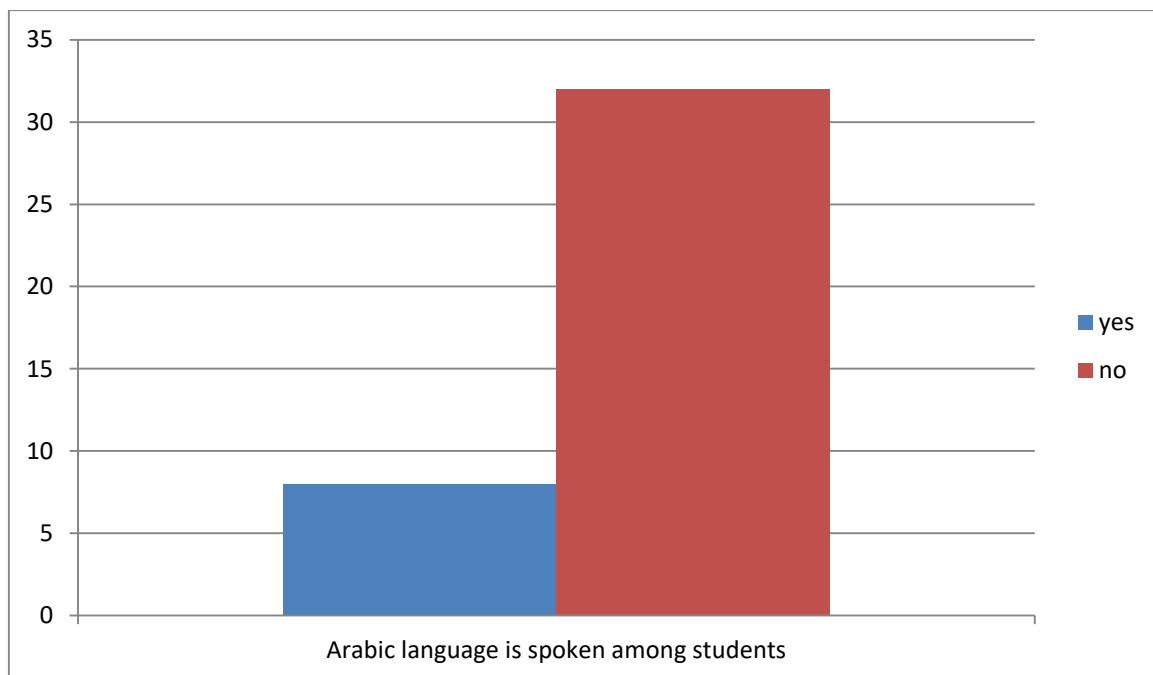
Figure 3.6 Arabic language is spoken among students

37

As it is shown in the table six, 80% students agree that they do not use Standard Arabic in order to speak with their classmates, and only about 20% of them use it for communication.

Question 6: Do you memorize the Qur'an in the mosque or in school?

This question is proposed in order to see where exactly pupils memorize their Qur'an, mosque or school.

Table 3.7 Pupils' memorization of the Qur'an

Answer	Frequency	Percentage
Mosque	23	52,5 %
School	17	47,5 %
Total	40	100%
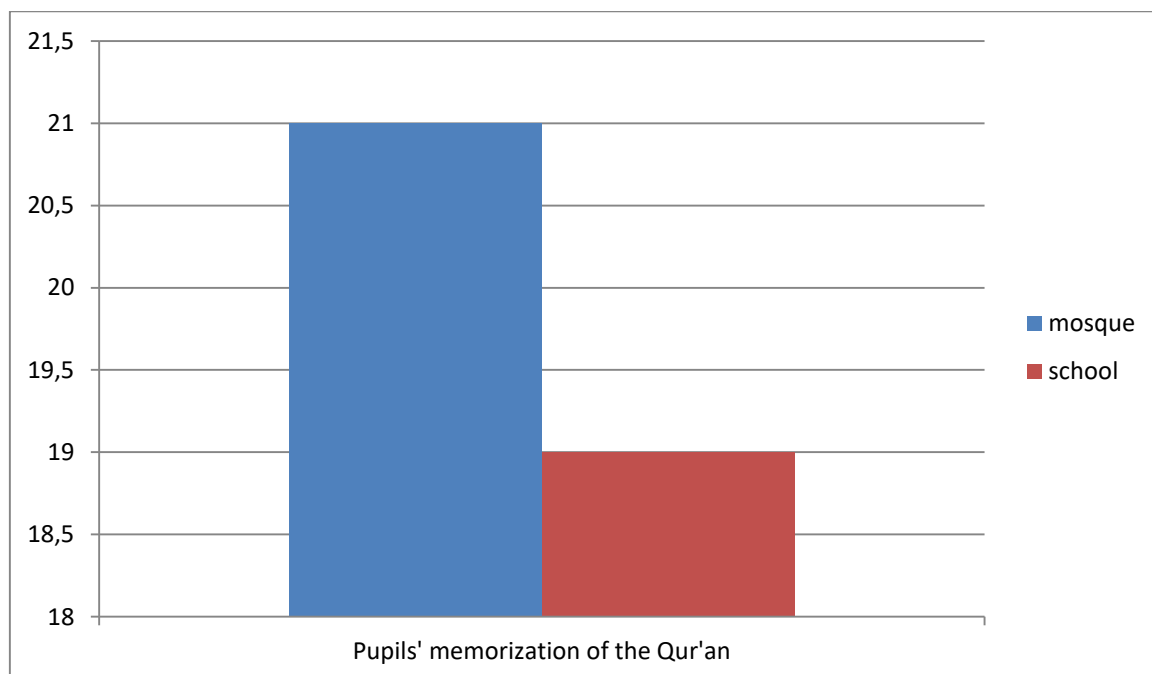
Figure 3.7 Pupils' memorization of the Qur'an

The results show that 52.5% of the respondents say that they prefer to memorize their holy Qur'an in mosque, while 47.5% see the school is the suitable place to do it.

Question 7: Do your parents help you learn the Arabic Language at home?

The aim behind this question is to emphasize on the role of parents in helping their children learn the Arabic Language.

Table 3.8 Parents help their children learning the Arabic language

Answer	Frequency	Percentage
Yes	22	55%
No	18	45%
Total	40	100%
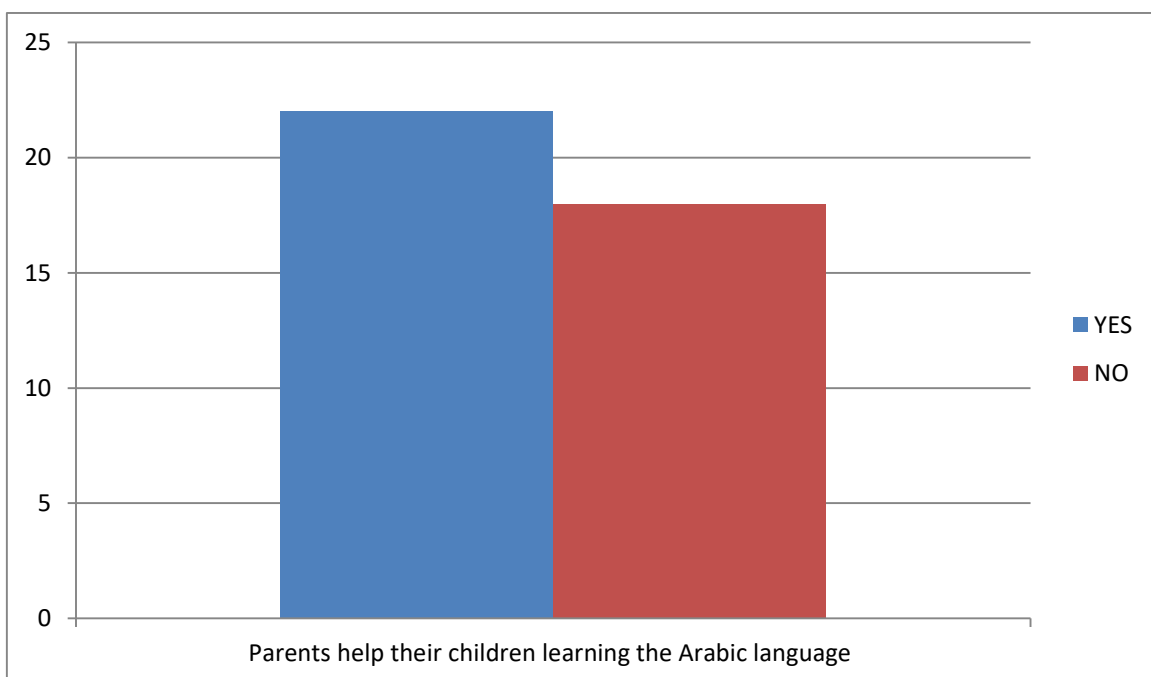
Figure 3.8 Parents help their children learning the Arabic language

The results above detect that parents actually do assist their children and putting effort in order for their children to learn good and accurate Arabic with 55%, while 45% of them taking no for an answer.

Question 8: Do cartoon programs assist you in learning MSA?

Table 3.9 Cartoon programs assist in learning Al Fusha

Answer	Frequency	Percentage
Yes	30	75%
No	10	25%
Total	40	100%
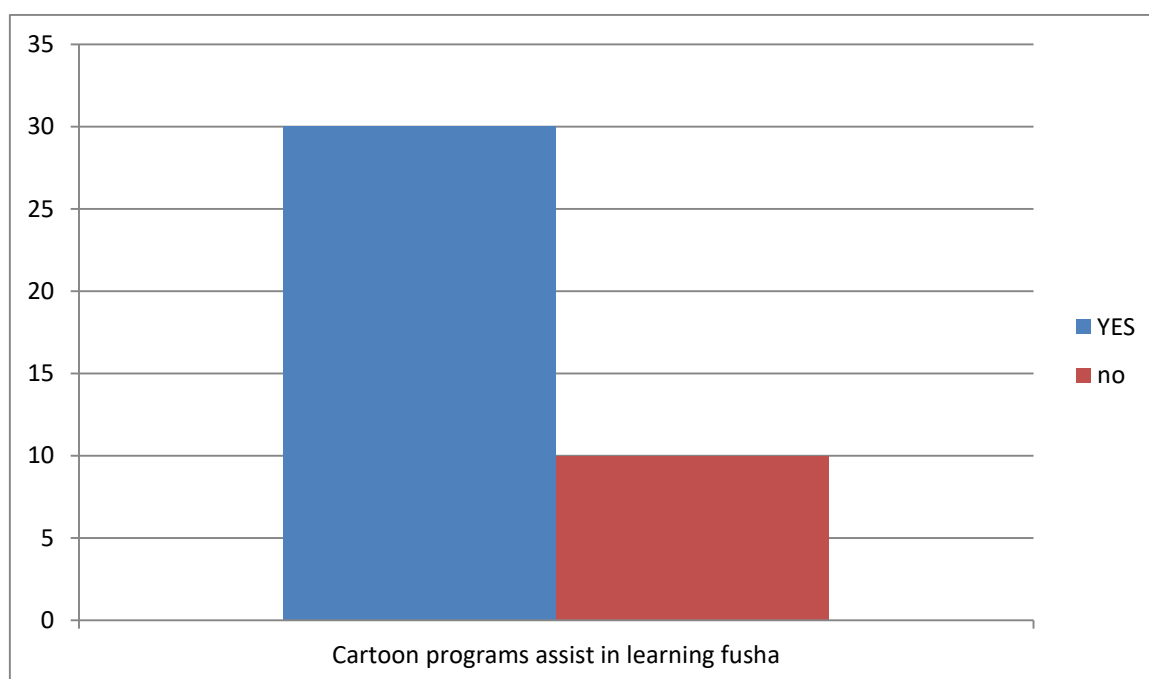
Figure 3.9 Cartoon programs assist in learning Al Fusha

   The respondents are asked if the cartoon programs help them learning Al Fusha. 75% of the students affirm that cartoon programs help enhancing their linguistic skills and enrich their vocabulary in the Arabic Language, whereas 25% believe that these cartoon programs do not provide any help in curing their deficiencies.

Question 9: Do you prefer answering the teacher's questions in Dialectal Arabic?

Table 3.10 Dialectal Arabic is the best form to answer teacher's questions

Answer	Frequency	Percentage
Yes	35	87.5%
No	5	12.5%
Total	40	100%
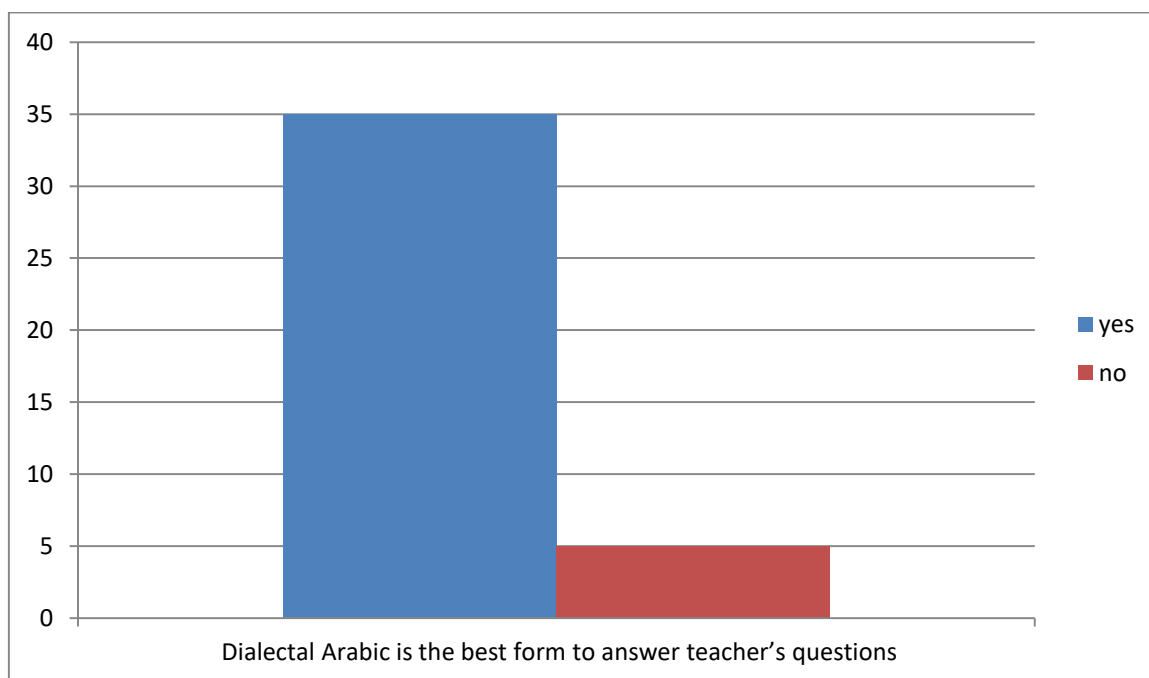
Figure 3.10 Dialectal Arabic is the best form to answer teacher's questions

According to the graph above, the majority of pupils with 87.5% assert that they rather answer the teacher's questions using Dialectal Arabic merely because they are familiar with their mother tongue at an early age than any other form of communication and find it much easier due to its simple structure. While only few of them with 12.5% choose not to answer the questions using their dialect.

Question 10: Do you find expressing in Al Fusha is hard?

Table 3.11 Expressing using Al Fusha is hard

Answer	Frequency	Percentage
Yes	22	55 %
No	18	45 %
Total	40	100%
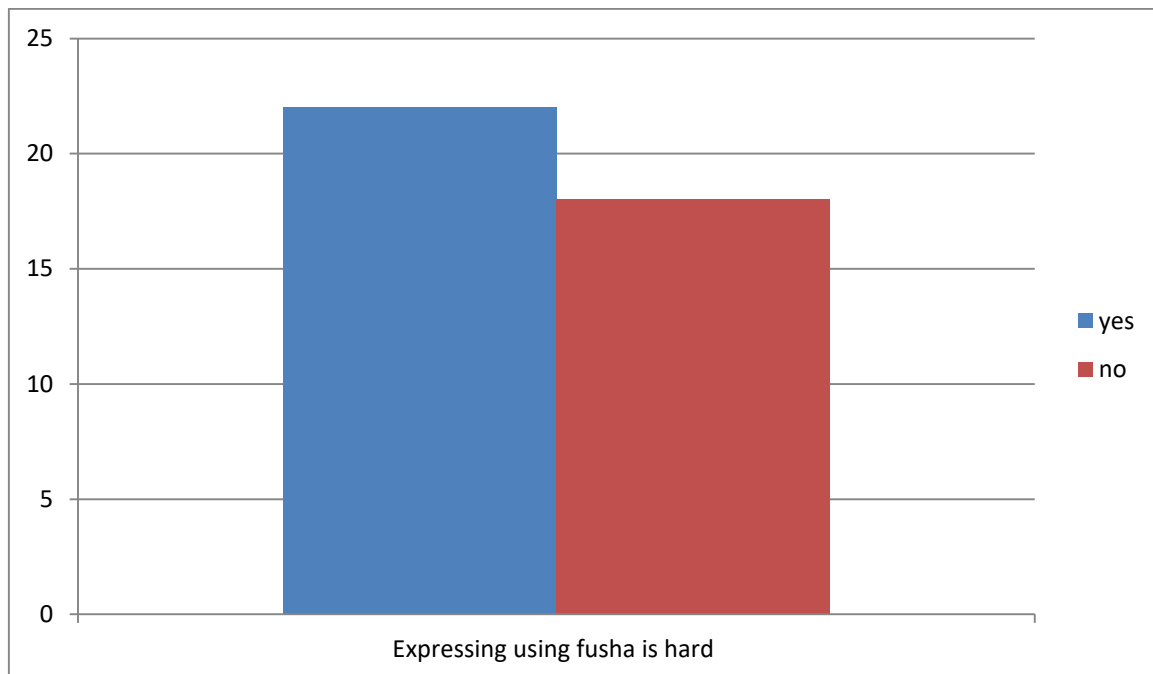
Figure 3.11 Expressing using Al Fusha is hard

   The results detect that 55% of the students find it bit difficult to express themselves using only Al Fusha due to the fact they do not master it enough to be able to speak it fluently instead, they only have a little knowledge in terms of its difficult structure, grammar and vocabularies, while 45% seem to prefer using MSA because for them practice makes perfect i.e., in order to be fluent at any language you need to speak it oftentimes.

Question 11: Do you insert slang words in your oral expression?

Table 3.12 Pupils insert slang words in their oral expression

Answer	Frequency	Percentage
Yes	29	72.5 %
No	11	27.5%
Total	40	100%
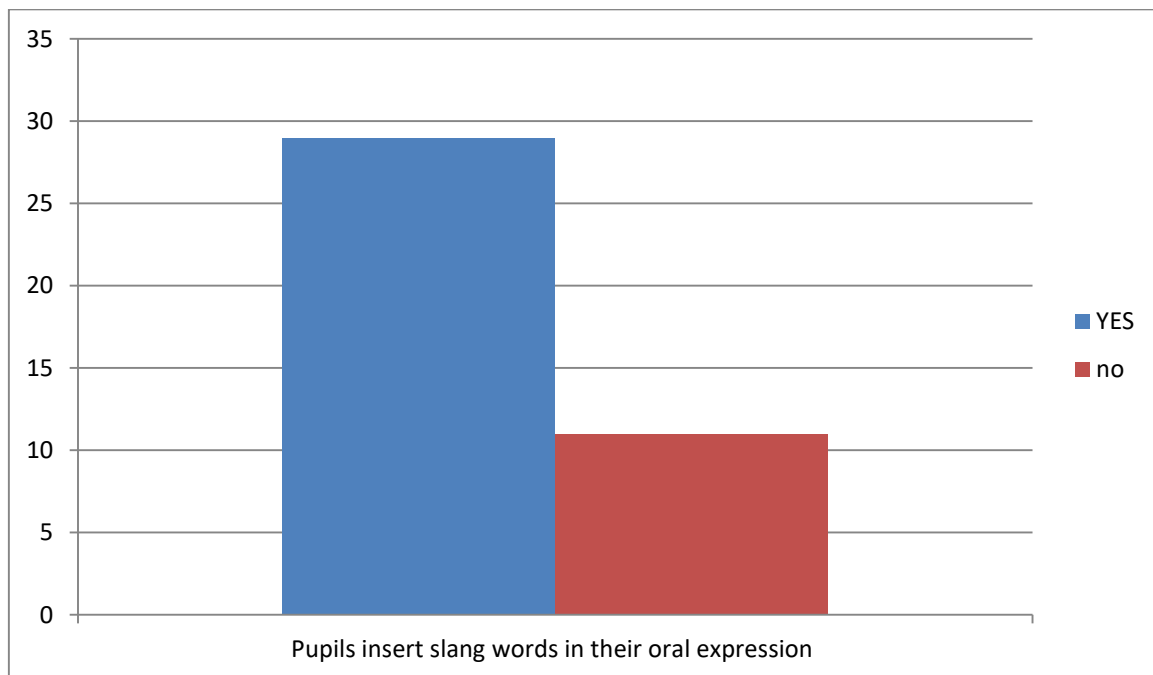
Figure 3.12 Pupils insert slang words in their oral expression

The results above show that, about 72.5% of pupils include slang words in their oral expression because they do not know the standard language well enough. If they are required to speak SA, they will fail to communicate and the thoughts they wish to convey therefore they tend to fill those gaps using their native language, while 27.5% of them believe that there is no need to insert slang words through their speech.

Question12: Do you understand the exercises given by the teacher without explaining in dialectal Arabic?

Table 3.13 students' comprehension to the exercises

Answer	Frequency	Percentage
Yes	26	65%
No	14	35 %
Total	40	100%
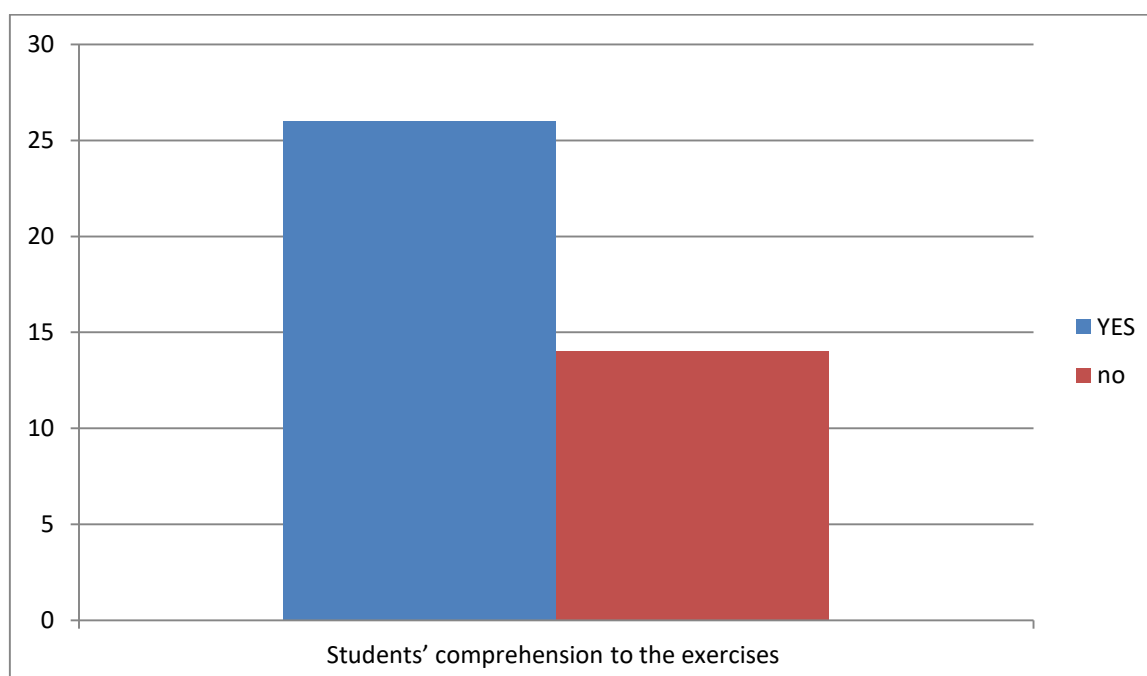
Figure 3.13 Students 'comprehension to the exercises

In the table 13, 65% of the target sample say that they are fully capable of solving those exercises without making the teachers explain it in dialectal form, while 35% claim that their competence is SA is poor so the teacher must illustrate the exercises with the language, they understand the most which is Dialectal Arabic.

6- To what extent speaking in Dialectal Arabic is essential for students?

The majority of teachers agreed on the importance of using dialect because it is the language that all pupils understand and teachers utilize it as way to simplify SA complex structure.

9- Is there any difference between Standard Arabic and Dialect?

Most of the teachers claim that there is a clear difference between these two forms in terms of their functions, where each of them has a role to serve in the society. The standard Arabic seem to have high value because of correlation with the holy Qur'an and it is only used in formal situation such as school whereas, dialectal Arabic is mainly used in casual places such as home and it holds less status than SA in a society.

11- What is the reason behind using different linguistic models at the same time?

According to teachers' opinion, the main reason behind such use is that they are obliged to use the Colloquial every once in a while, since students do not have enough efficiency in the standard Arabic language.

14-In your opinion, do you see this language duality as a linguistic issue should be solved?

Teachers' thoughts about this linguistic situation were raging from support to opposition; however, the general idea was that, it is acceptable for teachers to use dialect among pupils but only when it is a requirement in return; it is our job to promote standard Arabic and elevate its value because the reality of any society is reflected by its language.

Teachers' questionnaire:

Question 1: Which language you refer using inside the classroom?

Table 3.14 The most used language by the teacher

Answers	Frequency	Percentage
Dialectal Arabic	**6**	**15%**
MSA	**14**	**35%**
Both of them	**20**	**50%**
Total	**40**	**100%**
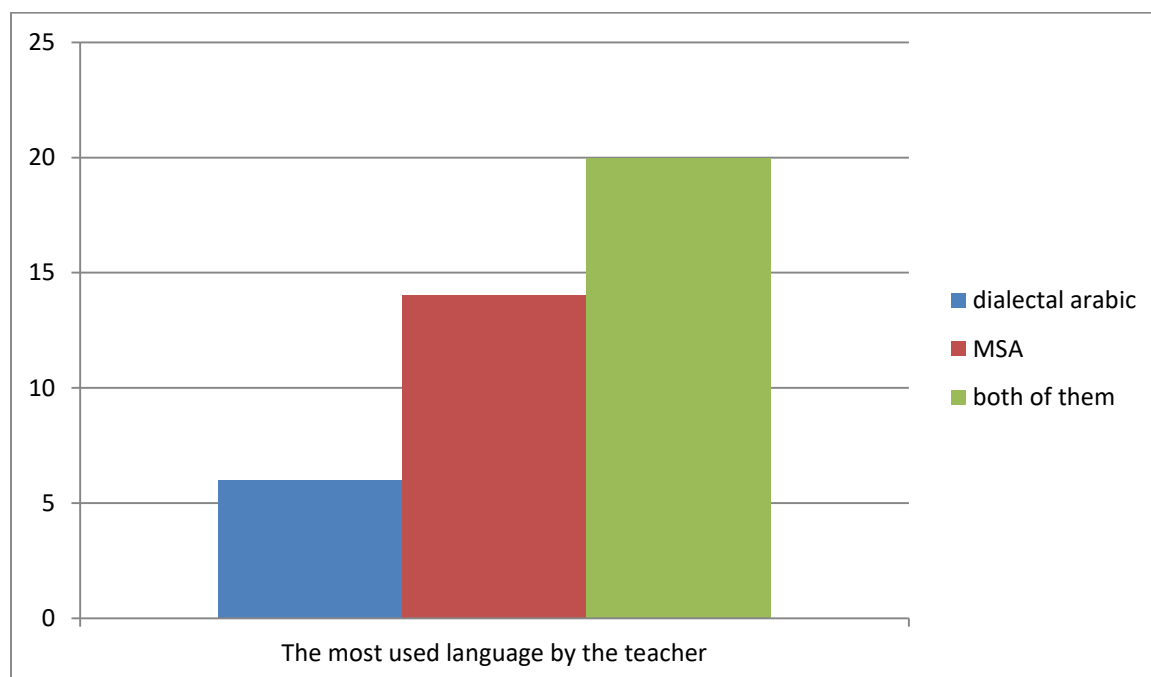
Figure 3.14 The most used language by the teacher

The findings above show 50% of the teachers agree on combining both standard Arabic and Dialectal Arabic as the best method for making students grasp the lesson as

much as possible, while 35% choose the standard Arabic as their answer, only 15% of them choose dialect.

Question 2: Do you use Dialectal Arabic spontaneously or deliberately?

Table 3.15 The use of dialectal Arabic

Answer	Frequency	Percentage
spontaneously	29	72.5%
intentionally	11	27.5%
Total	40	100%
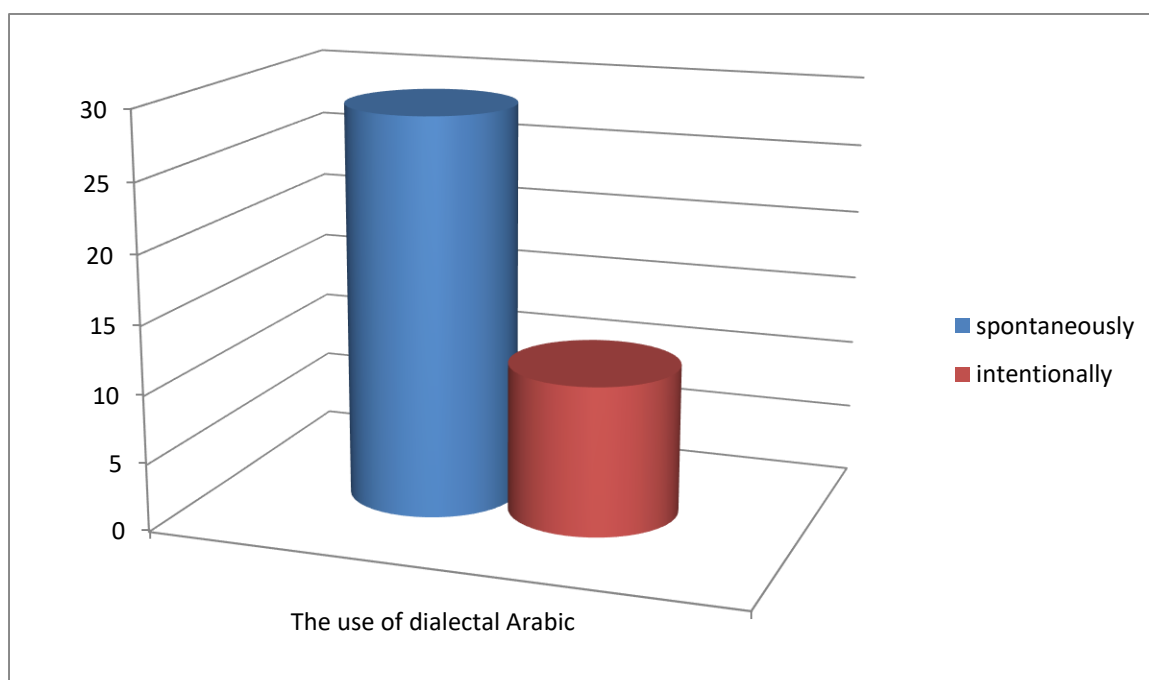
Figure 3.15 The use of dialectal Arabic

   The graph above shows a high percentage of teachers with 72.5% who speak Colloquial Arabic in a spontaneous way with their students inside the classroom, this is due to the habit of using dialect in an extensive way and to them, and they believe it is the only language children are most familiar with, while 27.5% of the teachers claim

that they use the dialect form in on purpose and they fully aware of it. They seem to use it only what it is necessary.

Question 3: What is the reason behind the inclusion of Dialect?

-to facilitate the lesson

-to create a relaxed atmosphere

-because the child is familiar with the dialect language

Table 3.16 The reason behind the inclusion of dialect

Answer	Frequency	Percentage
Facilitate the lesson	31	77.5%
Create a relaxed atmosphere	1	27.5%
It is familiar to pupils	8	20%
Total	40	100%
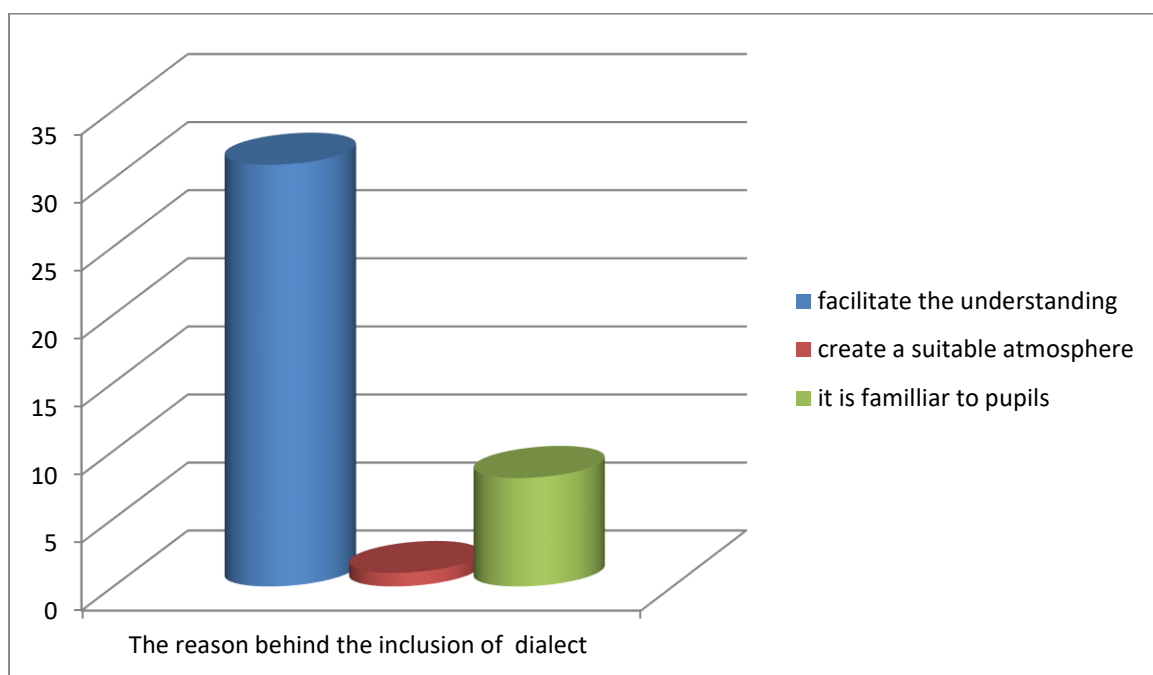
Figure 3.16 The reason behind the inclusion of dialect

The results above show that one of the main reasons for the inclusion of dialect it to facilitate the lesson for the pupils to make their comprehension process easier with 77.5%, while 20% decided to go with the second choice that it the fact that children are familiar with their dialect. Only 2.5% of them took creating a relaxed atmosphere as an answer.

Question 4: Which language pupils use to answer the questions?

Table3.17 The most used variety to answer questions

Answers	Frequency	Percentage
MSA	23	57.5%
Dialectal Arabic	17	42.5%
Total	40	100%
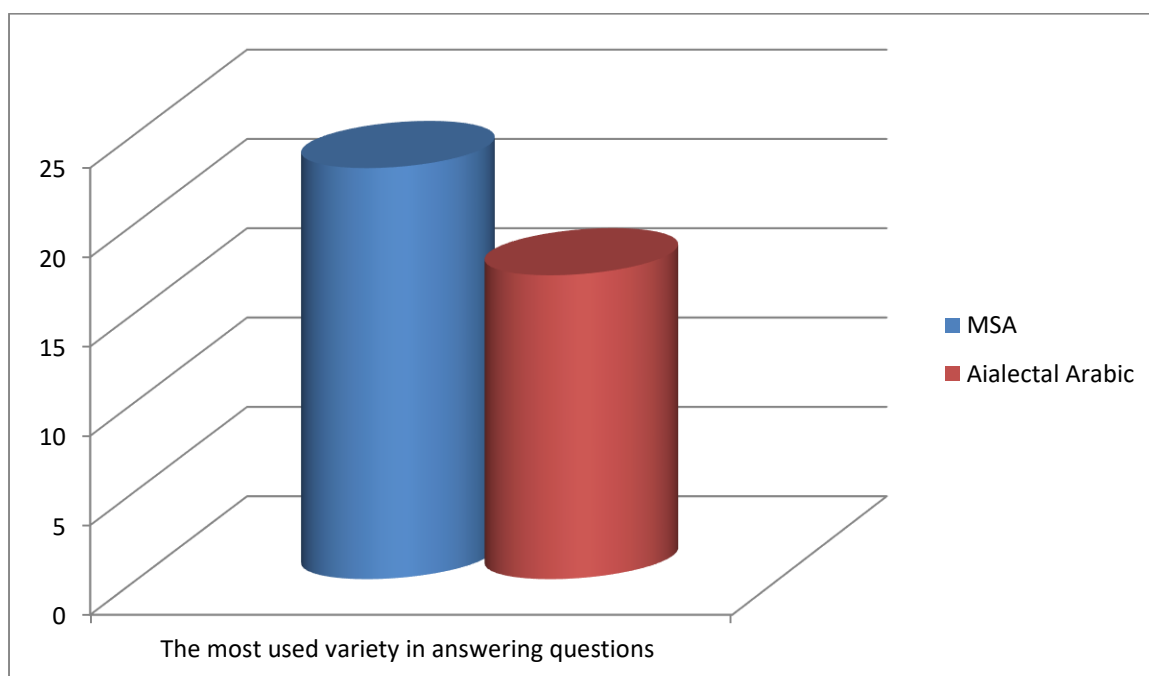
Figure 3.17 the most used variety in answering questions

According to the table above, 57.5% of the respondents assert that pupils answer the questions using only Standard Arabic, although they make many mistakes, they try to answer in SA and avoid the colloquial variety, while 42.5% of pupil's answer using dialectal Arabic because they do not have enough skills concerning the Standard Arabic.

Question 5: Do you permit the student to employ vernacular inside the classroom?

Table 3.18 Teachers' permission to use vernacular

Answer	Frequency	Percentage
Yes	15	37.5%
No	9	22.5%
Sometimes	16	40%
Total	40	100%
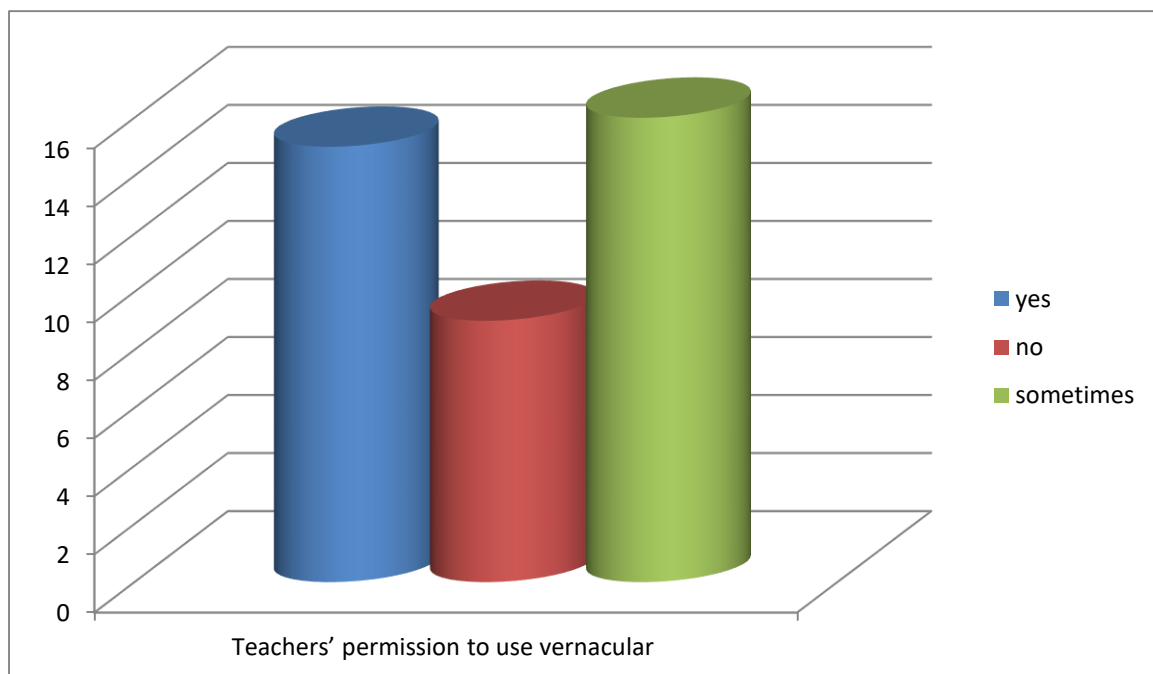
Figure 3.18 Teachers' permission to use vernacular

The results detect that the majority of the teachers with 40% their respond is sometimes which means they make sure that the colloquial variety is not used very often inside the institution but also, they give their children enough freedom to express their thoughts in any way they want without being too restricted, others with 37.5% believe that allowing students to use vernacular may actually be very beneficial. About 22.5% forbid children to use vernacular inside the classroom because it is a code that should be used outside in informal situations such as home.

Question 7: which code you prefer using while explaining the lesson?

Table 3.19 The best code used for explanation

Answer	Frequency	Percentage
Al Fusha	31	77.5
Colloquial	9	22.5
Total	40	100
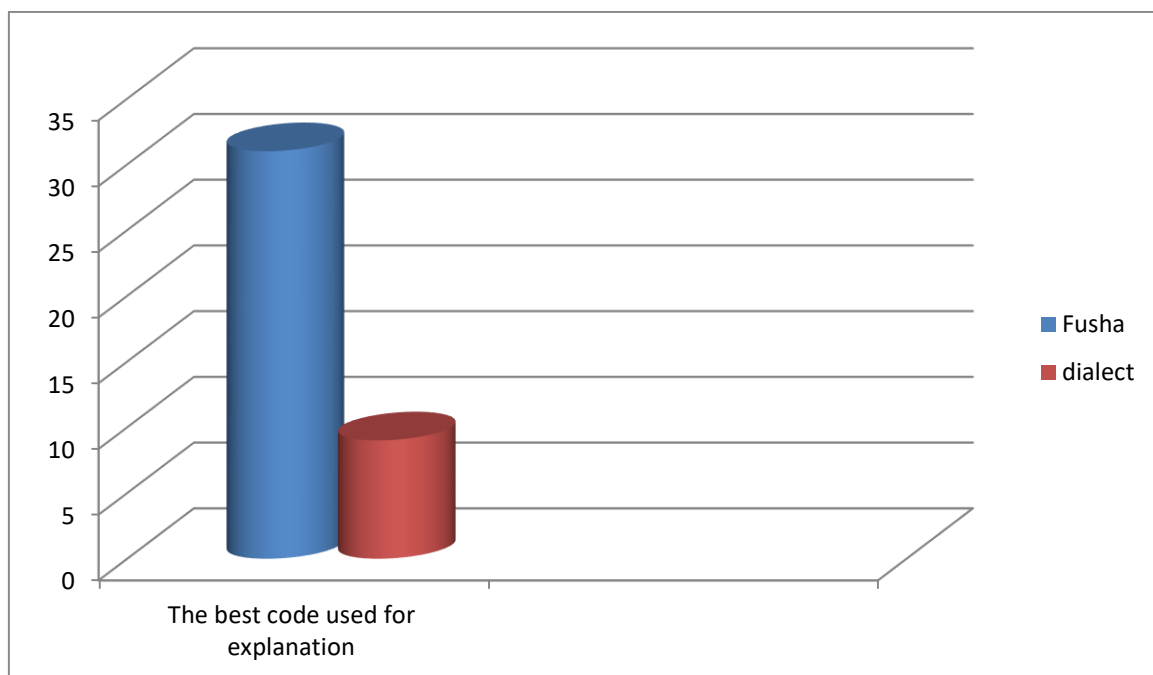
Figure 3.19 the best code used for explanation

The results represent that 77.5% of the teachers unanimously believe that Al Fusha is the best code for explaining a lesson because it has its own value and students must learn it. The lowest score with only 22.5% Choose dialects as the appropriate code for explaining the lesson because it is commonly used among students inside and outside the classroom.

Question 8: which language is more appropriate for teaching?

Table 3.20 The most appropriate language for teaching

Answer	Frequence	Percentage
MSA	38	95%
Colloquial	2	5%
Total	40	100%
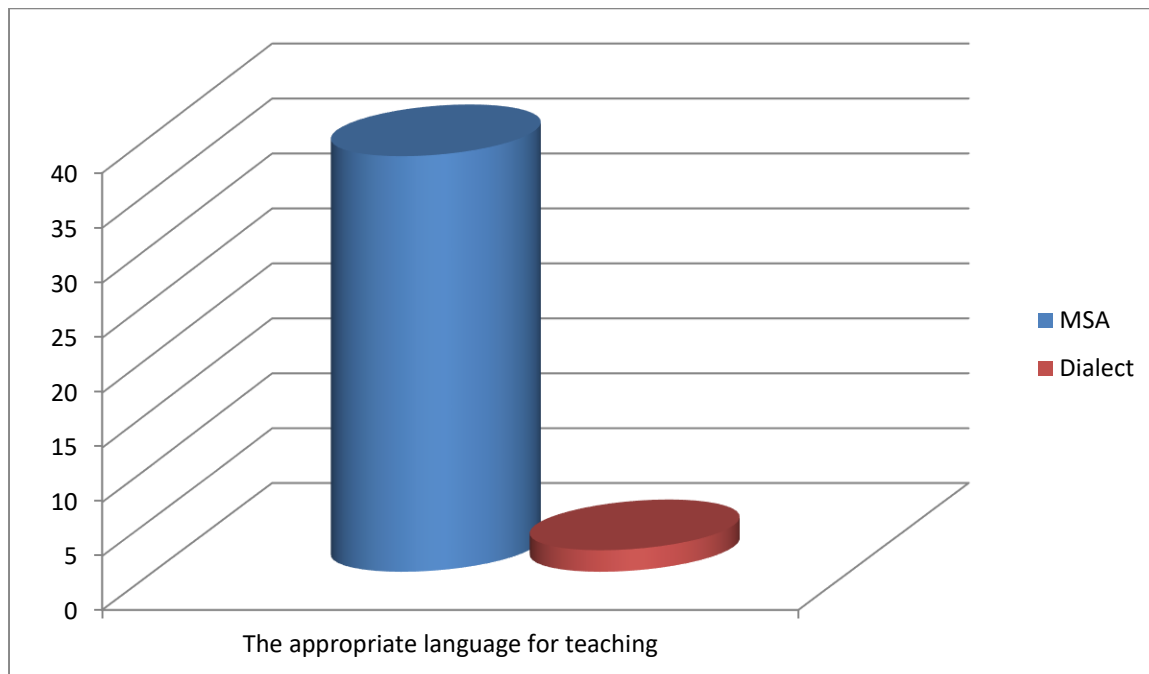
Figure 3.20 The appropriate language for teaching

The graph above illustrate that teachers have a tendency towards the MSA with 95%. Teachers try to reinforce students' linguistic skills when they try to convey messages

using only standard Arabic, whereas 5% are obliged to use dialectal Arabic while explaining. It seems more helpful because students do not have that strong command on Standard Arabic Language.

Question 13: Did you ever hear your students talking in Al Fusha in the class?

Table 3.21 The use of Al Fusha among students

Answer	Frequency	Percentage
Always	3	7.5 %
Rarely	10	25%
Never	27	67.5%
Total	40	100%
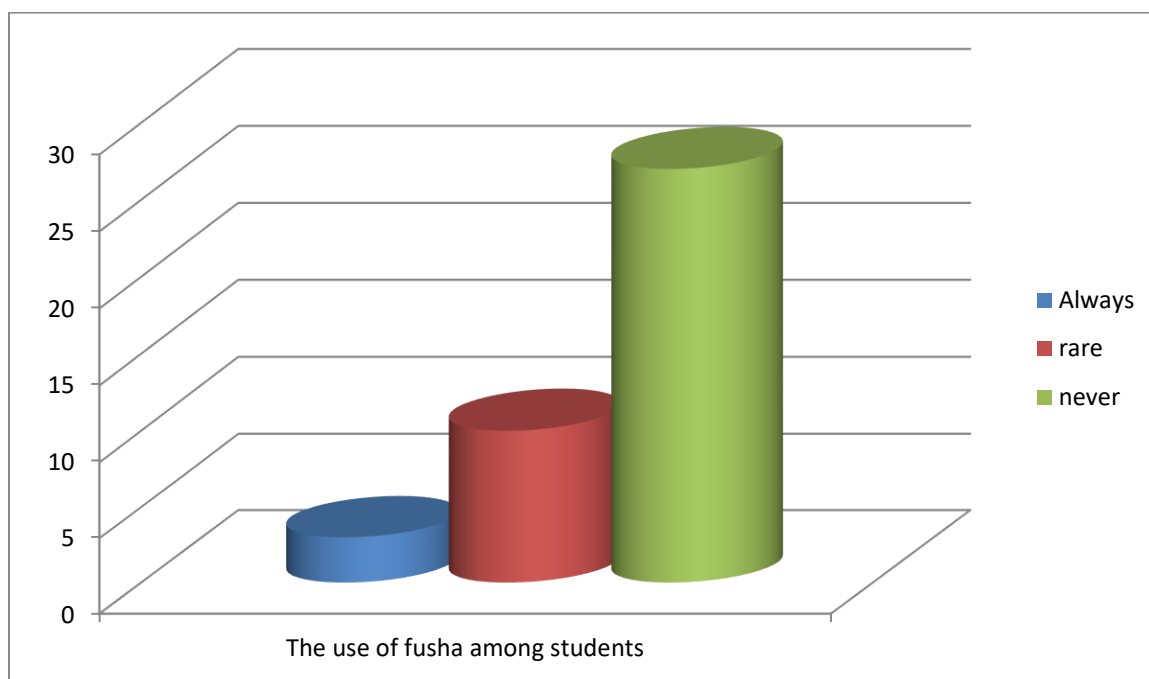
Figure 3.21The use of Al Fusha among students

Most of the teachers with 67.5% agree that they never heard their pupils communicate with their friends using MSA, they prefer using colloquial language instead because they

feel more comfortable with it; while 25% of them rarely heard students speak MSA, and the least score with 7.5% of the teacher claiming that they always notice their pupils use MSA to interact.

6- To what extent speaking in Dialectal Arabic is essential for students?

The majority of teachers agreed on the importance of using dialect because it is the language that all pupils understand and teachers utilize it as way to simplify SA complex structure.

9- Is there any difference between standard Arabic and Dialect?

Most of the teachers claim that there is a clear difference between these two forms in terms of their functions, where each of them has a role to serve in the society. The Standard Arabic seem to have high value because of correlation with the holy Qur'an and it is only used in formal situation such as school whereas, dialectal Arabic is mainly used in casual places such as home and it holds less status than SA in a society.

11- What is the reason behind using different linguistic models at the same time?

According to teachers' opinion, the main reason behind such use is that they are obliged to use the colloquial every once in a while, since students do not have enough efficiency in the Standard Arabic Language.

14-in your opinion, do you see this language duality as a linguistic issue should be solved?

Teachers' thoughts about this linguistic situation were raging from support to opposition; however, the general idea was that, it is acceptable for teachers to use dialect among pupils but only when it is a requirement in return; it is our job to promote standard Arabic and elevate its value because the reality of any society is reflected by its language.

3.2.3.2. Results Interpretation of Teachers' interview:

The findings demonstrate that teachers of Arabic found themselves obliged to switch between the colloquial language and Standard Arabic for specific purpose, to facilitate

complicated terms, to explain a new concept that being introduced for the first time, only to name few. Interestingly, teachers revealed that they rely on using the dialect form as it is the most convenient variety that simplifies the MSA difficult concepts and it very important for them to feel comfortable in what variety to use and to be able to express those needs to their teachers without any rules or constraints. Moreover, all of the seven teachers confirmed that they use the Dialectal Arabic only when it is necessary to give remarks, simplifying ideas or giving examples from their real life, and not using it as alternative to the Standard Arabic.

In addition, teachers stated during the recorded conversation that according to their teaching experience, pupils switch from dialect to SA because their lack of proficiency in it use; that is to say, they do not master SA and find hardship to carry out a conversation using only Al Fusha. They switch automatically between these two languages when they do not find the equivalent or suitable word in one variety and in order to fulfil these gaps, they alternate their speech from the other one.

Although this linguistic situation may be confusing to students but, the use of other language varieties is necessary and helpful and one cannot deny or neglect that. Therefore, the use of dialect is to shorten the distance between the teacher and the student and break boundaries. In other words, students use colloquial language with their teachers to somehow reflect their desire and ability to establish a particular social relationship and decrease the distance with their teachers.

Both teachers and pupils hold a positive attitude toward the use of Dialectal Arabic and Standard Arabic in the same situation because it is regarded as a good communicative method that facilitate the transmission process of ideas from the teacher to the learner. However, this excessive use and reliance on dialect and eventually will move to the stability and increase strength and leave SA beyond, which makes standard Arabic loses its values, therefore our role as Arabs is to protect it because it symbolizes our nationality, identity and unity.

*3.2.3.3. Results interpretation of recorded observation***:**

   The main aim of using such a tool is for collecting additional information that will help us prove our hypothesis. Many things have been observed, including the relationship between the teacher and his students, the atmosphere, and the setting, students' copybooks and we even took look at the school curriculum. The findings show, teachers claim to be restricted only to MSA, yet the use of QA Arabic when necessary. In fact, the results were collected reveal the opposite idea where the use of the vernacular reached a high score by both teachers and students. During this recorded observation, we noted that teachers shift between these codes in subconscious way, in some cases they tend to use QA to attract students' attention to an important point while explaining the lesson, they insert slang words when an order is given to them. The results confirm that the risk of slang language in the classroom environment is appeared when it is used, either by the teacher or student who share in falling into the trap of this diglossia. According the recorded conversation between the teacher and learners, diglossia seem to appear only in aspects of oral expression when the student tries to express issues or to answer oral questions and they resort to include phrases and vocabulary that is not based on Standard Arabic and this situation exceeded to their writing production as we notices in their copybook when the teacher asked students to write a paragraph about a good memory that they will never forget ,one of the students wrote أنا رحت إلى البحر instead of أنا ذهبت إلى البحر, these mistakes are a matter of habits, pupils are very much used to dialect since an early age and it effect their linguistic performance as shown in the example above. They also perceive the standard variety as an 'unfamiliar' language and make strenuous efforts to learn it.

   They are still unaware about the importance of this variety of Arabic in their learning strategies; therefore, children's regular exposure to this variety before school age might facilitate its use and comprehension years later.

3.2.4. Conclusion:

After gathering and analysing data through the use of a set of research instruments, the findings showed that one of the reasons for linguistic diglossia is the existence of two contradictory models used by the teacher and their students inside the classroom. Therefore, this study emphasizes the difference between these two models in terms of their linguistic nature at the same revealing its negative impact on pupil's social, psychological and linguistic level as well, in terms of the difficulty to adopt with the alternation or the switch between Modern Standard Arabic and the Dialectal Arabic that the teacher seems to use as a technique notably for facilitating the teaching process and to enhance pupil's assimilation. However, this excessive use of slang language is preventing the classical Arabic to have a global dimension.

Recommendation and Pedagogical Implications

The findings were relatively satisfying. However, few suggestions are made for other future attempts and researches to replicate this study with a larger sample for more possible generalization. This investigation was given much importance to the attitudes towards such a linguistic situation and its negative impact on pupil's linguistic performance and how to treat it, and future research may extend and develop its scope to o another level and to explore this phenomenon's features in different angles.

The children are always influenced by their surroundings. They learn how to behave verbally or non-verbally through the imitation of the things they have already observed. Therefore, parents, teachers, school and even the community members are the most influential factors and the one's responsible to a huge extent for enhancing children's academic achievement than any other factors. The following recommendations are suggested and addressed to families and teachers in precise:

- **Strategy for Parents.** Linguists emphasizes on the critical importance of parents' involvement in educating their children, since are the first and foremost teachers and models that child see in his early years of observational learning. Parents make a vital contribution to the child's cognitive development and should be committed to guide and monitor their linguistic behaviour and to create a healthy environment and extra support for them to pick up a correct and appropriate language. In order for parents to help their child to learn how to read Classical Arabic, is to read to her/him early very often and making sure to dedicate some time to reading and writing so they overcome their fears and insecurities because this linguistic gap between Standard Arabic and dialect effects does not stop on spoken language but exceeded to writing. As parents their role is to make their child to be familiar with the vocabulary and grammatical rules of MSA before they inter school to ketch the basic constructing knowledge, and later they will get involved progressively in strengthening their weaknesses. In addition, they should encourage them to recite the Qur'an from

their earlier ages to enrich their MSA diction and help them acquire accurate pronunciation.

- **Strategy for Teachers.** Educators should avoid using dialect in an excessive way inside the classroom while interacting with their students instead, they should try to simplify things using the Standard Arabic and encouraging them to even speak it outside with their schoolmates to build up the feeling of linguistic security and self-confidence. Providing story books or picture books that are written in MSA ,is another method the teacher may use to enrich the reading experiences of the young Arab children, and all of the books should be vocalized ;the teacher may integrate vocalization in their pedagogical lesson planning in order to reinforce its use .It is true that there will be mistakes and errors originating from the lack of precise knowledge of Al Fusha, but the returns would be great .The teacher should include some enjoyable and profitable exercises that will certainly increase the level of their written production and their reading motivation at the same time it is assessing their linguistic capacities. It is very important for children in any learning process to be rewarded after each correct use of SA. They, themselves should use the Arabic Language as a code of conversation and not to treat it as a simple subject matter. Also, the use of dictionaries is considered to be as illustrated terminologies tools and an easily accessible methodology where children can go and look for the needed object. Involving interactive and creative techniques to teach the Arabic subject such as a play, writing schools magazines or even playing educational games, would be highly recommended.

General Conclusion

 General Conclusion:

   This research aimed at investigating the phenomenon of Arabic Diglossia among primary school pupils in Tlemcen speech community. It attempts to examine the nature and the causes that stand behind this linguistic behaviour and aims at providing beneficial results to remedy such an intricate linguistic situation. This dissertation explained to what extent the diglossic situation in Algeria is remarkably invading the social context and even the academic one marked by the Arabic language and its two distinctive codes (the low and high variety).

   Therefore, the study is organized in three chapters, the first chapter is considered to be a theoretical part, it tried to demonstrate few of the prominent and revolutionary foreign studies of various linguists like Charles Ferguson and Joshua A. Fishman, who proposed different viewpoints and insights about Arabic Diglossia and defined basic concepts such as language which performs high variety functions such as literacy and dialect, which performed low variety functions like using it at home, then, the second chapter briefly delved into the history of Arabic language in relation to the Algerian community. The third chapter is the work's practical part, it dealt with data gathering and the interpretation of the main results taking the linguistic peculiarities of Tlemcen speech community into account, it described the research methodology underlying both qualitative and quantitative data by using triangulation research method that is based on a questionnaire, an interview and a recording observation.

   In this respect, the diglossic phenomenon has created a real challenge for the learner and the teacher, the results obtained from this sociolinguistic investigation revealed that this linguistic suffering experienced by many students is due to the lack of mastery of classical Arabic and the teacher usually attributed by using the dialectal Arabic because of the weakness of the student's linguistic comprehension. This situation is extremely harmful for students, as it makes them always indecisive and hesitate their self-confidence that eventually leads to the killing of creativity in all of its forms.

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Appendices:

Appendix A

Questionnaire for teachers (translated in English)

Please put the sign (×) on the chosen answer

Teaching subject:

Teaching experience:

1-Which language you refer using inside the classroom?

Al Fusha ☐   dialect ☐   both ☐

2- Do you use dialectal Arabic: spontaneously ☐   deliberately ☐

3-the reason behind the inclusion of dialect:

-To facilitate the lesson

-To create a relaxed atmosphere

- Because the child is familiar with the dialect language

4- Which language pupils use to answer the questions? And why?

MSA ☐   dialect ☐

5- Do you permit the student to employ vernacular inside the classroom?

Yes ☐   No ☐   sometimes ☐

6- To what extent speaking in dialectal Arabic is essential for students?

…………………………….…………………………………………..………………

……………………………………….…………..…………………………………

7- Which code you prefer using while explaining the lesson?

Standard Arabic [   ]   dialect [   ]

8- Which language is more appropriate for teaching?

MSA [   ]   dialectal Arabic [   ]

9- Is there any difference between standard Arabic and dialect?

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

11- What is the reason behind using different linguistic models at the same time?

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

13- Did you ever hear your students talking in Al Fusha in the class?

 Very often [   ] rarely [   ] never [   ]

14-in your opinion, do you see this language duality as a linguistic issue should be solved?

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

   Thank you for your help

Arabic version of teachers' Questionnaire

إستمارة المقابلة الخاصة بالمعلمين

أرجو منكم وضع علامة (×) على الإجابة

المختارة:

مادة التدريس :

مدة العمل:

1- ماهي اللغة التي تفضل التحدث بها في القسم؟ الفصحى ☐ الدارجة ☐ معا ☐

2- هل تستخدم اللغة العامية بشكل: عفوي ☐ متعمد ☐

3- السبب في إدراج اللغة العامية:

* تسهيل الدرس

*خلق جو ملائم

* لأن اللغة العامية مألوفة لدى التلميذ

4 - أي لغة يستخدم التلاميذ للإجابة عن الأسئلة ولماذا؟ اللغة العربية ☐ اللغة العامية ☐

5-هل تسمح للتلميذ إستعمال الدارجة داخل القسم؟ نعم ☐ لا ☐

65

6- إلى أي مدى التحدث باللغة العامية شيء اساسي لدى التلاميذ؟

……………………………………………………..…………………………

……………………………………………………..…………………………

7 - ماهي اللغة التي تفضل استخدامها اثناء شرح الدرس؟ الفصحى ☐   الدارجة ☐

8- حسب رأيك، ماهي اللغة المناسبة للتدريس؟ اللغة العربية ☐   اللغة العامية ☐

9- هل هناك فرق بين اللغة العامية واللغة الفصحى؟

……………………………………………………..…………………………

……………………………………………………..…………………………

10-هل تعتبر الدارجة أقل مكانة من الفصحى؟   ولماذا؟

……………………………………………………..…………………………

……………………………………………………..…………………………

11- ما هو السبب وراء استعمال هذه النماذج اللغوية في آن واحد؟

……………………………………………………..…………………………

……………………………………………………..…………………………

12 - هل تعتبر استخدام اللغة العامية مفيد لتحسين فهم التلاميذ للدروس؟ نعم ☐   ☐

13- هل سبق لك ان سمعت تلاميذك يتحدثون الفصحى في القسم؟ كثيرا ☐   ☐

إطلاقا ☐

14- حسب رأيك، هل ترى الازدواجية اللغوية مشكلة لغوية يجب حلها؟

……………………………………………………..…………………………

……………………………………………………..…………………………

شكرا على مساعدتكم

Appendix B

Questionnaire for pupils (translated in English)

Gender: male ☐   female ☐

Age: 8 or 9 ☐   10 or 11 ☐   above 11 ☐

Educational level: first grade ☐   five grade ☐

1-Which language do you prefer? MSA ☐   dialect ☐

2- In your opinion how do you see your classmates who master speaking in?

Al Fusha? Smart ☐   normal ☐   less than normal ☐

3- What is your level in standard Arabic? Good ☐   medium ☐   bad ☐

4- You prefer the lesson being explained in:

Al Fusha ☐   dialectal Arabic ☐

5- Do you speak MSA with you classmates inside the class? YES ☐   NO ☐

6- Do you memorize the holy Qur'an in: mosque ☐   school ☐

7- Do you parents help you learning the SA at home? YES ☐   NO ☐

8- Do the cartoon programs help you to learn SA? YES ☐   NO ☐

9- Do you want to learn Al Fusha or replace it with dialect?

……………………………………………………………………..………………

…………………………………………………………..…………………………

10- Do you prefer answering the teacher's questions in dialectal Arabic?

YES ☐   NO ☐

11- Do you find expressing in Al Fusha is hard?   YES ☐   NO ☐

12- Do you insert slang words in your oral expression? YES ☐   NO ☐

13- Do you understand the exercises given by the teacher without explaining in dialectal Arabic?   YES ☐   NO ☐

14- If you like reading stories written in standard Arabic, mention the last story you have read?

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

…………………………………………………..…………………………………………

15- Rewrite these words in Al Fusha:

Spoon, went, slept, anger

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

…………………………………………………..…………………………………………

Thank you for your help

Appendix C

Interview for teachers translated in English

The questions:

1- How long you have been practicing teaching in the primary cycle?

………………………….………..………………………………………..………

………………………………………………………………….…………………………

2- Do you students speak standard Arabic in a fluent way?

………………………….………..………………………………………..………

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…

3- How was your students' reaction when they first started learning Arabic?

………………………….………..………………………………………..………

………………………………………………….……….…………………………

…

4- Do you find difficulty in conveying ideas to your pupils when using SA?

………………………….………..………………………………………..………

………………………………………………….……….…………………………

…

5- Which language do you use the most to explain the lessons?

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

6- When they do not understand Al Fusha, which form do you use instead?

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

7- How is your student's linguistic performance in standard Arabic after a one
year of teaching?

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

8- Which language between MSA and dialectal Arabic do your pupils usually use
to answer questions, and what your reaction will be?

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………………………………….…………………..…………………………………

9- What is the reason behind using "colloquial "language inside the classroom?

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

10-Do you see the curriculum as sufficient for learning the Arabic language, in
terms of reading, writing and speaking?

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

11-In your opinion, what is responsible for the spread of the Arabic language as
considered to be an official language, the language of the Qur'an and our identity as
Arabs?

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

12- What is your thoughts on diglossia as a phenomenon, is it a problem that needs to be solved or it has its beneficial in the society?

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

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

13- Does the existence of the dialect have a significant impact on the process of acquiring the standard Arabic language? how is that?

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

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

14- Suggest some solutions to promote the Arabic language and encourage pupils to learn it and use it I their daily lives?

……………………………………………………………………………………………

……………………………………………………………………………………………..

Appendix D

(Checklist observation)

observation	yes	no	sometimes
The teacher does not accept the use of dialect during class			
The teacher does not react when pupils use dialect while answering			
Teacher use dialect consciously			
Teacher use dialect unconsciously			
The use of dialect affects and limit their learning			
Most of pupils are capable of speaking proper Al Fusha			
Most of them have poor linguistic repertoire concerning Al Fusha			
the teacher uses dialectal Arabic all the time			
The ensure dialect to facilitate the lesson for students			
Methods of teaching MSA are useful			

The teacher explains the lesson in classical Arabic			
Pupils answer the questions in classical Arabic			
Pupils find it easy to use classical Arabic			
Pupils find it difficult to answer questions in MSA			

ملخص

تهدف الدراسة الحالية الى دراسة مسالة ازدواجية اللغة العربية في المدارس الابتدائية الجزائرية، وتحديدا في الصف الخامس بتلمسان، وهي محاولة للتركيز على نشر الوعي الثقافي لدى هذه الظاهرة وأثرها على التعليم النظامي لدى التلاميذ خاصة. وتظهر النتائج ان اللغة العربية أصبحت تستخدم كلغة مكتوبة فقط لا غير داخل المؤسسات التربوية، مقارنة باللهجة التي تعتبر لغتهم الام. كما يجد المعلمين واقعين في نفس المشكل حيث يستخدمون اللهجة في الفصول الدراسية لتسهيل وبسط المفاهيم المعقدة مما أدى الى الاعتماد على اللغة العامية واهمال اللغة العربية الفصحى. في هذا البحث، قمنا بجمع معلومات من المؤسسات الابتدائية باستخدام تصميم بحثي مختلط، يجمع بين الأساليب الكمية والنوعية بما في ذلك الاستبيانات للمعلمين والطلاب، وقوائم المراجعة والمقابلات للمعلمين. يسلط هذا البحث الضوء على نتائج هذا الصراع اللغوي الذي يعيشه الطلاب والذي لفت انتباه المعلمين والاولياء من اجل تحسين مستوى اللغة العربية وتعزيز مكانتها داخل المؤسسات التربوية.

Summary

The primary objective of this study is to examine the issue of Arabic Diglossia in the Algerian primary schools, specifically, the targeting 5th grade students in the Tlemcen speech community. The focus is on the spread of cultural awareness of this phenomenon and its impact on the formal education of students. The findings reveal that the Arabic Language is used only in its written form inside the educational institutions in comparison with their dialect that considered as their mother tongue. As teachers find themselves falling into the same problem, where they use the dialectal form as a way to facilitate and simplifying those complicated terms. However, this has resulted in the preference for colloquial Arabic and the neglect of the formal Arabic. In the study utilized a mixed research design, gathering information from primary educational institutions through a combination of quantitative and qualitative methods, including questionnaire for both teachers and students and observation checklists and interviews for teachers. This research shed light on the outcomes of this linguistic challenge faced

by students and that draw teachers' and parents' attention in order to enhance the proficiency and to promote its status inside the educational institutions**.**

Résumé

L'objectif de l'étude actuelle est d'examiner la question de la Diglossie de la langue arabe dans les écoles primaires Algériens, en particulier en cinquième année à Tlemcen. Il s'agit d'une tentative de se concentrer sur la sensibilisation culturelle concernant ce phénomène et son impact sur l'éducation régulière des élevés en particulier. Les résultats montrent que la langue Arabe est devenue strictement utilisée comme langue écrite seulement au sein des institutions éducatives, par rapport au dialecte qui est considère comme leur langue maternelle. Les enseignants se retrouvent confortés au même problème, car ils utilisent le dialecte en classe pour faciliter la compréhension des concepts complexes, ce qui conduit à une dépendance sur l'arabe dialecte et à la négligence de la langue classique. Dans cette recherche, nous avons recueillie des informations auprès des établissements primaires en utilisant une méthodologie de recherche mixte qui combine des approches quantitative et qualitative, y compris des questionnaires pour les enseignants et les élevés, des listes de contrôle d'observations. Cette recherche met en lumière les résultats de ce conflit linguistique vécu par les élevés et attire l'attention des enseignants et des parents pour améliorer le niveau de la langue Arabe et renforcer sa place dans les institutions éducatives.