

Attitudes of Algerians towards the Process of Arabization.

Faiza DEKHIR
Assistant teacher
Department of English
University Centre of Saida

Abstract

This study, based on a questionnaire written in Standard Arabic and French, aims at investigating the participants' attitudes towards the process of Arabization in Algeria. Those attitudes serve as the dependent variable, the researcher then investigated whether this was linked to sociobiographical factors like age and mother tongue. The questionnaire was distributed to professionals working at: a Military Attaché, University Academy, Tribunal, and Company of "Angora" in Oran. The results of the statistical analyses reveal that the factor of age, unlike the factor of mother tongue, does not significantly affect the functionaries' attitudes towards Arabization and bilingualism.

Introduction

Standard Arabic is the prestigious language of Arabs. *(It is one of the vital languages, and not only that, but it is the best of all languages. It is a language that Allah has chosen for his Holy Book) (Ghazala, 2001:43-60).*

Ferguson (1959) introduces the term diglossia and focuses on 'Arabic' to explain this linguistic phenomenon. In this respect, the Algerian society is

diglossic characterized by the use of both Standard Arabic and French as high varieties used in public sectors and domains, and colloquial dialects- Algerian Arabic and Berber- as low varieties for informal and "intimate situations" (Mostari, 2004:25-44). Arabic low varieties are not congruent in all Arab countries, thus the Algerian variety, for example, is different from the Moroccan one. Even within the same country, the low variety varies from one region to another. For instance, the Oranian dialect (*spoken in the Northwest part of Algeria*) is different from the Sahara dialect (*used in the Southern part of Algeria*). These linguistic variations might sometimes hinder the spread of Standard Arabic and Arabization in Algeria (*Al-Abed Al-Haq, 1998:2*).

As a prelude to addressing the Arabization process in Algeria, the researcher will portray the Algerian socio-linguistic situation.

1. Independent Algeria

After Algeria won its independence on the 5th of July 1962, its authorities looked for a model of nation-building, the model that aimed at making the citizens equal sharing the same duties and rights, hence adopting the same language under the policy of Arabization, which was one of the goals in the program in the dominant tendency in the Algerian national movement.

The policy of Arabization was seen as a means of unifying the society's language and regaining the cultural unity that was prevailing before the French colonialism (*Benuman, 1981:211*). Grandguillaume (1997:3) points out to the term Arabization in

"*Maghreb*" as a measure which tends to restore the Arabic language; "*Dans le sens qu'a pris le terme au Maghreb, l'arabisation est une mesure qui consiste à restaurer la langue arabe*". "*Arabization is a policy that attempts to exclude every language in Algeria except the language of the Algerian authorities*" (Grandguillaume, 1997:3, translated by John Howe, 2003).

The Arabization policy, then, was based on the premise that "*neither French nor the colloquial or Berber spoken in Algeria could serve as the language of education and administration. Accordingly its aim was to make modern literary Arabic, which had been developed as the lingua franca of the Mashriq, the national language of Algeria*", writes Hugh Roberts (2003: 22), vice president of the society for Algerian studies.

However, the significant thing about Arabization is that it has been problematic in Algeria for the very complex sociolinguistic situation in the country as will be outlined below.

2. Sociolinguistic Situation

a. Arabic Language: At present the official language of the country is Arabic (Standard Arabic) known as Fusha which is used in the majority of Arab countries. The choice of the Arabic language, according to Grandguillaume (1997) is linked to two sources of legitimacy on which the Government draws: the struggle for national liberation and the defence of Islam. Thus, Arabic is used in the courts, in most of the

media, in the schools and in some universities, in mosques, and for the majority of publications.

Having been educated in Arabic, almost all young Algerians know the language. However, most old citizens over forty do not master it and sometimes they do not speak it, because they either did not have access to education, under the French colonialism, or were educated during the immediate period after independence while the school system was still largely in French. Nevertheless, a small proportion of the population who were born during the colonial period were lucky enough to learn Arabic at the traditional Qur'anic schools known as (*Zawya*) (*Lacheraf 1983, Elbiad 1985 and many others*).

On the other side, there is the Algerian dialect called 'Darija' or 'Darja' that is used in daily speech. Even within this low variety, there are sub-varieties: the Oranian dialect, the Mostaghanem dialect ...etc. Furthermore, even within these sub-varieties, there are "micro-varieties", for example, within the Oranian dialect, there's the dialect spoken in Es-Senia, the latter is slightly different from the one used in Ain-El-Baïda or Arzew dialect... etc. "*En Algérie, les populations parlent leurs langues maternelles qui sont l'Arabe ou le Berbère selon les régions. Ces langues ne sont pas écrites, mais parlées et comportent chacune plusieurs variantes, qu'on appelle parfois dialectes*" (*Grandguillaume, 1997:3*) i.e. In Algeria, the people speak their maternal languages which are varieties of Arabic and/ or Berber depending on the region. These dialects are not written, but spoken and each subsumes several varieties.

As we see, Berber is the third language used in Algeria. It is the indigenous language spoken by the inhabitants of North Africa before the Arab conquest in the century AC. It belongs to the Hamito-semitic group of languages and has emerged via the oral tradition.

b. Foreign Languages: Of the foreign languages that have had an influence in Algeria, French is the most dominant. "*La langue française a été introduite avec la colonisation, comme langue écrite et parlée, prenant le status de langue officielle*" (Grandguillaume, 1997:3) i.e. French was introduced to Algeria by means of French colonialism as a written and spoken language, taking the status of an official language. Moreover, it was referred to as 'la langue du pain' i.e. 'the language of bread' (Essayyadi, 1985:163 and others), 'the language of the world' as (Lachraf, 1983:430) says. Next to French comes Spanish. However, even though Spanish played an important role in Northern Algeria throughout the Spanish occupation, "*It is now only marginally used by local population*" Hammoud (1982) (cited in Rabia, 1998: 196).

Defining Arabization

In this study, the term Arabization refers to the extensive use of Arabic in all domains of life: political, social, and cultural i.e. it refers to the promotion of Arabic as a medium of interaction in public and private sectors (Benslama, 1981 and others). The movement of Arabization has witnessed antagonistic views. The first view favors an immediate and total Arabization. No place is to be left for French, which is conceived of as the language of the ex-colonizer. This view associates Arabic with Islam.

The second view is held by those who militate against Arabic, which they consider as a dead language, and advocate the use of French, a language which will permit the mastery of the technological means which are necessary for the development of the country. This group considers Islam as an old ideology (*Benslama, 1981 and others*).

Attitudes

Attitudes have important roles in language planning; a negative attitude towards language seems to be in no way a positive aspect in giving this language an official status. Ferguson (1977) (*cited in Preston, 2004:29*) says "... successful language planning or degrees of it can be understood in terms of the efficacy of planned policy measures as well as the target populations' propensity to comply with the public policies pertaining to language planning".

Different attitudes towards French were developed in Algeria as the outcome of the contact between the Algerians and the French "...each group develops ideas about the other group's language vis-à-vis its own" Eastman (1983) (*cited in Preston, 2004:30*).

Therefore, positive attitudes towards Standard Arabic hence Arabization are very important factors for successful language planning (*Al-Abed Al-Haq, 1998:3*).

The Algerians opinions about their language dialects (*varieties*) are closely tied to their attitudes towards the users of language; "*people's reactions to*

language varieties reveal much of their perception of the speakers of these varieties" John (1982) (cited in Preston, 2004:41). Similarly, Holmes (1992:345) clarifies "It has been suggested that intelligibility is also affected by attitudes, so people find it easier to understand languages and dialects spoken by people they like or admire". Thus, the Algerians' inclinations towards Standard Arabic, Algerian Arabic, French and Berber are dependent on their attitudes towards the users of each language, the thing which is to be explored through out this study.

Statement of the Problem

After independence, the Algerian government adopted a new a language policy. Ordinary Algerians demanded granting the Arabic language the status of the official language of Algeria. In other words, they wanted Arabic which served as the 'Martyr language' to replace French 'the colonial language'. This language policy came to be known as Arabization, a strategy that aimed at promoting the Arabic language in all walks of life: public sectors, schools, institutions of higher education, administrative functions... etc.

However, only relatively recently has Arabic become the working language of some ministries: French is still dominating in some institutions. Apparently, the process of Arabization has not been fully completed yet. There are some administrations, ministries, and educational sectors in which French operates as an important means of interaction.

The process of Arabization in general has been problematic, slow and sometimes impossible. Redouane (1998:12) points out "*L'arabization constitut*

un problème réel parce qu'elle relève d'une volonté de mobilisation des masses..." i.e. Arabization springs out from the willingness and determination of the people.

Generally, Arabization suffers a slow motion. This may be due to a number of socio-political, linguistic, and socio-cultural factors which are the concern of this study.

Purpose of the Study

The present study aims at showing the attitudes of Algerian participants towards their languages: Algerian Arabic (*Darja*), Berber, Standard Arabic and French, and this latter objective will be used to determine the attitudes of the various population segments, their beliefs and inclinations towards the process of Arabization in Algeria.

Questions of the Study

The present study attempts to answer the following questions

- 1) What attitudes do the participants hold towards the languages they speak particularly SA and F?
- 2) What attitudes do the participants hold towards Arabization and what attitudes do they hold towards Bilingualism?
- 3) To what extent does age affect the participants' attitudes towards Arabization and Bilingualism?
- 4) To what extent does the participants' mother tongue affect their attitudes towards Arabization and Bilingualism?

Methodology

1. Population of the Study: The population of the study consists of all male and female educated functionaries. Besides, the population's level of education ranges from BA degree to higher degrees.

2. Sample of the Study: The sample of this study consists of 174 participants who work in the following sectors: Tribunal Courts, University Academy, and Military Attaché in Oran. The participants were randomly selected from each sector. Besides, they have been working at these sectors from three to thirty years.

Regarding the age, the participants were categorized into two groups: older generation comprising participants that had their education during colonization or in the early years of independence, thus they are (*above 35*) the second group represents the younger generation which comprises participants that had their education after independence, thus they are (*below 35*) (*see Table 1*). The sample is further classified into two major groups; Berber and Arab (*see Table2*).

3.The Variables: The variables of the study include the following:

- a) - *Independent variables:* include age, and mother tongue.
- b) - *Dependent variables:* include language attitudes towards Standard Arabic and French, attitudes towards Arabization and Bilingualism.

4. Administration of the Questionnaire: A questionnaire adapted from Elbiad (1985) is used in the present study. However, to make the questionnaire suit the purpose of the study, the present researcher modified, removed and added some items after

submitting it to qualified experts: Prof. Dr. Fawwaz Al-Abed Al-Haq (*Professor of linguistics at English language and literature Department, Yarmouk University*), Dr. Lutfi Abulhaija (*associate Professor of linguistics at English language and literature Department, Yarmouk University*), Dr. Abdallah Baniabderahman (*an Assistant Professor of education, Faculty of Education, Yarmouk University*), and Dr. Hamid Dekhir (*associate Professor of linguistics at Arabic language and literature Department, Es-Senia University/Algeria*).

The questionnaire is used to elicit information on the attitudes of the participants towards Arabization, and to examine their perceptions of the future of the Arabic language.

The questionnaire opens with self-attributed questions on the participants' date of birth and mother tongue. It has been divided into 2 (two) sections:

Section 1: includes questions which purpose is to elicit information about the participants' attitudes towards the different languages (dialects) used in Algeria.

Section 2: includes questions concerning the participants' attitudes towards Arabization and Bilingualism.

5.Data Analysis: After the data were gathered, they were processed and analyzed using the SPSS package and MS-EXCEL. The researcher used ANOVA in addition to the following statistical procedures: means, standard deviations, frequencies and percentages.

The following information is very helpful to understand the participants' answers:

Table 1: Distribution of the Sample According to Age and Type of Sector

Sector		Age	No.	%	
Public sector	University Academy	Old	33	69%	
		Young	15	31%	
		Total	48	100%	
	Tribunal	Old	23	72%	
		Young	9	28%	
		Total	32	100%	
	Military Attaché	Old	31	61%	
		Young	20	39%	
		Total	51	100%	
	Sub total		Old	87	66%
			Young	44	34%
			Total	131	100%
Private sector	Company of "Angora"	Old	29	78%	
		Young	8	22%	
		Total	37	100%	
General total		Old	116	69%	
		Young	52	31%	
		Total	168	100%	

Table 2: Distribution of the Sample According to Mother Tongue

Sector		Mother tongue	No.	%
Public sector	University Academy	Berber	13	27 %
		Arab	35	73 %
		Total	48	100 %
	Tribunal	Berber	5	16 %
		Arab	27	84 %
		Total	32	100 %
	Military Attaché	Berber	17	33 %
		Arab	34	67 %
		Total	51	100 %
	Sub total	Berber	35	27 %
		Arab	96	73 %
		Total	131	100 %
Private	Company of	Berber	9	24

sector	"Angora"	er		%
		Arab	28	76 %
		Total	37	100 %
	General Total	Berber	44	26 %
		Arab	124	74 %
		Total	168	100 %

Findings and Discussion

1. Attitudes of the Participants towards Their Languages

Thipa (1994) (cited in Vivian de Klerk and Barkhuizen, 1998:215) emphasizes that " language planners ideally should make use of three sets of data: language attitudes, details regarding demographic distribution of numbers of speakers, and data on the status and development of the languages". So, language attitudes are at the center of any language policy.

It is believed that every language has positive and negative qualities; the former are divided into esthetic and practical qualities (Elbiad, 1985:224). According to Elbiad, esthetic qualities are intrinsic qualities of language, and they include opinions about " most beautiful to speak and listen to, and the most impressive. Whereas, practical qualities are acquired through conscious manipulation or evolution, and they include opinions like: easiest to write, most developed,

precise or useful. On the other hand, negative qualities include estimations of learning difficulty.

Part of the objectives of this study was to determine the participants' attitudes towards Arabization, in the sense that people who have negative attitudes toward the Arabic language and its potential are not likely to favour Arabization, or people who have positive attitudes toward the Arabic language and negative attitudes toward F are likely to favour Arabization (*see Elbiad, 1985:224*).

The data concerned with attitudes yield contradictory but reconcilable results (*see Table 3*).

In response to item 1, surprisingly, AA scored the highest (56.0%). The participants might have interpreted "*the most beautiful*" to mean the easiest to speak. Table 3 shows that F scored 19.0%; Berber 17.3% and SA received 7.7% scores only. These findings indicate that the participants were more inclined to F rather than to SA.

As for item 2, F scored higher than SA. An overwhelming majority of the participants (50.6%) voted for AA as the most beautiful language to listen to, while a smaller proportion (19.6%) reported that Berber is the most beautiful language to listen to.

With regard to 3, (51.8 %) participants reported F as the easiest language to write; however, (48.2 %) participants reported SA as the easiest language to write. This approximation in the percentages may be explained by the participants' equal competence for writing SA and F.

Table 3: The Participants' Attitudes towards Their Languages

	Berber		Darja		SA		F		Not sure	
	No.	%	No.	%	No	%	No.	%	No.	%
1. most beautiful to speak	29	17.3 %	94	56.0 %	13	7.7%	32	19.0 %	0	0
2. most beautiful to listen to	33	19.6 %	85	50.6 %	24	14.3 %	26	15.5 %	0	0
3. easiest to write	0	0	0	0	81	48.2 %	87	51.8 %	0	0
4. most difficult to learn	117	69.6 %	0	0	43	25.6 %	7	4.2%	1	0.6%
5. most impressive	2	1.2%	74	44.0 %	45	26.8 %	47	28.0 %	0	0
6. most developed	1	0.6%	0	0	37	22.0 %	130	77.4 %	0	0
7. most precise	0	0	0	0	77	45.8 %	91	54.2 %	0	0
8. most useful for Algeria	10	6.0%	0	0	86	51.2 %	72	42.9 %	0	0
9. at work people should speak	0	0	0	0	110	65.5 %	58	34.5 %	0	0

As far as item 4 is concerned, 69.6 % of the participants chose Berber as the most difficult to learn. The reason is that it is restricted to some regions namely Tizi Ouzzou, Bejaya, Batna, and other small regions of the country. The remainder of the participants (25.6%) rated SA as the most difficult to learn, while only (4.2%) claimed that F is the most difficult to learn. The low percentage of F may represent the younger generation who are not competent in F.

In response to 5, surprisingly, the majority picked AA as the most impressive. This suggests that the participants may have interpreted the term "*impressive*" as the most known language. Moreover, the results show that F is more impressive than SA. This may suggest that the participants might have associated the word "*impressive*" with the power and modernity of France (see *Elbiad, 1985*).

In reaction to 6, the majority of the participants (77.4 %) described F as the most developed language, while only 22.0 % of the participants described SA as the most developed.

The reasons why SA got a significantly lower score than F might be due to the fact that participants might be thinking of its inferiority to F in scientific and technical terms. That SA lacks such terms is one of its main weaknesses. Bouamrane (1986:193) quotes an Algerian journalist who writes that according to specialists, each year SA falls short of F by 15.000 words to keep up with the rapid development of technology. It is probably for this reason that F emerges from the point of view of the target

participants as the most modern and the most useful for studies in contrast with SA, AA and Berber.

Regarding item 7, F received higher percentage (54.2%) than SA (45.8%). This may be due to the fact that SA does not have a unified Terminology (*see Benusman, 1981:128*)

In response to item 8, SA (51.2%) was voted for as the most useful language for Algeria, followed by F (42.9%), then Berber which received only 6.0%. Thus, one can safely conclude that the participants seemed to have positive attitudes towards SA.

The Table below sheds light on the participants' attitudes towards different questions which are related to Arabization and bilingualism.

Table 4: Participants' Attitudes towards Arabization and Bilingualism

	Strongly disagree (1)		Disagree (2)		(1) + (2)		Neutral		Agree (4)		Strongly agree (5)		(4) + (5)	mean	Std dev	
	No.	%	No	%	No	%	No.	%	No.	%	No.	%				
1. I think that Arabization is a basis for the development and progress of Algeria.	9	5.4	62	36.9	71	42.3	16	9.5	68	40.5	13	7.7	81	48.2	3.1	1.1
2. I think that Arabization is in progress.	0	0	29	17.3	29	17.3	17	10.1	118	70.2	4	2.4	122	72.6	3.6	0.8
3. I think that Arabization of administration is good for the future of Algeria.	12	7.1	45	26.8	57	33.9	13	7.7	85	50.6	13	7.7	98	58.3	3.3	1.1
4. I believe that Arabic-French bilingualism is best for Algeria.	0	0	39	23.2	39	23.2	19	11.3	81	48.2	29	17.3	110	65.5	3.6	1.0

5. I think that Algerian Arabic should be replaced by Standard Arabic.	27	16.1	134	79.8	161	95.8	4	2.4	3	1.8	0	0	3	1.8	1.9	0.5
6. I think that Standard Arabic should be replaced by Algerian Arabic.	14	8.3	150	89.3	164	97.6	4	2.4	0	0	0	0	0	0	1.9	0.3
7. I believe that scientific and technical research cannot be carried out in SA.	24	14.3	89	53.0	113	67.3	10	6.0	44	26.2	1	0.6	45	26.8	2.5	1.0
8. I believe that the Algerian Government is taking Arabization seriously.	34	20.2	99	58.9	133	79.2	35	20.8	0	0	0	0	0	0	2.0	0.6

2. The Participants' Attitudes towards Arabization and Bilingualism

The present section will explore the attitudes of the participants towards Arabization and bilingualism (**answer to question two of the study**).

Statements 1, 2 and 3 deal with Arabization while item 4 is concerned with bilingualism. Items 5 and 6 address the phenomenon of diglossia but item 7 explores the potentiality of SA as the language of science and Technology and the last item 8 is concerned with the seriousness/ unseriousness of the Algerian government to implement Arabization.

The results concerning item 1 reveal that (9.5%) of the participants pointed out that they could not judge on such a point. Furthermore, the majority (48.2%) was in agreement about the stated statement; however, (45.3%) were not. The difference between the two percentages is not so significant, for several participants stayed neutral in response to this item.

Regarding item 2, the majority of the participants (72.6%) were optimistic, claiming that Arabization is in progress. The rest (17.3%), however, reported that Arabization is not progressing. Moreover, (10.1%) of the participants did not judge on the statement.

In response to statement 3, "**Arabization of administration is good for the future of Algeria**", the majority (58.3%) agreed on this issue, while (33.9 %) did not agree on it.

As far as item 4 is concerned, the majority (65.5%) agreed on the proposed statement as opposed to (23.2%) of the participants who did not agree. Perhaps those who disagreed on item 4 believed that Arabization or Arabic monolingualism is the best for the country.

With regard to items 5 and 6, the findings show the majority of the participants disapproved of the ideas that AA should be replaced by SA or the contrary. These opinions are realistic, for AA is an (L variety) that can never fulfill all functions carried out by SA (H variety) and vice versa. The problem of Diglossia will be solved only by time. Taymour (1956) cited in Chejne (1969:162) says that:

"They [the Arabs] have lived in one tongue, but whenever the occasion arose for expressing themselves in writing, they were obliged to switch to another tongue which did not reflect the life they lived at home, in the market place, in everyday transactions. It seems to us that the solution that is practical and feasible at present is to consider the spoken idiom with respect as a sufficient vehicle which anyone who wishes may employ in expressing whatever he wishes in thought and literature. Once it is recognized as a language and begins to be used in writing and publishing, we should be wise to leave it to life to pass judgments on its expressiveness and on which language has the greater chance and is more entitled to survive".

Other scholars, for example, Nihad Moussa (1987:183-186) argues that Colloquial Arabic should be replaced by Fusha.

The present researcher thinks that neither should SA replace AA, nor the contrary, because each language fulfils certain functions that cannot be shared, for example, SA is not used at home, in the market...etc. Similarly, AA cannot be the language of prayers, education...etc.

Concerning item 7, about (67.3%) of the participants did not agree on the impossibility of using SA as a language of science and Technology; whereas, (26.8%) were in favour of that idea.

With regard to the last item 8, a fair proportion of the participants (20.8%) were neutral. This might be due to the participants' fear from the sensitive subjects like that of Arabization that have a direct relationship with the Algerian government. Nonetheless, an overwhelming majority (79.2%) did not agree on the idea that the Algerian Government should implement

Arabization seriously, while no one of the participants saw item 8 as it stands correct.

3. The Participants' Age and Attitudes towards Arabization and Bilingualism:

The researcher attempted to investigate whether the factor of age significantly affects the participants' attitudes towards Arabization or not. Therefore, the researcher uses ANOVA to test the effect of age on the participants' attitudes towards items 1, 3, 4 and 5 that address themselves to Arabization as well as bilingualism (see Table 5).

Table 5: Significance of the Effect of the Participants' Age on their Attitudes towards Arabization and Bilingualism

		ANOVA test				
Item		Sum of Squares	Df	Mean Square	F	Sig. *
1. I think that Arabization is a basis for the development and progress of Algeria.	Between Groups	1.64	1	1.64	1.26	0.263
	Within Groups	215.20	166	1.30		
	Total	216.83	167			
2. I think that Arabization of administration is good for the future of Algeria.	Between Groups	1.78	1	1.78	1.36	0.245
	Within Groups	217.72	166	1.31		
	Total	219.50	167			
3. I believe that Arabic-French bilingualism is best for Algeria.	Between Groups	2.23	1	2.23	2.13	0.147
	Within Groups	174.24	166	1.05		
	Total	176.48	167			

*Level of significance: $\alpha = 0.05$

The above Table demonstrates that age does not significantly affect the participants' attitudes towards Arabization and Bilingualism. This means that the findings indicate that the participants, despite their age

hold similar views regarding Arabization and Bilingualism (*answer to question three of the study*).

4. The Participants' Mother Tongue and Attitudes towards Arabization

It is said that Berbers hold negative attitudes towards Arabization. The researcher attempted to investigate such an assumption, thus she uses ANOVA to investigate whether the participants' mother tongue affects their attitudinal responses towards Arabization or not. The findings are grouped in Table 6 and Table 7.

Table 6: Effect of The participants' Mother Tongue and Attitudes towards Arabization

Mother Tongue	Item	Strongly disagree (1)		Disagree (2)		(1) + (2)		Neutral		Agree (4)		Strongly agree (5)		(4) + (5)		Mean	Std Dev
		N°	%	N°	%	N°	%	N°	%	N°	%	N°	%	N°	%		
Mother Tongue	1. I think that Arabization is a basis for the development and progress of Algeria.	9	20.5	27	61.4	36	81.8	4	9.1	4	9.1	0	0	4	9.1	2.1	0.8
	2. I think that Arabization of administration is good for the future of Algeria.	12	27.3	24	54.5	36	81.8	1	2.3	7	15.9	0	0	7	15.9	2.1	1
	3. I believe that Arabic-French bilingualism is best for Algeria.	0	0	1	2.3	1	2.3	1	2.3	38	86.4	4	9.	42	95.5	4	0.5
Berber																	

Arab	1. I think that Arabization is a basis for the development and progress of Algeria.	0	35	28.2	35	28.2	12	9.7	64	51.6	13	10.5	77	62.1	3.4	1
	2. I think that Arabization of administration is good for the future of Algeria.	0	21	16.9	21	16.9	12	9.7	78	62.9	13	10.5	91	73.4	3.7	0.9
	3. I believe that Arabic-French bilingualism is best for Algeria.	0	38	30.6	38	30.6	18	14.5	43	34.7	25	20.2	68	54.8	3.4	1.1

Table 7 below shows the relationship between the participants' mother tongue and their attitudes towards Arabization and bilingualism.

Table 7: Significance of the Effect of the Participants' Mother Tongue on Their Attitudes towards Arabization and Bilingualism

Item	ANOVA test					
		Sum of Squares	Df	Mean Square	F	Sig. *
1. I think that Arabization is a basis for the development and progress of Algeria.	Between Groups	61.43	1	61.43	65.62	0
	Within Groups	155.40	166	0.94		
	Total	216.83	167			
2. I think that Arabization of administration is good for the future of Algeria.	Between Groups	83.26	1	83.26	101.45	0
	Within Groups	136.24	166	0.82		
	Total	219.50	167			
3. I believe that Arabic-French bilingualism is best for Algeria.	Between Groups	10.89	1	10.89	10.92	0.001
	Within Groups	165.58	166	1.00		
	Total	176.48	167			

*Level of significance: $\alpha = 0.05$

Examining the ANOVA results one can see that p value for all groups is less than 0.05%. So, the participants' mother tongue significantly affects their attitudes towards Arabization and bilingualism (answer to question thirteen of the study).

Berber participants are not for Arabization, in the sense that the majority of them (81.8 %) rejected the statements in items 1 and 2 that state: "*Arabization is the basis of the progress of Algeria and its development*", and "*Arabization of administration help in the progress of Algeria*". And (9.1%) to (15.9%) Berber participants agreed on the above statements. However, an overwhelming majority of Berbers (95.5%) were well disposed to Arabic-French bilingualism.

Whereas, 62.1% Arab participants agreed on the statement in item 1, while (28.2%) disagreed. Moreover, a sizable proportion of Arab participants (73.4%) agreed on the statement in item 2, while only (16.9%) disagreed. Regarding the statement on item 3 which reads "I believe that Arabic-French bilingualism is best for Algeria", 30.6% of Arab participants rejected it, while (54.8%) accepted it (see Table 6).

Conclusions

An investigation of the process of Arabization cannot be dealt with unless it is related to language attitudes.

1. Language Attitudes and Arabization

Though the participants' views on their languages are contradictory in many ways, they are worth mentioning.

Contrary to the researcher's expectation, Algerian Arabic was judged by the participants as the most beautiful to speak, the most beautiful to listen to, and the most impressive. As Al-Abed Al-Haq (1998)

characterizes it, this inclination towards the colloquial is functional and not prestigious.

On the other hand, the findings encourage us to deduce that the participants had more favourable attitudes towards French over Standard Arabic. French was judged as the language carrying all positive qualities: it is more beautiful to speak, more beautiful to listen to, easier to write, more impressive, more developed, and more precise than Standard Arabic. However, Standard Arabic is required more as the language of work, which is more useful for Algeria than French. Despite the fact that the findings concerning language competence, language choice and language attitudes are not similar, positive attitudes towards Standard Arabic are crucial for the success of Arabization.

2. Attitudes towards Arabization and Bilingualism

Positive attitudes towards Standard Arabic and Arabization are "strong indicators for a successful policy of language promotion. As Haugen (1966) puts it, *"the planner proposes and the community disposes"* (quoted in *Al-Abed Al-Haq*, 1998: 15).

The data concerned with the participants' attitudes towards Arabization indicate that there was a general consensus among the participants that Arabization is necessary for the progress of Algeria. Similarly, a sizable proportion of the participants held favourable attitudes towards bilingualism. These results seem to suggest that some participants think that Arabization and bilingualism should go hand in hand.

It is highly approved that the participants' mother tongue significantly affects their responses and views towards Arabization. Thus, Berbers strongly disagreed with Arabization.

Additionally, age is a vital factor in the present study in the sense that the older the participants the more likely they have positive attitudes towards French and bilingualism, and the younger the participants the more likely they have positive attitudes towards Standard Arabic and thus Arabization.

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