

The civilized role of the Arabic language in light of linguistic conflicts - Algeria as a model

الدور الحضاري للغة العربية في ظل الصراعات اللغوية - الجزائر نموذجاً

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Received: 20 -01 -2023

Accepted: 18-04-2023

Abstract: There is a problem related to the Arabic language in Algeria and its status, especially in light of the colloquial control of the Arabic language and the inclusion of Tamazight as an official and national language, then crowding out the French language for them, if we consider that it is taught from the third year of primary school, and thus we find ourselves in front of four languages, expanded and entered the Algerian school It is one of the widest of its doors, and each of them has its share in society of use, whether inside or outside the school, except for the classical Arabic language, which is absent in daily use. The Algerian individual, educated and uneducated in most cases, has a double tongue, because of the constant use of the language at the expense of another language, and this is what The creation of the so-called bilingualism

Keywords: the civilized role - educational curricula - linguistic conflict.

ملخص: هناك مشكلة تتعلق باللغة العربية في الجزائر ومكانتها، خاصة في ظل سيطرة العامية على اللغة العربية وإدراج الامازيغية كلغة رسمية ووطنية، ثم مزاحمة اللغة الفرنسية لهما، إذا اعتبرنا أنها تُدرس ابتداء من السنة الثالثة ابتدائي، وهكذا نجد أنفسنا أمام لغات أربع، توسعت ودخلت المدرسة الجزائرية من أوسع أبوابها، ولكل منها نصيبه في المجتمع من الاستعمال سواء داخل المدرسة أو خارجها اللهم إلا اللغة العربية الفصحى الغائبة في الاستعمال اليومي، فالفرد الجزائري، المتعلم وغير المتعلم في الغالب، ذو لسان مزدوج، بسبب الاستعمال الدائم للغة على حساب لغة أخرى، وهذا ما خلق ما يسمى بالازدواجية اللغوية .

الكلمات المفتاحية: الدور الحضاري - المناهج التربوية - الصراع اللغوي .

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1. INTRODUCTION

The importance of language lies in being the basic means of communication and communication between individuals. It is the basis of dialogue, discourse, understanding and conflict resolution. It is the receptacle of heritage, the source of preserving and transmitting history, and a means of linking generations. Societies disintegrate and the bonds of social communication - which is what the French colonizer tried to do through France - as it is a means of transferring knowledge and ideas, and every educational system imposes its linguistic style through which knowledge and various values are acquired. Language in this sense becomes one of the most important components of the characteristics of the identity of nations and peoples. Accordingly, all countries seek to make their national language occupy a prominent place in their educational system, and do not resort to any foreign language except to develop research, transfer foreign experiences, scientific benefit, and the need for friction and aspiration to global experiences.

And the contemplative of the first measures that began to be implemented and that were included in the reform phase of 2003, it becomes clear to him

The school system that is intended to be established is the system that prevailed at the beginning of independence, where the educational ladder was changed through the abolition of basic education and a return to the old system. The procedures were also keen to change the curricula, review the contents, methods and timings, and open the door for the private to write textbooks Giving priority to the French language as a first foreign language, and the coding was changed from Arabic to the international coding, by Frenching the symbols and terms used in teaching scientific subjects, at all levels, in preparation for changing the language of instruction in the future.

Therefore, this research paper comes in order to elucidate what is going on in Algeria from a hidden linguistic conflict that appears to be a cultural intellectual, its sources are freedom, democracy, openness and acceptance of the other (which is promoted by the secular Francophone current) and its inner new old colonial (French) whose goal is to tear apart and create ethnic and other conflicts, and accordingly The study problem can be formulated as follows:

In light of the local and global changes and the accompanying Arab Spring revolutions, the changing balance of global power, the tyranny of the idea of minorities, the freedom, pluralism and democracy that Algeria is experiencing, and the educational reforms it is experiencing: Is it not possible to talk about the existence of a language crisis in Algeria? And is it really possible to talk about the existence of a linguistic conflict in Algeria? Then is it not wise to open up to all languages, and to respect all dialects? Then why hasn't the Arabization law been applied to this day despite its issuance in the seventies of the last century? Why was the Amazigh language drawn? Doesn't this portend a rift in the national identity? Is this not a bad omen of the existence of intentions to dismantle and tear up the national unity? .

2. First, the concept of language:

2.1 Language definition:

In the language: It came in Lisan al-Arab (by Ibn Manzur, Bab al-Lam, pg. 4050): Language: the language alone is the sounds in which all people express their purposes. Like wilderness and wilderness.

And it came in the book of Al-Ain (by Al-Farahidi, 04, pg. 92) The language is from the language (lugh) and the language and the languages (and the language): The difference of speech is in one meaning, and the language is lagghlo, meaning the mixing of speech in falsehood, and the Almighty said: And if they pass through idle talk, they pass with dignity - Al-Furqan 72 - i.e. Falsely. In the hadith, whoever said on Friday while the imam was delivering the sermon: "Shhh," meaning that he spoke.

As for the terminology: he defined it (Jamil Saliba, pg. 286-287, part 02) by saying: "Language is a group of useful sounds that are used to describe

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what is happening on the tongue of every people, or to use the term for speech.

And according to (Andre Laland, pp. 721-722): Language also means a tongue, which means the function of verbal expression of inner and outer thought, and language is every system of signs that can be used as a means of communication, and it is a system of verbal expression of thought that includes a specific, relatively stable term and grammar that constitutes a social institution. It imposes itself on the people of a country and remains almost independent of their will.

Accordingly, we say about language that it is all the means of communication created by man in order to meet his various needs, characterized by its mental character, and speech is the best of it, and it is an acquired social phenomenon that accepts development and renewal and is the incubator of thought and the culture of society.

Language is a human characteristic that distinguishes man from all other beings, because of its mental character.

- Language (Ali Saleh Safwat, 2014, p. 8) is a system of phonetic symbols and signs that are used to denote certain concepts, and therefore it is a means of communication and communication between the sender and the receiver, and this indicates that language has integrated and interrelated components in its relations. .

Language is an acquired, not an innate phenomenon that occurs with humans by birth, meaning that we obtain it from the society in which we are raised and raised, and it is acquired through a set of experiences that a person experiences, whether directly or indirectly, because language is not hereditary, for example: the emergence of An Algerian child of Algerian parents in a French society must definitely acquire the French language and speak it fluently, as if he is one of the children of this society.

- One of the characteristics of language is that it is an idiomatic agreement, confirmed by usage and popularity. There is no natural relationship between words and their connotations in all languages. It is what has settled in a particular society and what the linguistic community has agreed upon.

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- It is also (Izz al-Din Sahrawi, 2009, p. 3-33). They represent systems that are shared by society and which its members take as a basis for organizing their collective life and coordinating their relations, because through language people communicate with each other and get acquainted, just as societies are built and based on language. It is a collective mental product, as a way of thinking and a pattern of building and educating the human personality.

From the perspective of (Abdel-Hamid Boutraa, 2014, p. 199-214), it is considered a systemic social framework to which all individuals are subject. The inability of individuals to deviate from language and its system, as the basis of intellectual wealth. If a person does not use language to express his thoughts, the latter dies while trapped inside his mind.

There are concepts related to language, including:

Bilingualism: We mean by it (that people within one community speak two languages, the first is used in official fields such as education, law writing and in the media, and the second is a local language used by a group of individuals in the context of communicating with each other, In other words, bilingualism means the use of two different languages in different lifestyles, such as: the use of French and English in Canada (Bouزيد Sassi Hadif, without a year of publication, pg. 4.).

Linguistic Diglossia: It is considered one of the concepts that have not yet been agreed on the intended meaning, and the first use of this term dates back to the American linguist Charles Ferguson in 1959 and it is taken from the Greek language, and what is meant in dictionaries is a pair languages.

Fishman believes that bilingualism is based on the existence of a functional difference between the two languages, and there are those who view it on the basis that it means the presence of two linguistic levels in one environment, while others see that this concept means the existence of two different languages, national and foreign. And to decipher this Confusion It can be said that what is meant by bilingualism is the existence of two different languages for an individual or a group at the same time (Bouزيد Sassi Hadif, without publication year, p. 5).

Multilingualism: It means the official use of several different languages in different lifestyles, such as what is the case in Canada, the USA and some African countries.

3. Language and Society:

Language, through its sociological role, represents an important factor in building human societies. It is a tool for communication, communication, understanding, transfer of ideas, preservation of the spirit of society, and preservation of its values, customs and culture. It is the mirror of society that reflects its spirit and civilization. Another aspect of a perceptual process in which an individual or other individuals become excited (Otto Gesperns, 1954, p. 06).

Therefore, the relationship between man and language is close: language has the power to build the individual and then society. It affects generations through what it carries of cultural heritage, and complex social relations, and what we see of linguistic diversity, because of social class diversity is only evidence of that, as it reflects the cultural heritage of nations. It determines the characteristics of society.

And if language is the protector of history and culture, there is no doubt that it is the title of the identity of the individual, and the statement of his personality. The individual from the basis of his social entity and the inevitability of his presence within the scope of the other needs to prove himself and define his identity, as it is a symbol of belonging to a group, so it is the title of individual identity, within the scope of social identity and the identity of the individual. It is an extension of the identity of his nation and society. Language makes the individual feel his identity and roots. It connects the past with the present to build the future. It is the one who summarizes the experiences of the past and transmits them ready for the individual to live in the present and create for his future. The door of openness and individual creativity in the social, local and global spheres, so the language enables its members to see the world after it has made them and imprinted them with the components of the society that it formed, and qualifies them to perform their civilized roles with effectiveness and

creativity. It protects, preserves and transmits it through generations, which increases social cohesion and a sense of belonging, thus increasing ways of coexistence and acceptance and respect of the other.

Accordingly, language plays an important role in preserving the civilized entity of nations and societies, preserving national identity, especially in light of the cultural globalization wave that humanity is witnessing today, which aims to eliminate cultural diversity, which will inevitably lead to the extinction of many of the world's languages. The controlling pole in globalization, which is the one who exports its culture to the other, by exporting knowledge of this language, and controlling the reins of science and knowledge, especially the various technologies, which made many countries of the world feel their danger to their civilizational and cultural existence, so they rushed to reform the education sector, taking a means from it And a goal at the same time to promote development in the various political, economic, social, cultural and educational fields and to fortify their languages and protect them from assimilation and dissolution.

4. The Arabic language is one of the major issues in the educational reform of 2003:

Language is the spirit of education and without it, intellectual and cultural communication between the teacher and the learner is absent. "The relationship that can be drawn between language as a container and education as a verb is the relationship of necessity and continuous complementarity, as it is not possible to imagine education without language." The linguistic problem in Algeria is raised when talking about the scientific bet and the ability of The Arabic language depends on creativity and the formulation of ideas, and thus Arabization of science and knowledge, or contentment with the Frenchness of scientific discourse, "which is what made linguists and researchers predict the danger to the semantic and scientific future of the Arabic language" (Ahmed Nashef, 2011, pp. 63-65).

What makes the matter more ambiguous is the inclusion of the Amazigh language in the educational system through recent reforms, in order to

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enhance identity, which is not a matter of discussion, but what is the use of teaching Amazigh or Tamazight as a language and knowledge material in the midst of this global cognitive conflict? The diversity of dialects does not justify the diversity of the language of instruction, because of its impact on the intellectual unity of society.

This is what made the language problem one of the most important problems that Algeria faces, because the colonial legacy did its despicable act in discrediting the Algerians and their loss of identity. Therefore, language is the safety valve for peoples in thought, creativity, cohesion and unity, and language is the spirit of education and without it, intellectual and cultural communication between the teacher and the learner is absent. It can be drawn between language as a container and education as a verb. It is a relationship of necessity and continuous complementarity, as it is not possible to imagine education without language, and the linguistic problem in Algeria is raised when talking about the scientific bet and the ability of the Arabic language to create and formulate ideas.

Thus, the Arabization of science and knowledge or the sufficiency of French scientific discourse, "which made linguists and researchers predict the danger to the semantic and scientific future of the Arabic language."

The language has become a subject of widespread controversy among experts and politicians in Algeria, as the reality proves that the French language is the language of work and official interaction, and Arabic waits for its role until it becomes a language of understanding and scientific research, and then it is used and used. It confirms the fact that there is a contradiction and confusion in the application of laws, and the tyranny of ideological tendency over educational reform, and it is clear the trend towards replacing the Arabic language in the field of scientific subjects under the pretext of poor educational attainment, and weak school results in these subjects. Accordingly, the problem of Arabization in Algeria took two directions: an official and legal confirmation of the status of the Arabic language through various official documents, such as the constitution and the decree of 1976, and the directive law 04/08, which recognizes the demarcation and generalization of the Arabic language, and a realistic

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discourse that marginalizes this language and makes the French language the official language without demarcation.

The linguistic problem in Algeria, in light of the linguistic quartet (Darija, Standard, Berber and French), has resulted in major cultural and identity challenges, related to the peace of values, social and human relations, and cultural heritage, especially the language. It is part of the Arab-Islamic civilization and is governed by a set of systems, including social and cultural. The social challenges it faces are many, from a population explosion that exceeds the rates of development, and this increase will devour resources, weaken economic growth, and reduce the level of services, and on this basis, the level of education decreases and deteriorates, which is This will reflect negatively on the system of authentic values and be affected by incoming values, which will lead to the creation of a conflict between what is authentic and what is foreign, and thus social division, intellectual clash and the spread of negative social phenomena.

Society reflects its social culture through patterns of behavior, values, customs and laws, and what we notice today is that Algeria is in a state of dissolution, and cultural conflict between the imported and the original, and it has not yet reached the creation of a strong unity of its cultural system, and thus: How can education and education through school curricula address For all these challenges, and how can it ensure that the Algerian society keeps pace with the contemporary global civilization?

In order to face these challenges, Algeria hastened to adopt the option of comprehensive reform in all fields to achieve development and development and made the educational system one of its first priorities. The human and cultural, the educated and educated person is the basis of the social revolution that develops society and replaces traditional educational methods with new ones that are in line with the spirit of the age, to create a scientific and knowledge environment that can produce knowledge, control technology and influence reality.

Therefore, attention must be paid to the educational system and the development of education in order to complete the conditions of the renaissance to face the current challenges, and to revive the glories of Algeria and its bright past and make it a beacon of science and a destination

for scholars. From changes, the school “is a necessary social organization for any society, because the existence and continuity of society depends on the transmission of its social and cultural heritage between its generations on the one hand, and instilling the values and standards of society and its affirmation among its members on the other hand” (- leaders Zainab Hamida, 2013, p. 22), which It bears the largest share in the process of education and education, even at the cultural level, as it combines the heritage heritage and the contemporary present with criticism and analysis of incoming cultures. Within the framework of freedom and democracy of education.

5. Results of the study:

1- The identity crisis was provoked inside Algeria between an Arab nationalist trend and another that creates the Amazigh dimension, and all of this is a remnant of colonialism, which “exploited the Berbers as a means to manage a strong political struggle against Arabism and tried to delude public opinion that it is in the Maghreb and in Algeria, especially Shaaban.” The distinction between the Amazigh people and the Arab people” (Didoh Omar, 2009, p. 20), and his work was intended to spread hatred, discrimination, hatred and racial discrimination between brothers, and Algeria has known crises because of this deception “that is, the barbaric crisis, then followed by demarcation The Tamazight language, dated: 04/10/2002, to come in 2016 and to become a national and official language in the amended Algerian constitution. communication technology, major economic blocs and freedom of trade, and therefore, in the midst of these events and developments, the Algerian school tried to find its way, and find an outlet for the various challenges, which lurk in it by defining its educational goals and guiding its history and continuous struggle from the statement of the first of November and the The Algerian constitution, the educational system in Algeria is based on the philosophy of society based on strong adherence to Islam

The close connection with Arabism and its cultural values, adherence to democracy and the struggle for its realization. As for the principles, they are based on “education is a right for all,” education is free and compulsory, as

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well as a combination of authenticity and modernity, and it has adopted the strategy of comprehensive reform and educational reform in particular.

2 - The reform of the educational system emphasizes the status of the Arabic language in education, as the official language of the country, and the need to promote and advance its use.

3- The reality confirms that there are those who underestimate the importance of the Arabic language in the field of education, and it becomes clear to them the position in which the Arabic language has been placed in the framework of the reform curriculum, as well as the status of the French language and the privilege that was granted to this language, which is the basis of the problem imposed on it. The Arabic language has to live for a strange long time in its homeland, despite the fact that the apparent political discourse calls on every occasion to be proud of it and work to raise its status.

4- Language is just a means we adopt in teaching people and transferring knowledge, and therefore there is nothing wrong with choosing any language other than the Arabic language even if it has no connection with the origins of society, and the French language is the candidate to replace the Arabic language in teaching scientific subjects and forming the minds of generations. The linguistic project in the reform project depicts the Arabic language as a language that is insufficient to contain knowledge, unable to keep pace with scientific development. The challenges of globalization, as the report states that “Arabic education is emptied of appropriate pedagogical and educational means and poor control over languages, the first of which is French, which is widely used, and at the elite and administration level (Abdul Qadir Fadeel, 2013, p. 280).

5- The very early inclusion of teaching the French language (the second year of primary education and then postponed to the third year) indicates bad faith in a Western Francophone current whose purpose is to annihilate the Arabic language, and strip the child from his identity.

6- The Arabic language cannot be described as shortcomings in keeping pace with the spirit of the times, and the inability to absorb the scientific and technological development that the world is witnessing, how it was able in the Islamic era to accommodate the new changes in society, thought and

belief, and with which the bureaucracies were Arabized in the Umayyad era.

7- This report, which criticizes the reality of teaching the Arabic language in educational institutions in Algeria, did not present a suitable alternative to this reality, and the evidence for this is that the basic tools for teaching the Arabic language, including curricula, syllabuses, and means... did not receive sufficient attention in the reform project. The contents of the curricula Education in the different stages remained the same, O God, some of the terms that teachers found difficult to understand, as they did not participate in the reform process, and they were not a contributor to it. As for “the set goals, both general and specific, cognitive, methodological and educational as documents and texts, we find that they aspire to keep pace with the times, critique reality, and meet cognitive and technological needs, but they are far from realistic practice (Hanieh Areef, 2017, p. 84).

6. CONCLUSION

France found, upon its occupation of Algeria, a very developed educational system, but it worked maliciously and cunningly to destroy it and replace it with a French one. (Benturquia, 2008. p. 111). First, educational institutions were targeted, many schools were demolished, endowments were confiscated, and scholars were exiled for the sake of eliminating Islam and the Arabic language, fragmenting national unity, eliminating the spirit of jihad, dispersing the people and destroying their morale. , and made him live underdevelopment and decadence, so it was a Tatar-barbaric campaign, even the French themselves felt its ugliness. The occupation, and the professors migrated to the outskirts of the country, and the properties of the Habous were confiscated” (Belhoussine Rahwa Abbasiya, 2013, p. 130), so France controlled all aspects of Algerian cultural, scientific and educational life, and its policy was racist, forcing the French to education and preventing it from the Algerians, and The schools were separated into many French and very few Algerian Arabs, and some of them were joint, allowing Algerians to study in them, but the prevailing education was French. This is what led to the emergence of reform movements calling for education for all Algerians, according to its values, religion and customs,

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i.e. Arab-Islamic education, the most prominent of which was the Association of Muslim Scholars.

Talking about the linguistic problem in Algeria can be understood by referring to the French colonial period, in which one can stand at different stages: in the beginning, the occupation was not exposed to the movement of education in Algeria because they were preoccupied with the control of the Algerian territory to their grip, so education remained Arab and Islamic as it was, then They began to issue decisions to own religious property such as mosques and schools, so Arab-Algerian education began to fade and eventually disappeared, especially in major cities, and was confined to remote and desert areas.

The shrinking of the education movement in Algeria was also due to the Algerian popular revolutions carried out by the great men of science and education in Algeria. oppression and colonial violence.

The French policy was aimed at eliminating Arab education by eliminating the Arabic language and stripping Algerians from their Arab-Muslim identity, compensating it with French and Christianizing, and dividing Algerian society into French, centenarians and people. He belongs to a different and occupied society. So-and-so's phrase "remained an Arab" was truly one of the most destructive observations made in the report on the cards of Muslim students in the Normal School of Bouzareah" (Abu al-Qasim Saadallah, 1996, p. 61), and France initially worked to obliterate all What has to do with Arabism and Islam, in dirty ways, enticing and intimidating, and under many umbrellas, all this in the name of civilization and spreading science, the Algerian society became foreign in the full sense of the word, and the darkness of ignorance and backwardness spread in it because "French education directed to parents is an education based on an ideological base that cannot be separated from it due to the severity of the His connection with it is the ideology of the occupation itself." (Massoud Tibi, 2011, p. 124). Therefore, the French occupier developed a specific educational policy with goals based on the elimination of the Algerian national character with all its components, in order to Its dissolution in French society "and that is what Cardinal Lavigret called for" to "France Algeria and Christianize its people and integrate them into France. In

destroying the landmarks of the flourishing Algerian culture in Tlemcen and Constantine, they closed the doors of the schools and displaced the teachers, so civilization disappeared and the star of science fell in Algeria. as they wish.

Therefore, we find that the linguistic problem in Algeria is the human problem (whether he is a man of politics and party or a man of science and knowledge), which cannot be separated from the social environment and what it contains of culture and knowledge. Abominable ideological conflicts - a correct upbringing according to a clear philosophy, to build society and form a nation, which is aware and aware of the reasons for its interaction and integration to revive its heritage, history and its past flourishing eras, in order to realize its hopes and future aspirations that are guided by the rooted Islamic civilizational model, and the linguistic problem in Algeria remains - not only a ministerial affair It is related to the Ministry of National Education - rather it is a matter of state policy and sovereignty, so it reflects the extent of the audacity of the political authority to take fateful political decisions, with good measure, comprehensive vision and seriousness in assuming responsibilities and careful follow-up and strict accountability regarding the care of the Arabic language, and the related reform of the system educational, and reveal its contents, suggestions and results, for everyone to see, and this is so that all individuals realize that they are interested in paying attention to The Arabic language, it is not a matter related to a particular ministry or sector, but rather it includes all components of society.

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