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**A CRITICAL PERSPECTIVE ON THE ALGERIAN EDUCATIONAL
SYSTEM: HIDDEN AGENDAS AND NEW HORIZONS**

Thesis Submitted to the Department of English in Candidacy for the
Degree of Doctorate in Sociolinguistics

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Statement of originality

I hereby certify that the work contained in this thesis, which I now submit for assessment on the programme of study leading to the award of Doctorate, is fully performed by me under the guidance and advice of my supervisor. To the best of my knowledge and belief, this thesis encompasses no material previously published or written by another person except where due references are presented.

Signed: Mama GACEM

Date: 3/5/2019

DEDICATIONS

I dedicate this work to the following people:

- My father and my husband. May Almighty ALLAH bestow His mercy on their soul;
- My beloved mother; the source of my inspiration, and my wonderful children: Hibat, Hadjer, Zakaria, khadidja and Yacine;
- My dear brothers and sisters: Ahmed, Fatima, Souad and Rachida.

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Heartfelt thanks go to the honorable members of the jury: Prof. Nadia KIES, Dr. Nadia MENEZLA, Dr. Ghania OUAHMICHE, Dr. Noureddine MOUHADJER, Dr. Faiza SENOUCI for having accepted to read and assess my thesis. Undeniably, their valuable comments and worthy suggestions will enable me get more insights for my present work and future research projects as well.

I am deeply grateful to my dear and lovely mother, brothers, sisters and my kind husband, may he rest in peace, for their strong backing and understanding in dealing with all the hurdles I have encountered.

To all these people, may the Almighty God in His own mysterious ways always richly bless them.

Abstract

The purpose of the present study is to critically identify and demystify some hidden agendas and intricate scenarios that feature the educational language planning policy. It also attempts to explore the feasibility and utility of the language management approach. Another research issue is cast upon the very practical and fruitful frame of the strategic ecolinguistic layout. Worth to mention; however, that language conflict is unquestionably noticeable in cases where linguistic concerns are not primordial to other priorities, and where language conflict is an emblem of broader historical, social and political instability. Despite more than half a century of the resurgence of the discipline of language planning policy, the language question in Algeria is more unsuccessfully managed due to the very chasm that exists between top-down and bottom-up fabrics, and because the language policy project is inadequately planned, hastily launched and improperly assessed; thus, the results are disappointing. This state of affairs has led to the creation of an ossified educational language planning policy; that is, complexities, opacities and linguistic cleavages are a cherished canon. In order to address the core issues mentioned above, the present study depends on a mixed research methodology that stresses the use of critical discourse analysis (Fairclough, 2000), interviews and questionnaires as main data collection tools. Within the course of the investigation process, the researcher applies Cooper's eight-fold scheme (1986) that acts as searchlight to explore the linguistic dominant blocks in Algeria. The obtained results show that the language management approach stipulates language ecology, social ideology and agency as core criteria and strengthening language vitality that capitalizes on status, corpus and acquisition planning. From another parameter, the implementation of the rational frame of decision making with regard to conscious vision, adequate mission, and substantial revision is proved to be an absolute educational necessity. The suggestions provided in relation to these findings stress the full consideration of the strategic ecological game paradigm. Thus, more pertinent dimensions are cast upon the urgent use of a coherent policy with n-players who perform a strategy that matches and not clashes with the bottom-up level with non-zero sum payoff that results in an outcome of equilibrium. Yet, such a strategy can lay solid foundation for future educational growth.

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List of Acronyms and Abbreviations

AA: Algerian Arabic

AP: Acquisition Planning

BACER: Berber Association for Cultural Exchange and Research

CDA: Critical Discourse Analysis

CL: Critical Linguistics

CLP: Critical Language Policy

CNRSE: Commission Nationale pour la réforme du System Educationnel

CP: Corpus Planning

CT: Critical Theory

ELPP: Educational Language Planning Policy

FL1: First Foreign Language

FL2: Second Foreign Language

GT: Game Theory

HCBA: High Commission for Berber Affairs

IPN: Institut Pédagogique Nationale

LE : Language Ecology

LGA: Language Garden Analogy

LMA: Language Management Approach

LPP: Language Planning Policy

MSA: Modern Standard Arabic

MTs: Mother Tongues

NPCT: National Planning Centre for Tamazight

PP: Prestige Planning

SP: Status Planning



GENERAL INTRODUCTION

GENERAL INTRODUCTION

It is communication basically through language that enlivens human beings co-existence in their societies, to facilitate their exchange of ideas, and to trigger their capacities to plan for the future. It is also clear that education is irrevocably the weaving machine within which the fabric of individuals could be realized. On the one hand, it can serve as a toolkit for producing a myriad of values, skills and behaviors, “education is not the filling of a pail, but the lighting of a fire” (Butler,1596). This means that education is about acquiring understanding, about learning what to do with information; information itself is secondary. On the other hand, education can also be used to maintain and perpetuate oppression and linguistic discrimination.

Undoubtedly, modern societies are aware that the good planning of an entire educational mill could have successful outcomes on the social, economic, and cultural spheres; that is, it will engender beneficial grist for the betterment of life. Hence, planning strategy is a rational endeavor, conscious and well organized operation based upon expedient studies for changing society to achieve progress.

In particular, Algeria provides a considerable realm of study in language issues. Following the long traumatic experience of the French colonialism with the persistence of the French language. Next, the phenomenon portrayed by the world globalization with the prevalence of the English language. Then, the domination of local languages as the media of daily communication in the Algerian linguistic scene; for instance, the Berber language and Algerian Arabic. Since independence (in 1962), the Algerian leadership has politicized the language question, and made it a proxy for continuous conflicts. Nearly sixty years after getting freedom, the language question has been a forum of serious ideological struggles for prevalence at the topmost level. In addition, Educational Language Planning Policy (ELPP) has frequently taken side with conjunctions of circumstances, instead of fruitful decisions to encounter the country’s greatest challenges. These conflicts make any language reform ill-prepared or undertaken inadvertently. While these manipulations remain intact, and the language-in-education policies stay entirely within the political space and therefore unsupported by existing linguistic panorama and educational research, it will remain a matter to a total neglect of salient endogenous and exogenous criteria. Arguing in a similar vein, some languages are either supplanted such as Spanish, Chinese, Russian, German, estimated

to the extreme such as English and French, or underestimated such as the Berber languages and Algerian Arabic.

As accurately evaluated by Berger, the issue of language-in-education policies is “the most severe problem of Algeria in its present and troubled state” (2002, p. 8). Accordingly, the choice of such a topic is motivated by an immense interest to unveil some hidden, neglected or even unquestioned but pressing and fundamental language facts, and to encounter the daunting challenges starting with: First, the discourse of Arabization, that has created a division between the Algerians, has been in the hands of some who have not respected the parameters of LPP (i.e., status, corpus, acquisition, and prestige planning), and it has not been applied within the relevant LPP framework (i.e., conscious initiation, significant implementation, and worthy evaluation).

More often than not, the faster and bigger Arabization project has made Modern Standard Arabic (MSA) inefficiently implemented; that is to say, flimsy language cultivation, weak social participation, and partial Arabization of higher education. Further, this malfunction pushes the political leadership to change the pathway by claiming that MSA is not in tune with modernity and science. As a consequence, they call for an urgent shift due to globalization that is seen as a second step in the hits and miss of a reform policy; this means that, if foreign languages are present, the policy about them lacks coherence and realism. The third challenge in LPP is the necessity for the inclusion of mother tongues in education; for instance, Tamazight has been introduced at the expense of Algerian Arabic. Once again, Tamazight is recognized as a second national and official language. This decision is described as a semi-acknowledgment since it lacks authentic officialization and reliable standardization.

Besides, the second root impetus is the necessity to move from the descriptive to a more explanatory and critical thinking in ELPP; thus, language ecology, social ideology and bottom-up agency have increasingly become very important areas and rich arenas for improving and developing this field. Interestingly enough, the United Nations of Educational, Scientific and Cultural Organization (UNESCO), which is a conscious organization about the crucial importance of languages, invites governments, educational institutions and professional associations to multiply their efforts for the preservation and promotion of all languages in all situations individually and collectively. What is more, the instruction of a language either national, foreign or mother tongue is resourceful as Spolsky points out, “the existence of a repertoire of languages in education is an asset” (2006, p. 72). Accordingly, language is

substantial in articulating and maintaining inextricable ecological links on the global, national and local levels.

Indeed, the Algerian educational reality is dominated by irrational decisions, tabula rasa reforms and erroneous assessments. Therefore, the aim of the present research paper is threefold. Firstly, it tries to apply Critical Discourse Analysis (CDA) and Cooper's eight fold scheme on the three challenging discourses so as to unfold the hidden agendas within each discourse. Secondly, it attempts to investigate the attitudes of academics, teachers, students, parents and inspectors towards the boundary markers of the Language Management Approach (LMA). Thirdly, it seeks to pinpoint the fruitful frame of a strategic ecological game paradigm via a critical discourse awareness.

In essence, and being guided by the above concerns the researcher asks the following questions to orient the present research work:

- 1- What are the hidden agendas of the three dominant linguistic blocks illustrated by the discourse of Arabization, globalization and mother tongues in the Algerian education?
- 2-Do learners want to be affiliated with MSA as a single '*Me*' or with multiple '*Mes*'?
- 3-How can we achieve new linguistic horizons and educational prospects in Algeria?

Within the very same flow of thoughts, the investigation and analysis process covered through the present study aims at supplying some arguments to support the following research hypotheses:

- 1-The hidden agendas of the three dominant linguistic blocks in education can be manifested in the top-down monopoly, a slimming down of language vitality and a lack of coherent long-term educational language policy.
- 2-The learners identify themselves with a whole hybrid inhabited identity that ensures its unity.
- 3-The strategic ecological game paradigm can be used to achieve promising educational prospects.

A sample of two hundred and twenty (220) participants were targeted to carry out the present research work. The researcher has opted for students, teachers, parents, inspectors, representatives of the Ministry of Education as the principal director of education in Saida

and academics as key informants. These actors are supposed to have represented the top-down and bottom-up levels for undertaking successful and meaningful language policies.

Furthermore, and with the very purpose of collecting data as to achieving the Language Management Approach; the researcher has utilized mixed method approach with interviews, questionnaires and CDA. Yet, what is important to be noted is that the use of CDA of the three discourses: Arabization, globalization and mother tongues with the testing of Cooper's scheme has served as a basic support for getting data about the hidden scenarios of the language policies. This analysis tries to portray the central impediments creating the rigidity, failure and stagnancy of the Educational Language Planning Policy and it triggers a more in-depth investigation of the core criteria of the LMA. On a more basic level, this thesis addresses the very issue of integrating subservient parameters in the ecological game paradigm when dealing with language policies. Thus, the researcher has devoted a considerable space for soliciting opinions and measuring attitudes towards social ideology, agency, language ecology and the rational decision-making framework. In addition, exploring students, and inspectors and teachers' perspectives on language vitality in appropriate areas such as status, corpus and acquisition planning with the examination of identity construction via semi-structured questionnaires are used at the concluding phase of the investigation process with the use of the SPSS system. Also, the researcher has opted for APA format sixth edition (2018-2019) as the thesis basic referencing style.

Therefore, one may say that the present thesis may reflect some degree of relevance for it tries to examine the very notion of a strategic ecological game model. The researcher expects that the present research work will offer some new functional prospects and valid insights into the realm of language policies; hence, enabling policy-makers to become rationally competent in producing effective and inclusive language policies. For this purpose, the present thesis is structured into four chapters the contents of which revolve around the very key concerns of the research problematic.

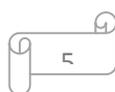
Chapter One encompasses, through its first section, a number of some theoretical matters linked to the notion of critical theory. It provides a range of characteristics and revelations associated to the concept, and delineates its related arenas mainly traditions of criticality and critical language policy. Besides, it illustrates what an educational policy is, and provides a description of the different models of planning. Emphasis in this chapter is also cast upon the meaning of covert LPP, theoretical and contextual frameworks of it.

Accordingly, the importance of implementing specific parameters is stressed so as to reason the fact that attaining a successful ELPP is conditioned with the presence of this very sound pillar. Once again, this chapter sketches a number of key concepts. The second subsection gives space to methodology and research perspectives where a description of some related elements, like the research design, theoretical constructs and the different research tools, is provided.

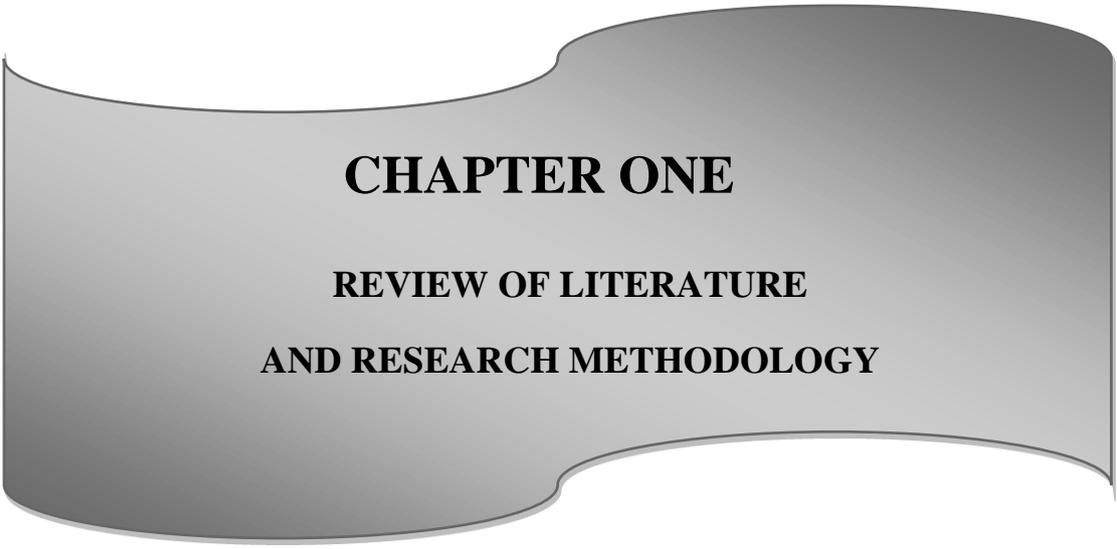
Chapter Two, then, consists of exploring some facts, testing Cooper's scheme and applying CDA parameters on the Algerian ELPP. It highlights the very LPP aspects which may subsume a cluster of relevant variables such as: actors, behaviours, people, conditions, process, effects, and means. These core elements are believed to be reliable indicators for the progress or stagnancy of ELPP. On a more basic level, the chapter provides an analysis of the reasons for the unfeasibility of the long journey of language policies in Algeria. What is more, identity, power, and language maintenance are examined from a language planning perspective.

Chapter Three, which represents the empirical part of the present study, takes account of the analytical procedures pursued throughout this work to decipher the research problematic within this thesis. It portrays three-investigative processes encompassing: the first data-analysis phase deals with interviews as regards agency, language ideology and the adequate rational frame of language policy. The second phase, and with the aim of measuring the language vitality and the linguistic identity in Algeria, a semi-structured questionnaires have been administered to the same sample. Yet, and most importantly the third phase tries to explore the valuable paradigm that is best opted by players to be implemented on the educational ground. Therefore, game theory with its three basic formulas: position, salience, influence are used to collect data. The chapter also covers key certainties of the three investigative processes.

On the basis of the main findings explored in chapter three and the theoretical backing included in chapter one, and the main findings resulting from testing Cooper's scheme and CDA in chapter two, the final chapter deals with a variety of some practical strategies related to ELPP. The recommendations that this chapter provides are concerned with three main avenues that have principal role to play in this study. These subsume the strategic ecological game paradigm with n-person, rational strategy, non-zero sum pay off with linguistic equilibrium. As far as enhancing and developing the orientation of language as- a resource- in



Algeria, the researcher offers Garcia's Language Garden Analogy (LGA) that may provide a space for the different languages in education, and thus highlighting the fact that multilingualism is an asset. Last, but definitely not least, policy advice for successful language acquisition is presented since it has a fundamental implication for the context of the present study.



CHAPTER ONE

**REVIEW OF LITERATURE
AND RESEARCH METHODOLOGY**

Chapter One: Review of Literature and Research Methodology

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Criticism, like rain, should be gentle enough to nourish a man's growth without destroying his roots.

(Clark, 1990, p.180)

We live in a world where unfortunately the distinction between true and false appears to become uncreasingly blurred by manipulation of facts, by exploitation of uncritical minds. (Tiselius, 2000,p. 15)

1.1 Introduction

First and foremost, Language Planning Policy (LPP) in its wider sense is an aspect of a national development planning. It is believed that the relevant way of introducing any change within society is through a wise language planning policy. The latter, which is the core of this section, is regarded as an energetic vehicle that leads to bright horizons and future prospects. It is made to formulate the direction of society, to solve problems, and to reach goals that are in the best interest not only for the individuality but for the collectivity as well. The present chapter then illustrates previous research about theories, principles and goals related to LPP. The researcher provides first a brief review of critical theory, its characteristics and main revelations before tackling a second point which explores Critical Language Policy (CLP) and covert language policy. As for educational policy, representing the umbrella field, an examination of the key criteria is provided focusing on its different facets within the educational policy process. Delineations of the theoretical and conceptual frameworks are explored with a clarification of some relevant concepts. The final part of the chapter is devoted to describing some methodological concerns related to the present research work. It covers the research design and procedures along with other related issues.

1.2 Critical theory

Undoubtedly, Critical Theory (CT) has seen a number of distinct phases since the appearance of the Marxist social theorists' first generation. They formed an associated research group under the orientation of the Frankfurt Institute for Social Research (FISR) at the outset of the 19th century. The outstanding figures of this school were Max Horkheimer, Theodore Adorno, and Herbert Marcuse. Also, the most bright characters among the second generation critical theorists was Jurgan Habermas who made an interesting theory that came to be known as the theory of communicative action¹. This theory was of great relevance mainly for schools in empowering democratic values and practical principles in genuinely exerting critical pedagogy. To illustrate more, this term was coined by Henry Giroux in 1983, had its fountain in CT and described the course of action of theorists and practioners under an emancipatory basis.

Important to state, within CT, is that the Frankfurt school theorists expected the catastrophic failure of capitalism. The Russian revolution and the formation of the Soviet Union were apparent events that ensured the rightness of this expectation; however, by the 1920s, the harsh suppression of German communists mystified the expectations of the

political left there. When the crisis passed, the whole populations were subjugated into acquiescence with capitalism through increasing levels of material comfort and essentially by insecurity. Indeed, the past moments to which CT reacted are still covered. It seems quite salient that the major characteristics of these moments were the advance of material reason, the commoditization of human relationships, and the evolution of mass culture; in other words, the modernity's noteworthy control.

Undeniably, the Frankfurt school's analysis of societies and their innovative methodology is an asset in finding new ways of perceiving education as encompassing meaningful human agency that has a meaningful role in making purposeful change. The central idea of CT in the Frankfurt School is described by Connerton (1980) as "best approached not so much as a branch of sociology but rather as a phenomenon of German intellectual history". In 1937, Horkheimer described CT as a "politically committed response to the problems of modernity". Some years later, Adorno, illustrated it as "the task of nothing less than the discovery of why mankind, instead of entering into a truly human conditions, is sinking into a new kind of barbarism".

1.3 Characteristics of critical theory: among the very eminent characteristics of CT; first,

1.3.1 Emancipation

Critical theory is politically bounded in the sense that it aims to achieve emancipation and transformation of individuals and society through human action. Theory and practice form a continuum and philosophy is put to action to provide elucidation and exploration of society for the purpose of social change. Arguing in a similar vein, Horkheimer (1989) rejects any attempt to present research activity as something neutral or self-explanatory; but, as a part of larger historical process. He asserts that "society originates in human action and therefore is a possible object of deliberate decision and rational determination of goals" (1989, p.195). In addition, the scope of philosophy is to make a significant difference to human life. Marcuse defined social theory as a concern towards human welfare, and the conviction that it can be attained only through a transformation of the material conditions of existence (1989, p.59). Whereas Horkheimer points out that "critical theory seeks to liberate human beings from the circumstances that enslave them and elsewhere that is a theory dominated at every turn by a concern for reasonable conditions of life. The transformation is achieved through analysis and critique which leads to a desire to change" (1989, p. 60)

1.3.2 Intrinsic criticism

In CT the implications and contradictions of a particular social world are scrutinized so as to uncover other possibilities and new ways of being. This immanent criticism, which is based on fixed and transcendent criteria confronts the existent realities in its historical context in order to criticize the relation between the two and thus surpasses them. Members of the Frankfurt School shared the understanding of the relation between universal and particular concepts in the sense that truth does not reside in one of them but in the vital interplay of the two. On the one hand, the prevalence of the universal over the particular forces the reality to be in accord with an idea. The domination of the particular over the universal, on the other hand, results in disorganized area; that is, an aimless activity.

1.3.3 Multidisciplinary

It is an axiomatic fact that theory without objective data becomes meaningless and myopic game, mini conceptual poetry, half powerless manifestation of state of mind (Horkheimer, 1989). So empirical data can act to strengthen theoretical operation and to correct its reductivist propensities. The given subject matter keeps theory grounded in real, organized and systematic realm. Further, the terminology ‘critical’ is synoptic; that is comprehensive and all-embracing. It refers to *krine* in the Greek sense; that is, to discern, reflect, and judge. Not only but ‘theory’ also in the Greek sense ‘*theoria*’ denotes the way of measuring and meditating. The Greek critique is represented by the Socratic practice of examining social life, its institutions, values and dominant ideas as well as one’s own perceptions and deeds.

It is to be mentioned, however, that critique became the focal point to the enlightenment project of criticizing authority and legitimating one’s own intellectual and political stance. First, the Kantian sense of critique, for instance, required questioning all the ideas of reason, decency, religion, beauty, and other overriding conceptions to measure their depth and legitimacy. The Kantian critical basis aims at autonomy from narrow-mindedness and ill grounded notions, but it also implies rigorous reflection on one’s predetermined opinions and rigid evidences to empower one’s position. Second, CT is linked to Hegelian concept of critique by reacting to one’s sided- positions and developing a more multifaceted dialectical perspectives that dismiss and neglect unfair or erroneous facet of an outlook while foster appropriate constructive and emancipatory aspects. Therefore, it approves a Hegelian concept of theory by developing holistic theories that attempt to conceptualize the entirety of a given

field; that is, relating to the idea that things should be studied as a whole and undivided system by articulating inconsistencies, and overcoming revisionist theories of the whole.

Next, CT of education also draws on Marxian critique by stressing the importance of critique of ideology and examining a topic like 'education' within the dominant social relations and system of political economy. The Marxian project systematically criticized the assumptions of an established hegemonic discipline, and constructed an alternative theory and practice to overcome the constraints and depressing features of established institution. It embraced fundamental assessment of offered ideologies and practices of education and the need for pedagogical and social makeover to free individuals from the restrictions of consumer capitalism to achieve a free, more egalitarian human culture and society. Gramsci (1971), for instance, criticized the ways that Italian education and culture reproduced ideologies of the bourgeoisie and then fascism and called for a counter hegemonic cultural mission.

Yet, a CT theory of education can be ingrained in a critical theory of society that conceptualizes the specific features of actually existing capitalist societies, and their relations of domination and subordination and the opportunity of progressive social transformation that will turn out better society. Further, a CT signifies a mode of considering, conceptualizing, making connections, schematizing and engaging in the application of theoretical principles. It is both interdisciplinary containing a critique of academic disciplines and transdisciplinary connecting material from different domains to construct multiperspectival vision on modern society. Therefore, it is a state of line-crossing and mediating in the sense that it brings together numerous dimensions of social life in an all-embracing thinking.

Remarkably, a CT seeks to rebuild education not to accomplish personal agendas and advanced industries, but to democratize education and cultivate learning that can promote the development of individuality, citizenship and community with social impartiality and the strengthening of autonomous participation in all forms of life. CT includes thinkers such as Bourdieu (1991), Foucault (1979), Gramsci (1988), Habermas (1988), and many others. In spite of the considerable variety of critical works, it commonly thrashes up the processes by which social unfairness is created and maintained, and the struggle to lessen inequality to produce greater structure of social fairness. In this sense, CT has a functional bent: to uncover systems of exploitation chiefly those covered by ideology, and to find ways to overcome that exploitation.

Indeed, CT has influenced language policy research in several important ways. To illustrate, early critical language policy research (CLP) stressed the neo-Marxist view that language policies should be regarded as one arena in which different classes are engaged in struggle over basically opposed interests (Tollefson, 2002). In addition, most CLP researchers take on the political principle that people who experience the consequence of a language policy should have a major role in making policy decisions (Morris, 2000). This democratic principle of participation as a moral political necessity is present also in Habermas conception of the social articulation of philosophy, “you put the responsibility for decisions on the shoulders of those who anyhow will suffer the consequences, and at the same time you stimulate the participants who have to make up their minds in practical discourse to look around for information and ideas that can shed light on their situation” (1998, p.207). Extended to CLP research, this tenet means that researchers should probe the underlying ideologies of alternative policies and the connection between language policies and social disparity, in doing so, contributing to the evolution of an informed, knowledgeable, and skeptical community (Donahue, 2005).

1.4 Revelations from critical theory

A critical theory contains a number of fundamental insights such as learning how to decipher and challenge dominant ideology, pursue liberation, reassert reason and practice democracy. In his review of CT, Poster notes that “critical theory springs from an assumption that we live amidst a world of pain, that much can be done to alleviate that pain, and that theory has a crucial role to play in that process” (1989, p.3). A theory is valuable if it helps explain a contradicted and complex case in the world, and provide a rationalization and a conceptual order on reality. It is quite inevitable that an explanation to illuminate a contradictory experience in new or more instructive way becomes more intelligible, more manageable, more unlocked to our impact. Hence, CT aims to help bring about a society of freedom and justice, it is described by Geuss as “a reflexive theory which give agents a kind of knowledge inherently productive of enlightenment and emancipation” (1981, p.5).

Habermas includes within the general frame of CT three considerations. First, to investigate how prevalent ideologies educate people to trust certain ways of organizing society that are in their own best benefits when the contrary is factual. Second, to illustrate how the spirit of capitalism deforms everyday relationships (what Habermas name the colonization of the life world² by the system). Third, to be au fait with how people learn to

identify and then reject the ideological forces and social courses of action that subjugate them. Thus, CT urges us to make pronouncement of autonomy from inflexible canon, Kellner states:

Inspired by the dialectical tradition of Hegel and Marx, critical theory is intrinsically open to development and revision. It is normatively grounded in a vision of society in which people live collectively in ways that encourage the free exercise of their creativity without foreclosing that of others. In such a society people form their individual well being as integrally bound up with that of the collective. They act towards each others with generosity and compassion and are ever alert to the presence of injustice, inequity, and oppression.(1989, p.2)

Forming such a community can be comprehended as implying a set of learning precepts : learning to recognize and challenge ideology that attempts to depict the exploitations of the many by the few as an ordinary state of affairs, learning to uncover and counter hegemony, learning to unmask power, learning to overcome alienation, accept freedom, learning to pursue liberation, learning to assert reason, and learning to practice democracy.

1.4.1 Uncovering ideology

Along with other new concerns, the outstanding learning task embedded in critical theory is that of uncovering ideology. In his elucidation of CT, Geuss points out that “the very heart of the critical theory of society is its criticism of ideology. Their ideology is what prevents the agents in the society from correctly perceiving their true situation and real interests; if they are to free themselves from social repression, the agents must rid themselves of ideological illusion”(1981, p.3). Clearly, then, a CT must embark on exploring how people learn to understand ideological operations. In Mc Lellan’s words, the terminology of ideology is multifaceted, it is “the most elusive concept in the whole of social science” (1986, p.1). From another angle, the term has a distinguishing denotation within the critical practice; as Eagleton states, from a CT viewpoint, ideology “signifies ideas and beliefs which help to legitimate the interests of a ruling group or class specifically by distortion and dissimulation” (1991, p.30).

Furthermore, CT sees ideology as a regularity of untrustworthy, devious and deceitful beliefs that validate practices and corroborate structures that contribute in keeping people automatically in acceptance of injustice as an indispensable condition. Thus, ideology is “broadly accepted set of values, beliefs, myths, explanations, and justifications that appears

self-evidently true, empirically accurate, personally relevant, and morally desirable to a majority of the populace” (Brookfields, 2005, p.41). As such ideologies are hard to identify, they appear to serve the interests of everyone; but, they seem also the impediment that impedes us from going ahead.

1.4.2 Questioning hegemony

Hegemony is a concept that encompasses the preservation of political domination even in educational issues. It depicts the way people approve as natural an inequitable world order, as Gramsci points out “every relationship of hegemony is necessarily an educational relationship” (1995, p.157). People accept as common sense certain notions and political requirements that function in opposition to their preferences and serve those of the powerful. Thus, instead of identifying and clarifying unjust situations and prevalent perceptions, they regard them part and parcel of their big social edifice. In addition, Foucault (1980) presented another idea of hegemony that is represented by power. He argues that in current societies power has a different role than previously noticed, and that it should be grasped as a movement or motion throughout society rather than as an imposed burden from above. In this view we have moved from the exercise of supreme ruler; that is, power evidently executed by a central force, to the exercise of corrective power; that apparently implements self-control and self-discipline to get rid of the obligation of ideas and behaviours on us.

In spite of the persistence of hegemony, there are manifold ways to bring it to a standstill. Popular culture is one stage of a conscious practice. For Gramsci (1988), community action plans favored by individuals and educational systems are considered as intellectual counter hegemonic deeds.

1.4.3 Unveiling power

Critical theory stresses upon the idea that power is indispensable and unavoidable in human life. According to Foucault “power is already there, that one is never outside it, that there are no margins for those who break with the system to gambol in” (1980, p.141). However, it is a fault to think of power in entirely disapproving terms, as only being used to keep people in straightforward line. A sense of possessing power means having potency, cleverness, prospects, resources, a way to operate on the world. In clearer words, it is the individual power that is attached to the power of the collective or what Mary Parker (1998)

describes as “power with rather than power over”, and also what some refer to as empowerment.

Hence, a critical theory should investigate the ways to recognize the stream of power in people’s lives and communities, and the way they value it in their reasoning and action; in other words, to scrutinize the path that enables people to readdress power to serve the interests of the many rather than the minority, what Foucault called “regimes of truth”.

1.4.4 Avoiding estrangement

One of the most salient concepts in Marxism is that of alienation. People are pushed away, in Marxian view, when they work or live in ways that isolate them. So freedom is achievable only in a non-distanced world; that is, a world in which people can choose how to act in a mode that will not exclude them. It is important to note that alienation is antithetical to freedom, and the elimination of the former is critical to the fulfillment of the latter.

As such, avoiding alienation and asserting freedom are inextricably related. Freedom is also a genuinely honored term; it is unconcealed advantage, and possibly the most vigorous word. It is the case of government to appeal to it to rationalize their policies, and account for the search for it as the underlying principle of their existence.

1.4.5 Asserting self-determination

Freedom is seen as an exercise performed by independent individuals capable to make choice, decisions and to present alternatives that correspond to their characters and inclinations. McLaren regards this view of human control as “the magnificent enlightenment swindle of the autonomous, stable and self-contained ego that is supposed to be able to act independently of its own history” (1995, p.204). This enlightenment paradigm of freedom is stranded in the conception in the individual self as an entity who proceeds as an assimilated whole to carry out his deepest aspirations in a distinctive and bona fide way.

Post modernism claims that because our lives are entrenched in social and cultural milieu that incessantly change, freedom has no worldwide features. Time and location regulate the way self-determination is professed and existed. Indeed, for freedom to be esteemed by a group, its members must share a set of cultural influence. For the second half of the twentieth century, the resistance for freedom as pivotal to a non alienated life was the major interest of social critics as miscellaneous as Hannah Arendt, Erich Fromm, all of whom were unified in

their concern for the threat dictatorship caused to the realization of humanity. In addition, freedom incorporates us making options, taking engagements, and living by dedication for which we take responsibility, and since doing these things is intricate, Fromm argued that people avoid them by embracing dictatorship. Further, Fromm and Arendt were chiefly concerned with political despotism; that is the predisposition of governments and state establishments to attempt to monitor all phases of life. To political dictatorship, CT inserted the menace of economic dictatorship; that is, the propensity of capitalism to rule all facets of people's existence by making the gaining of goods and commodities the *raison d'être* (Fromm, 1997, p.12)

Fromm is one of the critical theorists most coupled with analyzing self-determination. He argued that a major root of present-day isolation is the reluctance of people to take responsibility of their personal actions. People are at odds because they fear their freedom and search for ways to escape the necessity to make choices that inexorably direct to strenuous effects. The attempt to run away freedom is seen most significantly in the flight into automation submission, a flight that people think will facilitate for them integration. Accordingly, automation submission is specifically a modern form of division that symbolizes people's want to meditate and act as part of an unidentified mass. Its logic is that the majority is always right, and to attain wellbeing one must always stick to the majority. Also, people do their utmost assiduously to reproduce what they believe to be common sense and to act in ways that guarantee they intermingle with the majority. Similarly, Foucault's notion of disciplinary power confirms that people are undergoing a mode of intervention on themselves to ensure they stay in line. This kind of accord denotes the veneration of separation. Hence, a CT can explore several questions regarding how alienation might be avoided to exercise the true sense of freedom, and post modernism confirms that freedom is never conclusive, always contextual and relative, and that it can be the spotlight of incessant critical analysis.

1.4.6 Realizing emancipation

Critical theory emphasizes the fact that individual liberation is dependent on collective liberation. While agreeing with the relevance of collective emancipation, the critical theorist Herbert Marcuse (1979) believed that awareness must be sparked off towards the leeway of individual emancipation. The internal upheaval is sometimes an interesting precursor to the external upheaval that calls for innovative forms of social, economic, and political organization. Moreover, lifeworld is a word that has begun to enter the discourse of higher

education (Welton,1995). It is the unacknowledged frames of reference and sets of unexamined assumptions that shape our activities and reasoning, our identities, our acquisition of cultural knowledge, and the development of group solidarity. For Habermas:

The lifeworld forms the indirect context of what is said, discussed, addressed in a situation...it is the intuitively present, in this sense familiar and transparent, and at the same time vast and incalculable web of presuppositions that have to be satisfied if an actual utterance is to be at all meaningful, that is valid, or invalid. (1987a, 131)

He argues that the lifeworld has become colonized by the system. The system includes the social processes that adjust the exchange of power in society; that is, it stands for the capitalist ideology. It is worth to note, however, that system imperatives; that is, rules and pronouncements that affect how we act, have occupied the lifeworld. These necessities impact behavior and morality and influence not only our reason but our life also. To illustrate, a capitalist system imperative might be connecting people's astuteness with their capital and possessions. This means making the rich cleverer than the rest.

1.4.7 Applying democracy

The Frankfurt School theorists clarify democracy's vigorous focus on the liberty humans require in their perceptions and actions that embark from their own valences and interests. Contemporary critical educators such as Greene (1988), argued that political and economic conditions grounded in the democratic model denote that it can serve as a flexible and adjustable springboard for an essential performance in education. Habermas developed a concept of democracy entrenched in a theory of communication. He argued (1996) that a theory concerned with human liberation has to replace the Marxist stress on how people control and organize their pattern of production with a attentiveness on how they organize and control their patterns of communication. Thus, if we could understand the conditions de rigueur behind people's contribution in free, nonaligned and equal discourse, then we would have a theory of *communicative action* that would govern the route of democracy.

1.4.8 Rehabilitating reason

The rehabilitation of reason as the nucleus of CT is the focal point in Habermas work. Reason centralizes his theory of communicative action that focuses on the evaluation of speech act or utterance. His concept of the ideal speech situation "a description of the

conditions under which claims to truth and rightness can be discursively redeemed” (1992, p.171) is crucial to his understanding of the role of reason in human communication. Indeed, reason in Habermas’s view, underlies the very survival of the species “a species that depends for its survival on the structures of linguistic communication and co-operative, purposive, rational action must of necessity rely on reason. Reason serves human emancipation” (p.193). What is more, the yearn for emancipation is articulated by this critic as “the calling into question, and deep-seated wish to throw off, relations which repress without necessity”(p.194). A CT in Habermasian thought studies how people understand freedom in their personal relationships, and in the foundation of truly democratic political forms.

Understanding how power relations are incorporated in linguistic practice is the impetus to learning how to change these relations via the process of critique. Hence, ideology critique blows the whistle on ideas and theories that we consider as factual and characterizations that we confess as evenhanded, in actuality serve to support the interests of the powerful. To Habermas “ideology critique wants to show how validity claims are determined by relations of power. The greater the freedom of communication that people have, the higher the opportunity that authentic critical reason executed to form a fair, unbiased, true democracy will emerge” (1996, p.360). Moreover, as people come together to question and decide their reply to common issues and problems; then, standpoints emerge that represent their negative or positive attitudes. In this way, the public sphere (i.e., the civic space) is an intermediary between the political system or top-down, on the one hand, and the grass root level or bottom up, on the other.

1.5 Traditions of criticality

It is worth mentioning that critical thinking is “the ability of individuals to disengage themselves from the tacit assumptions of discursive practices and power relations in order to exert more conscious control over their everyday’s lives” (Mezirow, 2009, p.24). For Jack Mezirow, doing ideology critique is equivalent to what he calls systemic critical reflection³that focuses on probing sociocultural misrepresentations. A second tradition emphasizes criticality as the identification of self-consciousness acquired as a result of countless traumas. Erich Fromm (1941) and Ronald Laring (1960) argued that personality is socially and politically formed. To them, the spread of totalitarian systems produce schizophrenia, contradictions, brutal social forms that need to be resolved.

The third tradition categorizes criticality as an investigative philosophy and logic. It describes the procedure by which we become more proficient in argument scrutiny. We critically act when we acknowledge misconception, when we distinguish between preconception and fact, outlook and evidence, unconscious decision and rational deduction, and by using manifold forms of analysis (inductive, deductive and so forth).

The fourth tradition delineates criticality as pragmatist constructivism. Pragmatism focuses on the worth of testing, change and discovery of our individual and general invalid actions; whereas constructivism highlights the way people erect and dismantle their own know-how and connotations by refusing widespread and broad-spectrum certainty and stresses on personal elucidations. At the bedrock of criticality is the inclination to uncover and examine prevalent ideology and the power relations this ideology embodies. Therefore, to unveil ideology means awareness of the method it shifts to us, as well as the technique it function in opposition to us in empowering the others profits. Without this operation, our contest is reflective and not critical.

According to Stein, the critically reflective person work out four processes: first, assumption analysis that is realized by making explicit notions of reality; second, contextual awareness that is achieved when assumptions are created in particular historical and cultural contexts; third, imaginative speculation that paves an opportunity for individuals to challenge dominant dogmas by envisaging different ways of thinking. The output of these three processes is reflective skepticism; that is, the questioning of any universal truth, statement or unchecked patterns of contact (2000). Criticality stipulates assessing or interpreting a current situation and reflecting on how it could be improved. These are criticality as:

-A channel to dismantle from undue and unreasonable ideologies by implementing conscious regulation.

-A nonconformity and modification course of action involving reflection and reflectivity.

-A skillful evidence and critical thinking

-A pragmatist and constructivist tradition that imply the construction of people's experiences, and the practical trial with the scope of constant advance.

1.6 Critical language planning policy

Critical Language Policy (CLP) has appeared as a reply to previous LPP work and as an end product of the progressively critical bent within linguistics, applied linguistics, and sociolinguistics. Tollefson (1991) differentiates what he labels the new classical approach that is characterized by the domination of individual interests, and the historical- structural approach, which instead focuses on the social and historical impacts that give rise to language policies. In Tollefson's conceptualization, language policies are unambiguously political and ideological with the principal perception that it serves the dominant groups' interests. Also, Tollefson's historical-structural approach was further developed as CLP. By all the odds, the notion that language policies produce social inequality among dominant and minority language users is a topmost assumption in CLP. Tollefson states:

Critical language policy eschews apolitical language planning policy approaches and instead acknowledges that policies often create and sustain various forms of social inequality, and that policy makers usually promote the interests of dominant social groups. It seeks to develop more democratic policies that reduce inequality and promote the maintenance of minority languages; and it is influenced by critical theory. (2006,p.42)

Arguing in a similar vein, Pennycook (2002) integrates Foucault's notion of governmentality to enhance that the construction of the language policy's potency is not absolutely in the hands of the state but also within micro-level practices and discourses. Besides, Pennycook's combination of governmentality to LPP proffers a method for uncovering how policies generate inequality that takes the focus off "the state as an intentional actor that seeks to impose its will on the people; and instead draws our attention to much more localized and often contradictory operations of power (Pennycook, 2006, p.65)

Undoubtedly, CLP has allowed demonstrate ideologies that are enmeshed in language policies. It questions the social, historical, structural and ideological pillars of LPP, emphasizing the relationship among language, power and inequality. The objective, CLP attempts to reach, is to critically and analytically read LPP processes as a means of understanding their social, political, and economic significance within specific circumstances. Likewise, the critical perspective is committed to the ideals of fair- mindedness, social justice, and to the privileging of grassroots and bottom-up policy work. Within the same line of

thought, LPP is a constitution of official acts based on everyday social practices with the regulation of language uses, forms and standards. Thus, language policies are not socially and historically distanced. Rather, decisions about language cater for linguistic and educational prospects, democracy and above all human rights.

It is important to state at this juncture that the term critical has three interrelated meanings; first, it refers to work that is critical of traditional approaches to language policy research; second, it includes research that aims at social change; and third, it refers to research that is influenced by critical theory. As regards the first meaning, the principal criticism of traditional research is that it stresses analysis of technical issues such as terminology development instead of identifying social and political canons affecting language policy. In contrast to this tradition, a critical approach recognizes that policies often generate and trigger various forms of social inequality, and that the interests of dominant social groups are frequently supported by policy makers. Besides, the second meaning of critical is that it refers to research that aims at social change. This research elucidates the function of language policies in producing various forms of social inequality mainly social, linguistic and economic with the aim of providing well-substantiated policies. Also, the term critical denotes work that is affected by CT that contains extensive realm of exploration of the spheres that produce inequality; namely, the hidden due to ideological operations that make injustice appears to be the natural stipulation of human social regularities. Tollefson points out:

A critical perspective toward language policy emphasizes the importance of understanding how public debates about policies often have the effect of precluding alternatives, making state policies seem to be the natural condition of social systems. A critical perspective investigates how language policies affect the lives of individuals and groups that have little influence over the policy making process.

(2012, p.55)

Not only, but CT theory also highlights the concept of power; predominantly, in the most dominating locations like ‘ the school’, in which it is produced and legitimated with mutual inclusion of all three uses of the term. It is apparent that CLP exhibits how different interests compete for power and authority, using ELPP. In clearer words, Language policy offers a number of ways of understanding power relations and ideologies implanted in

language (Zouhir, 2014, p. 38). To understand these power relations, it is of prime necessity to investigate the indiscernible language politics.

1.7 Covert language policy

Hidden language politics disclose themselves in what the ruling elite do and what they do not do (Giri, 2011a). It is the politics of state construction that govern the politics of language (Shohamy, 2006). It is important to note that the central aspects of language policies is that the policy making is not a multilayered process that encompasses and overtly tackles language-related subjects (2011b). Spolsky and Shohamy point out that:

with the rise of the modern nation state, language policy has become a common method of determining membership of and access to the state's institutions. In the market place, it is the buyer who determines policy for a seller depends on being able to communicate the qualities of the terms he or she is selling. In a governmental setting, it is the bureaucrat who is able to decide what languages he or she is prepared to understand. If you can't speak the national language, you might be blocked from access to banks or police or even hospitals. Language policies then apply to members of speech communities who are in some way in the power of policy makers. (2011,p.50)

Therefore, those in power use techniques such as deterrence, hindrance, and inconsistencies in planning and implementing in spite of the requirement for the insertion of the role of academia and influential actors. In addition, the community's general attitudes are not taken into consideration. In most communities, languages are controlled to fulfill the interests of the dominant group of society without paying attention to minority and ethnic languages. Lewis stresses the relevance of this:

Any policy for language, especially in the system of education, has to take account of the attitude of those likely to be affected. In the long run, no policy will succeed which does not do one of three things: conform to the expressed attitudes of those involved; persuade those who express negative attitudes about the rightness of the policy; or seek to remove the causes of the disagreement. In any case, knowledge about attitudes is fundamental to the formulation of a policy as well as to success in its implementation. (1981, p.262)

Schiffman's (1996) differentiation between overt and covert language policy is very noteworthy. He asserts that what are frequently disregarded in language policy are the hidden facets of language policy. He proposes that "many researchers believe or have taken at face value the overt and explicit formulations of and statement about the status of linguistic varieties, and ignore what actually happens on the ground, in the field, at the grass-roots level, etc" (p.13). Therefore, there is a need to study the covert and de facto policies. In a similar vein, Shohamy (2006) defines covert policies as language policies that are implicit, unofficial, tacit, de facto, grassroots, and patent. She clarifies that language policies are more often than not expressions of intentions; however, less intention is paved to the implementation of policy practices. She points out that "it is often the case that even when policies are stated explicitly, it still does not guarantee that the language policy will in fact turn into practice and there are situations when the use of languages are in oppositions to declared policies" (2006,p.51).

It is important to note; however, that covert language policy corresponds to a very strong form of language treatment in which non consultation is the norm. To highlight, principal actors like teachers, inspectors, learners are responsible for executing and performing the language policy in schools with no discussion or investigation of the subservience of the policy as regards its worth and correctness. It is the inevitable course of action that these arbiters have to realize to affirm the policy's implementation, and to confirm the policy's ideology spread. They are viewed as bureaucrats who unquestionably obey orders. They are servants of the system (Shohamy, 2006). Bamgbose claims that "language policies in Africa are characterized by avoidance, vagueness, arbitrariness, and declaration without implementation" (1991, p.111). The nature of educational policy will be explored and some macro-level issues related to policy formulation and implementation will be identified in the next section.

1.8 Educational policy: Key insights

Research has contributed to an ever more opulent insight of how educational institutions are guided and managed because educational systems do not exist in vacuum. They are performed in a policy context, grounded in its historical, social, political, economic and linguistic site. Furthermore, policy is about power to govern what is made, for whom? And who decides? This nitty-gritty is properly presented by Apple:

Formal schooling by and large is organized and controlled by the government. This means that by its very nature the entire schooling process-how it is paid for, what goals it seeks to attain and how these goals will be measured, who has power over it, what text books are approved, who does well in schools and does not, who has the right to ask and answer these questions, and so on- is by definition political. Thus, as inherently part of a set of political institutions, the educational system will in the middle of crucial struggles over the meaning of democracy, over definitions of legitimate authority and culture, and over who should benefit the most from government policies and practices.

(2003, p.1)

This perception reflects the intricacy of policy development process. It is therefore not something that happens in wholly top-down level; but, it is a matter that occurs in a bottom-up level too with its multifaceted nature. Developing a comprehensive map of these processes is substantial for evolving an enhanced theoretical and practical vision and therefore provide the pillar for policy analysis. Gordon et al. (1997) identify several types of policy research which are not extremes but form a continuum that they characterize as analysis for policy and analysis of policy:

First, policy advocacy that refers to research which aims to promote and advance either a single specific policy, or a set of related policies. Gordon et al. state:

In some cases policy advocates argue from their findings toward a particular conclusion, which is offered as a recommendation. In other cases, where a very strong commitment to a particular course of action predates the research, whatever analysis was conducted may have been designed, consciously or unconsciously, to support the case to be argued.(1971, p.5)

Second, information for policy that aims to provide policy makers with information and advice. It is based on the need for action and the introduction of a new policy or the amendment of an existing one.

Third, policy monitoring and evaluation that concerns assessing the impact with a considerable aim of influencing the development of future policy. Moreover, evaluative research will often make claims to objectivity; however, the highly politicized environment

within which policy research takes place can present very distinct methodological challenges for researchers of educational policy (Walford, 2001).

Fourth, analysis of policy determination in which the emphasis is put on the policy process. Such research can give a vital perspective on how policy is developed in the truthful way.

Fifth, analysis of policy content in which the emphasis is on understanding the origin, intentions, and operations of educational policies. The common approach to this type of research is to use a case study format that raises important questions about the suitability of methods in policy research (Troyna, 1994). This is presented in table 1.1 below:

Table 1.1 Analysis for policy and analysis of policy

Analysis for policy			Analysis of policy	
Policy advocacy	Information for policy	Policy monitoring and evaluation	Analysis of policy determination	Analysis of policy content

Note. The table highlights the modes of policy analysis by Gordon et al. (1997, p.5)

In addition, Taylor et al. (1997) suggest that the study of policy analysis is the study of what governments do, why and with what effects. Taylor et al. develop a framework for policy analysis. This focuses on three aspects of policy:

Context that refers to the setting or the pressures leading to the development of a specific policy. This requires an analysis of the economic, social, political, linguistic factors that give rise to an issue emerging on the policy agenda. However, it goes beyond this and incorporate a study of the role played by pressure groups and people at the grassroots level that may help policy makers to respond to educational issues in the first place.

Text which refers to the content of the policy itself; in other words, the way the policy is articulated and framed, its aims and values, its explicitness and implicitness, interpretation with identification of the unstated.

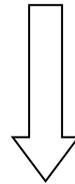
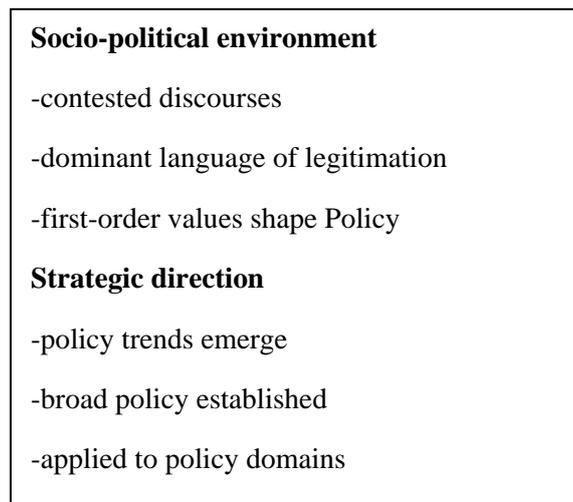
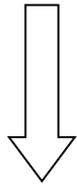
Consequences which mean that if policy texts are open to differing explanation by practitioners, the results are differences in implementation. Misrepresentations and

mismatches appear in the implementation process, arising out of this is best described as “policy refraction’. However, in order to understand how educational policy manipulate and is manipulated by deeds of those who have the responsibility for realizing it, further parameters need to be added to this methodical framework that accounts for both how the content of policy appears from the economic, social, political and linguistic factors, and the processes of moving from policy creation to policy in practice.

It may be worth highlighting that the proposed addition to this framework has four levels: the socio-political ecosystem from which policy is stemmed and within which its underlying tenets are created, the deliberate course that emanate from the socio-political setting and which roughly defines policy and bring into being its success norms in education; organizational principles which designate the parameters within which policy is to be executed; and operational practices based on the systematic principles, which are the thorough organizational procedures that are de rigueur to apply the policy and to decipher it into specific programs of action.

Therefore, the four levels are gathered in the sense that educational policy derived from the wider socio-political discourse, is mediated through the creation of systematic direction in the national and regional context, which, in turn, produce organizational processes within which schools are positioned and curriculum content, pedagogy and evaluation affected. In this way, educational policy is interpreted into a phase of performance in schools and classrooms (Dreeben, 1983). The framework is well offered in the figure 1.1 below:

Policy formulation



Policy implementation

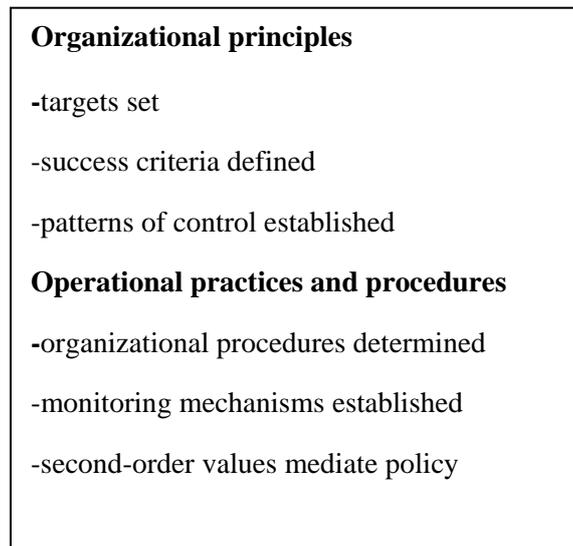


Figure 1.1 Policy into practice: A model

Note. The above figure reflects a model of a practical policy adapted from Dreeben (1983).

It is of prime necessity to develop an understanding of policy that reflects the wideness and complication that the veracity of policy analysis requires. One common viewpoint is to conceptualize policy as a plan of action, or a set of rules that determine the proceedings of a

specific sets of conditions. Blakemore presents a definition of policy as “...aims or goals, or statements of what ought to happen” (2003, p. 10). Whereas Haarmann claims policy is:

The implicit or explicit specification of courses of purposive action being followed in dealing with a recognized problem or a matter of concern, and directed towards the accomplishment of some intended or desired set of goals. Policy can be also thought of as a position or stance developed in response to a problem or issue of conflict, and directed towards a particular objective.(1984,p.13)

Moreover, the notion of policy as the pursuit of fundamentally political objectives is recognized in Kogan’s study of educational policy-making in which he refers to policies as the “operational statement of values” (Kogan,1975, p. 55). He identified educational, social and economic values as key issues that inform policy. Also, policies were presented in terms of achieving objectives, or solving problems through a rational process. This sequential procedure to policy making is typified by Jennings’s (1977) model in table 1.2 below:

Table 1.2 A linear model of policy development

There is evidence that a problem emerges	Initiation
Opinions gather and crystallize around specific options leaders emerge	Reformulation of opinion
Policy options are presented formally	Emergence of alternatives
Alternatives are shaped into policy proposals. Proposals may be amalgamated to increase support .Consent building begins	Dissension and debate
Policy-makers identify and select the key policy .Wider support is sought	Legitimization
Administrative procedures are developed to operationalize the policy	Implementation

*Note.*The table above highlights the sequential procedure to policy making by Jennings’s (1977)

It is important to recognize that policy must be viewed as both product and process (Taylor et al., 1977). Bove et al. (1992) argue that policy as both product and process is continuous and that policy is still being made, and re-made, as it is being implemented. From another angle, Ball (1994) conceptualizes policy as both text and discourse. Policy as text emphasizes the manner in which policies are presented and interpreted, or how the policy is written “via struggles, compromises, authoritative public interpretations and reinterpretations

(p.16), and read by multiple readers with a multiplicity of interpretations. According to Ball Readers have their own context, their own histories and values, and all these factors shape how policies may be interpreted “the physical text that pops through the school letter box, or wherever, does not arrive out of the blue-it has an interpretational and representational history- and neither does it enter a social and institutional vacuum” (1997, p.17).

In the same line of thought, Ball’s notion of policy as text stresses the capacity of those who write and read the policy to shape its form at the triadic level: the strategic, organizational, and operational. This enhances the role of agency in the policy process. In determining actors’ views and values to educational policy there is “creative social action, not robotic reactivity” (p.19). However, there is also the need to recognize that educational policy is also shaped by discourses that develop around them, he emphasized that “discourses are about what can be said, and thought, but also about who can speak, when, where and with what authority”(p. 21). In this conception of educational policy, language policy moves centre stage. For this reason it becomes important to articulate some key takeaways into the exercise of LPP.

1.9 Theoretical framework of language planning policy

It is worth mentioning that language planning theory, defined as a science which methodically scrutinizes the scopes, principles, approaches and tactics of language planning (Tauli,1968, p.27) has been an area of interest to sociolinguistics. Interest in language planning theory is attributable partly to the epistemological standards that demands that LPP as an area of scientific inquiry be founded on credible theoretical frameworks and partly because LPP as a domain of application in which new insights in the non-arbitrary relationships between languages and societies could be renewed into implementable, practical programs of literacy, alphabetization, standardization, and the development of educational materials (Blommaert, 1998). Hence, LPP requires a theoretical basis upon which the implementable programs are to be premised.

Remarkable input, among others, to language planning theory includes Cooper (1989) who develops a framework known as ‘an accounting scheme for the study of language planning’. For purposes of clarity of discussion, these components are presented: what actors (i.e., formal elites, governmental –organizations, non-governmental organization, and individuals) attempt to influence what behaviours like;

A. Status planning; that is, the functional allocation of languages.

B. Corpus planning; this means the structure of the language.

C. Acquisition planning that refers to teaching and learning.

Of which people

-The target of language planning is the large aggregates of civil society whose compliance is intended.

For what ends

A. Overt (language-related behaviours)

B. Latent (non-language related behaviours, the satisfaction of interests)

Under what conditions

A. Situational that denote events of direct effect on policy.

B. Structural; this means the political, economic, social, demographic, ecological structure of the society.

C. Cultural refers to attitudes and values of the community members.

D. Environmental (influences from outside the system)

E. Informational (data required for good decisions)

By what means (i.e., authority, force, promotion, persuasion)

Through what decision making process

A. Formulation of problem, goal

B. Formulation of means

With what effect (Cooper, 1989, p.98)

A close consideration of the eight components that constitute the Cooper's framework (1989) indicates that decision-making theory is one of the basic theories of this model. Within

this paradigm decisions have to be prepared in accord with to all constituents of the model; wether these pronouncements concern players; behaviours to be impacted; the people; the scopes; under what prerequisites; by which means; through what decision-making procedure; and with what outcomes. A further consideration of this mode demonstrates that it also involves a facet of decision-making theory, namely the spread hypothesis, mainly with taking into account the requirement of the previous key parameters. Moreover, the spread hypothesis denotes the extent of authentic use of language products arising out of decisions about language. It stresses the fact that successful planning will predict what language products will share out and how they will expand.

From another angle, Webb (2002) proposes the strategic planning framework. The framework encompasses the following components: vision, mission, impact on economic, educational, political contexts, analysis of internal and external environment; problem identification; goals; information; implementation; control and evaluation.

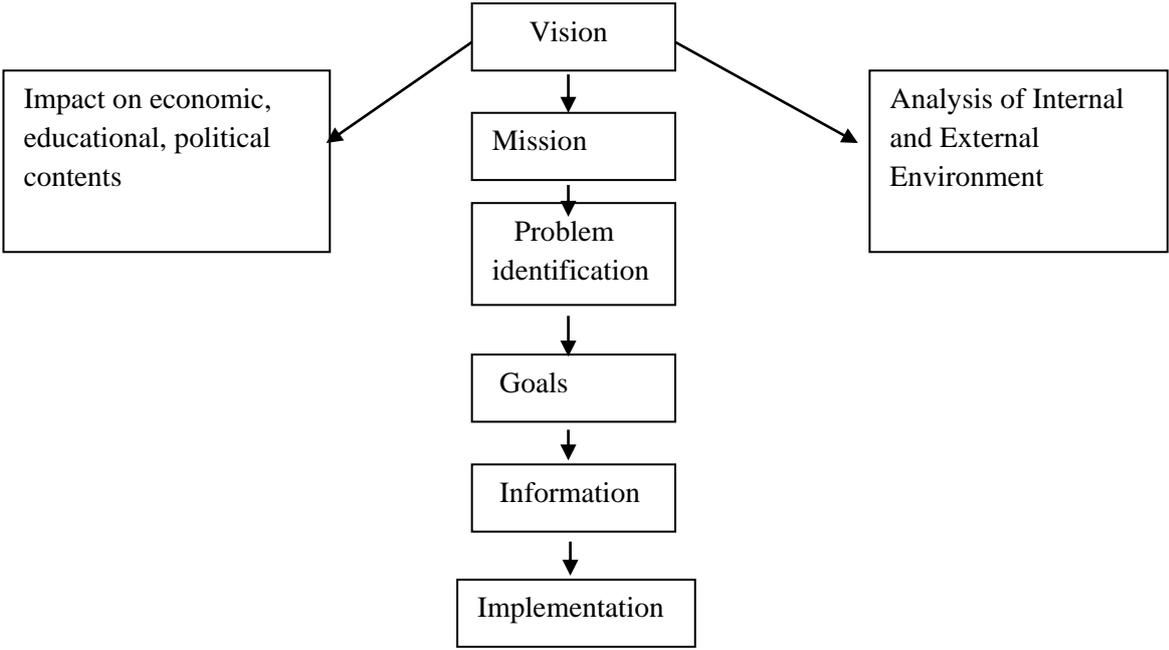


Figure 1.2 The strategic planning framework.

Note. The above figure reflects Webb’s vision (2002) as to the strategic frame of planning.

Within this framework proposed by Webb (2002a), language policy development has to be linked directly with the vision a country has put for itself; that is, the national ideals which the country, via its leadership, wants to attain for argument’s sake democracy. The mission that consists of the broad goals they want to achieve. These goals are articulated in the country’s

constitutional stipulations. As mentioned above, the third element in the planning paradigm is to pinpoint problems which are hindrances to the accomplishment of the country's vision and its mission. These require to be identified, and information has to be gathered about the internal and external contexts in which these problems are located. Yet, it is to be noted that the internal ecology, for instance, refers to the ecolinguistic habitat of the country, and the external ecology that refers to the issues outside the language and which have a bearing on the language policies of the country (2002b).

Given the notions referred to above, language planners are then in a situation to devise specific scopes that need to respond to the country's vision and mission and to contribute towards a resolution of the acknowledged impediments. The set of language policy objectives have to be done within a legal document. The next ingredient in the paradigm is the plan of implementation; that is, the meticulous plan upon which the definite purposes of the policy are to be reached. The language plan who does what, where, how and with what resources, and spell out the necessary management mechanisms and implementation strategies; the required resources (i.e., human financial, technological and social), time schedules and support services.

It seems quite beneficial to state that the plan of implementation contains performance pointers which will help managerial agencies to determine the usefulness of policy implementation. Not only but the language policy can also include control and evaluation measures mostly directed at determining the extent to which the country's vision and mission have been accomplished. The Webb's strategic planning framework (2002c) exemplifies one of the most significant outlines of language planning in matter-of-fact contexts, and makes a profound contribution towards an overall of the dynamics that constitute the language planning enterprise. It is however, obvious from a careful scrutiny of the framework that it derives a core of its insights from decision-making theory as an initial theory of language planning.

From another fence , Hornberger and Johnson (2007) propose the ethnography of language policy (ELP) as an approach to portray various language policy processes; that is, creation, interpretation, and appropriation across manifold contexts (from the macro to the micro) and mainly the agency of LPP within these processes (Johnson, 2009). Thus, it can be said that Cooper's rational scheme, Webb's strategic perspective, critical language policy's insights and ethnographic methods are not extremes but form a continuum: all are committed

to opposing dominant policy discourses that subdue minority languages. Further, when joined, these frameworks proffer a valuable balance between top-down and bottom-up levels, and between a critical focus on the strength of the triadic targets: language ecology, social ideology and bottom-up agency.

1.10 Contextual framework of language policy:the emerging phases and targets within this contextual framework are:

1.10.1 Language ecology

Since the 1990s language ecology (LE) has appeared as progressively more significant to LPP researchers as they check to pore over the maintenance and survival of languages, the promotion of linguistic diversity and LPP. Language ecology is defined as “the study of interactions between any given language and its environment” (Haugen, 1972, p.325).

The impetus to bring an ecological paradigm to LPP has been supported by sociolinguists in the realm. Kaplan and Baldauf (1997) provide a model that act for numerous forces at work in a linguistic ecosystem such as language death, survival, change, revival, shift and spread. What is more, they also try to exhibit the impact of agencies; for argument’s sake, governmental and non-governmental organizations, education agencies, and communities of speakers have on the various languages in a linguistic ecosystem .They illustrate the ecology of language approach to language planning as, “...trying to manage the language ecology of a particular language, to support it within the vast cultural, educational, historical, demographic, political, and social structure in which language policy formulation occurs every day” (Kaplan & Baldauf, 1997, p.13).

Important to state, within LPP, is Phillipson and Skutnabb-Kangas’s formulation of a dichotomy that is founded on their interest to highlight the diffusion of English paradigm as being an oligolingual view of internationalization, and the ecology of language paradigm which they note involves “building on linguistic diversity worldwide, promoting multilingualism and foreign language learning, and granting linguistic human rights; that is, global language rights established through United Nations declarations and conventions, and International Human Rights Law, to speakers of all languages” (Phillipson & Skutnabb-Kangas,1996, p.429).

In the same respect, Haarmann used an ecological metaphor, presenting the terminology ecolinguistic variables⁴ such as demographic, social, cultural, political, psychological and

interactional. Furthermore, Hornberger supports the ecology of language because it “ captures a set of ideological underpinnings for a multilingual language policy in which languages are understood to (a) live and evolve in an ecosystem along with other languages (language evolution); (b) interact with their sociopolitical, economic, and cultural environments (language environment); and (c) become endangered if there is inadequate environmental support for them vis-à-vis other languages in the ecosystem (language endangerment)” (2002, p. 36).

In this regard, these significant perspectives all together reflect the vital nature of LE so as to reach worthy investigation and valuable explanation, and to avoid what Schiffman said “indigenous language planning often fails because the basic structural work is not done” (2001, p.50). When the ecological paradigm has been criticized for its underestimation of the role of human agency in the creation of LPP, it offers a vigorous and a stretchy area in which to position language and LPP. The following table highlights the basic ecological relations with functional ranges of LPP:

Table 1.3 The basic ecological relations in functional ranges of language planning processes

Sphere of basic ecological relations	Single variables of language ecology	Conceptual focus of language planning activity	Functional ranges of language planning
Ethnolinguistic variables	(a)Linguistic distance between languages (b)Specific features of language contact	-Implication of linguistic distance in planning processes concerning the standardization of written varieties -Implication of such features in planning activities concerning the normalization of language use -Elaboration of written norms for a vernacular	Corpus planning
Ethnocultural variables	(d)Sociocultural potential of a language (e)Political organizations of ethnic groups	-Group solidarity and organization of language planning activists (i.e.,language planning committee)	
Interactional variables	(f)Interactional distribution of languages (g)Speaker-language state relation	-Planning with respect to the functional distribution of languages as high or low variants in a diglossic setting -Planning with respect to polarity of personal and impersonal bilingualism	
Ethnopolitical variables	(h)Institutional status of a language (i)reproduction potential of a language (j)self-categorization,self-identification of an ethnic group	-Planning with respect to political status (i.e.,official status) -Planning with respect to the status of a language as a medium or subject of instruction	Status planning
Ethno-psychological variables	(k)Features of language maintenance and of the preservation of a community's culture	-Implication of evaluation of the contact language in planning activities concerning a community's language -Implications of language maintenance categories in language planning	Prestige planning

*Note.*The table illustrates the ecological implications of language planning processes from (Haarmann,1980,p.209)

The second target is:

1.10.2 Language agency

Scholars emphasize the relevance of the role of human agency, and in particular bottom-up agency in LPP, Ricento (2004) states that, “ the key variable which separate the older, positivistic approaches from the newer critical, post modern one; that is, the role of individuals and collectivities in the processes of language use, attitudes, and ultimately policies” (p.120). However, within the evolution of the field of language policy, little consideration is made to the implementational process, and the role of human agency in policy-making (Canagarajah, 2007). Further, Ricento and Hornberger (2009) symbolize LPP as a multilayered ‘onion’. The layers they examine are ordered from the outer layers to the center. The outer layers embrace legislation and political processes. The central point of the onion, states and supranational agencies, classroom practitioners are involved. Within this concept, actors across national, institutional, and interpersonal levels are engaged wherein they interact with and are influenced by one another to produce language policies” (Ricento, 2009,p.419).In addition, Hornberger and Johnson (2007) promoted what they called ‘the ethnography of language education policy’; as they write:

Ethnographies of language policy offer unique insights into LPP processes through thick descriptions of policy interpretation and implementation at the local level. Historical and intertextual analyses of policy texts can restrict the confluence of histories, attitudes, and ideologies that engender a language policy but, alone, cannot account for how the creation is interpreted and implemented in the various contextual layers through which a language policy must pass (Hornberger &Johnson.(2009,p.511)

It was often assumed, in the case of macro language planning, that it is done by a team of planners who questioned the linguistic, social, political and educational requirements and make decisions that serve the state’s concerns. Baldauf was one of the first to point out that agency; that is, who language planners were? Was a significant variable in a given LPP situation. Cooper, also, linked agency to actors as formal elites, influentials, and policy implementers. More particularly, Foucault saw agency from a different angle, he developed the notion of ‘governmentality’ in 1991. He defined ‘government’ not as a governance of a singular power, but as an ensemble of distinct interrelated practices, together with government of one self, government within social institutions and communities, as well as government of

the state. Therefore, governmentality takes the focus off a singular state-driven hegemony: “the state ... does not have this unity, this individuality, this rigorous functionality” (1991,p.103). However, Foucault emphasized on how power passes around various contexts within micro-level practices. In this regard, governmentality refers not only to the governing of the state machinery, but to the governing of individuals: “government...designates the way in which the conduct of individuals or of groups might be directed; the government of children, of souls, of communities, of families....To govern, in this sense, is to structure the possible field of action of others” (1982, p.790).

In the same line of thought, Spolsky has (2006) also questioned this issue by providing a number of domains or sociolinguistic settings that emanate from the micro; that is, families, schools, and work place to the macro that includes governments, supra-national groupings and politics. At the most micro level of language planning is positioned the work of individuals, who work to refresh or encourage the use of language. The influence of Eliezer Ben Yehuda on the revival of Hebrew is commonly known. His influence in dynamically using Hebrew as an everyday language, with the enlargement of new lexical items as required, is recurrently offered as considerable steps in the revival of Hebrew. Most importantly, the work of the linguist Rob Amory, in partnership with the indigenous community, in the corpus planning for the revival of the Kaurua language in Australia has also been affirmed.

Not only but Sabrino Arana is also responsible for the improvement of the first standardized variety of the Basque. Likewise, language regulatory bodies have played a significant role in the local LPP such as language councils and terminology boards, lexicographic institutions, academies such as the Academia Della Crusca in Italy, and the Académie Francaise in France. The third target is:

1.10.3 Language ideology

It is interestingly important to mention that besides the various functions that language policies perform, they represent different ideological directions. It is true that the members of a speech community share a general set of conceptions about appropriate language uses, ascribing values and attitudes to several language varieties practiced in it. Hence, there are many ideologies just as there are manifold speech communities. Cobarrubias identifies four ideologies of language that govern language policies. As he mentions:

Language ideologies reflect a mode of treatment of one language group with respect to another and ordinarily involve judgments as to what is right or wrong. Also, ideologies involve frames of reference pertaining to an ideal social group that will evolve, at some future time, from the segment of reality to which the ideology is being applied. The ideological aspect related to language-status planning is perhaps the most neglected area of language planning, in spite of the fact that ideologies underlie all forms of status planning. It is because ideologies involve value judgments and direct certain mode of treatment that status decisions raise ethical issues. (1983, p.63)

The four language ideologies identified by Cobbarrubias are linguistic assimilation, linguistic pluralism, vernacularization and internationalization. Linguistic assimilation as an ideology of language tends to support monolingualism; that is acquiring competence in a specific common language with the refusal and substitution of other languages in society. Thus, it triggers the eradication of language rights, and the persistence of language dominance. From an educational perspective, language policies grounded in this ideology stipulate formal schooling in the national language at the expense of other indigenous languages (Weinstein, 1980).

On the contrary, linguistic pluralism stresses upon the language rights of minority groups, and in general to support language diversity in a community. It differs from one country to another; that is, from weak toleration of diversity to resilient approval to various languages via officialization. Cases in which officialization is paved to two languages involve Canada (English and French), the Netherlands (Dutch and Frisian), Ireland (Irish and English), Finland (Finnish and Swedish) among many others. Other countries are officially trilingual such as Newzealand (English, Maori, Newzealand language), and other have plurilingual official policy such as India.

As far as the ideology of vernacularization is concerned, it implies the selection of one or more indigenous languages to serve official function. This selection involves language elaboration chiefly in the educational sphere by the production of text books, curricula materials and so forth. As Cobbarubias notes:

Vernacularization involves the restoration or elaboration of an indigenous language and its adoption as an official language. There are also several processes of vernacularization which include the revival of a dead language (Hebrew in Israel), the restoration of a classical language (the Arabization process in Syria, Egypt, and Morocco), the promotion of an indigenous language to official status and its eventual standardization (Tagalog in the Philippines and Quechua in Peru). (1983,p.66)

The last ideology presented by Cobarrubias is that of internationalization that contains the selection of a language of wider communication, such as English or French, for the public's official use. Such state of affairs is quite frequent in the developing countries. An example that may illustrate this notion is that of Africa in which the distinction between English and French signals the colonial past, and remains highly controversial because of its link with linguistic imperialism (Errington, 2008).

Worth to mention, however, that language ideology (LI) is language policy with the manager left out; that is what people think should be done. Ideology is ideational or all what is conceptual, referring to mental phenomena; it has an intersection with consciousness, subjective representations, beliefs and ideas. In clearer words, ideology is considered to be a constituent of culture, "the basic notions that the members of a society hold about a fairly definite area" (Friedrich, 2000, p.301). Thus, LI is ideation coupled with explicit verbalization, or practical behavior.

Hence, it depends on decision-makers and specialists on the way to utter or treat ideology either 'idea-logy' that appeal to ideational and representational practical behavior, or 'id-eology' that locates power and individual concerns at the forefront. The importance of ideology is that it may have an influence on policy-making because LPP does not live outside society but it is an essential and advantaged parcel of it. Eventually, it can be mentioned that Cobarrubias (2007) emphasizes the multiplicity of alternatives within language ideology, as well as remarking that people's attitudes and perceptions towards language enable to outline their usage, and these conceptions form both governmental and LPP. Yet, it is worth to state that ideology does not only mean political ideology, but the specific system of beliefs and assumptions that encircle every linguistic investigation and every social issue.

As we embark on this academic journey, we are invited to introduce the necessary conceptual tools related to the three dominant blocks. All of them will serve as reference points later in the thesis.

1.11 Elite closure

The concept of ‘elites’ is grounded on the basis that every society has a ruling minority; that is, some members power over the most interesting sources. In this respect, elite behavior and interaction have close intertwining with state outputs. Classic elitists used the inescapability of elite rule. They claimed that both democracy and socialism were impossible outputs because society is elite-driven (Mosca’s, 1939). Thus, elite is a class of political rulers in opposition to a mass of followers (Lopez, 2013, p.2). It is quite important to mention that elites are often defined through capacity, personality and skill. Pareto (1935) distinguished two types of elites: those who resembled the lion (dominated by force) and those who resembled the fox (dominated by persuasion and skill). However, current elite theory defines ‘elites’ as actors controlling resources, occupying key positions and relating through power networks (Yamokoski&Dubrow, 2008). The concept of elites is closely related to the Weberian notion of power; that is the ability of implementing one’s will, even against the will of others (Weber, 2005, p.696). Also, Higley and Burton argued, elites are persons occupying the top-powerful organizations and movements, thus capable of affecting political outcomes both substantially and regularly (2006, p.7).

From another angle, Acemoglu and Robinson (2000) claim that social democratic regimes are the outcome of elites’ threat conception. They argue that elites want to integrate the masses in the political game in order to avoid threats posed by non-elites. As a consequence, threat conception will lead to greater democracies. On the contrary elites adopt authoritarian regimes when threatened and this will lead to less democracy (Stevens et al., 2006). From a LPP perspective, Myers-Scotton claims that African political elites have refused to change the inherited language policies, because they serve as a split indicator between them and the masses, and thus enable the elite to attain mobility via these policies. She points out:

Elite closure is a type of social mobilization strategy by which those persons in power establish or maintain powers and privileges via linguistic choices...elite closure is accomplished when the elites successfully employs official language policies and their own-non formalized language usage patterns to limit access of non-elite groups to political position and socio-economic advancement. (1993,p.149)

In addition, language planners usually come from the social elites with positions of political, social and economic power. Their dominant status allows them control language planning activities for their own advantage. Planners openly state their objectives to be the force behind nationalism and modernity. However, interventions in language are “commonly stated in altruistic terms but often not based on altruistic intents” (Kaplan, 1990,p.4). Instead of “serving as a tool of participation and access, the implemented language may lead to expropriation and deprivation” (Benrabah, 2013, p.14).

In several parts of the world, leaders govern LPP through various techniques so as to produce unequal socio-political structures and to uphold the status quo. Arising out of this, language conflicts and serious planning troubles. To realize their hidden ambitions, elites impose barriers which impede individuals’ aspirations and deny their language skills necessary for social advance. Elite closure was used as powerful strategy to impose centralized educational systems with twin objectives: one school caters for the elite’s offspring to maximize their linguistic skills and another for the common man whose children study in ghetto-like institutions (Myers-Scotton, 1993, p .149).

Most importantly, elite closure comes into two different shapes; a weak and strong form. The former kind exists in most western societies, where members of the community have access to the elite language through widespread formal education. As for strong elite closure, the dominant language may not belong to the repertoire of many people in the country, and the acquisition of this language through schooling is available to the few (Benrabah, 2013). Second, leaders manipulate language to redirect attention from actual issues that could defy their influential and authoritative positions. Third, planners enforce unilingualism to foster compliance to the institutionalized language. This implies that legitimizing one’s language legitimizes one’s controlling power.

Hence, instead of reducing troubles LPP may itself be a source of dilemmas chiefly when those who undertake the process are disregarded. In this case, LPP gives rise to

deprivations and dispossessions to culture and identity. It is the leaders who produce this kind of tensions that are related to three phases: the policies devised by decolonizing elites are grounded on their response to coercion by the hegemonic imperial authorities; leaders' centralist attitudes, and ideologies are enthused by the European Unitarianism of the central state. What is more, the top-down feature of LPP that involves people with power and say-so who make language related decisions for groups often with little or no consultation with the ultimate language learners and users (Kaplan & Baldauf, 1997, p.196). In decolonized states, elites form a convenient atmosphere for a language to prevail via the implementation of assimilationist ideologies so as to disparage local languages. These linguistic manipulations give rise to linguicism.

1.12 Linguicism

According to Phillipson, linguicism is “ideologies, structures and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources between groups which are defined on the basis of language” (1992, p.47). Linguicism refers to the hierarchy of languages with the marginalization of minorized languages' speakers. This creates linguistic oppression and conflicts due to injustice. In colonized communities, colonizers imposed the dominant language and prevent the use of local languages. The colonizer's linguistic forms were considered as superior, glorified and prestigious, whereas, the colonized linguistic forms were regarded as inferior, substandard and stigmatized.

It is worth to mention that in the early 1990s, Robert Phillipson introduced the concepts of linguistic imperialism and linguicism to depict the diffusion of English around the world. According to him, linguistic imperialism is a “set of practices through which the hegemony of the ex-colonial language is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages” .He examined language dominance in the general setting between the *centre* and the *periphery*, or more accurately, Johan Galtung's cultural imperialism theory (1971). The pulp of this theory is that the developed advanced world represents the centre, whereas the less developed subordinated polities represent the periphery. Thus, when members of the periphery choose the language of the centre to be included in education, they become themselves local imperialists and actors of linguicism. To illustrate more, languages of civilization are French, English, Spanish, German and Arabic as the language of national unification.

It is interestingly important to mention, in this respect, that educational systems function as a bridge that links top-down ideologies to the grass-roots level by means of schools: “linguicism occurs if priority is given in teacher training, curriculum development, and school timetables to one language. In setting up a new positive linguistic framework, Patricia Friedrich introduced the concept ‘linguistic peace education’ as an antidote to linguistic struggles and conflicts” (as cited in Phillipson, 2007).

1.13 Linguistic peace education

Linguistic peace education emphasizes on peace and harmony rather than conflicts and wars. It aims at fostering linguistic diversity and appropriation. It stipulates interplay between linguistic forms; that is a variety of languages and their practioners grounded on equality. Indeed, empirical studies proved that linguistic peace activism can change elites’ attitudes towards local and minority languages (Friedrich, 2007, pp. 79-80). According to Friedrich, the Universal Declaration of Linguistic Rights should be of great relevance for linguistic peace education. Article 13-2- “everyone has the right to be polyglot and to know and use the language most conducive to his/her personal development or social mobility” (UNESCO, 1996 as cited in Benrabah, 2013, p.18) is a relevant path to embody in multilingual polities.

Moreover, multilingualism is an essential apparatus to empower linguistic peace education and reach a fair and just linguistic global order. For argument’s sake, the sociolinguist Rama Kant Agnihotri, has argued that “ multilinguality would not only help fight highly dangerous sociolinguistic stereotypes but will also promote divergent thinking, higher levels of linguistic and scholastic achievement, cognitive flexibility and most of social tolerance” (2009, p.268). The embodiment of an equitable and democratic polities stipulates strong linguistic activism to fight against manipulations executed by decision-makers. These manipulations embrace the sharp division between languages and dialects; in other words, superior languages and inferior dialects.

1.14 Research perspectives and methodology

In order to answer the research questions mentioned in the general introduction, the researcher goes first through research perspectives because it is relevant to give a critical research a spotlight; that is a concern as established by and altered according to, the dilemmas which an ever-changing world encounters people with. The crucial need is to attempt through research and analysis to work out an agreement about the shared lookouts and the right

collective priorities. A critical language policy research is nothing if it is not a resource of questioning and investigating linguistic spaces without pressure of compulsion and self-concerns. As an independent state, Algeria confronts language problems frequent in many multilingual nations. It is within the organization of modern nation states that linguistic stratification is made; that is, certain languages come to be dominant, and others are put under blockade. The purpose of the present study is to disclose the language ideologies underpinning policy decisions in Algeria, and highlight the practical path of a language management approach. Thus, three typical problems of LPP in newly independent, multilingual developing nations (Rubin & Jurnudd, 1971) provide the construction of this thesis:

-Dealing with the outstanding language policy discourses in Algeria.

-Probing the essence of linguistic identity.

-Applying the fruitful LMA.

First, Algeria is a multilingual country, according to Benrabah's standpoint (2007), where the ecological factors are in constant interplay:

1. Arabic diglossia has led to the maintenance of Algerian Arabic and Tamazight as home languages and languages of day- to-day interaction; thus intergenerational transmission is realized entirely in Algerian Arabic and Tamazight. It is worth to mention that these two languages represent a significant population which rose from around 10 million in 1962 to almost 33 million at the present time.

2-Measured up to the period directly after independence, the number of Standard Arabic speakers has spread to a large extent in the country. Since 1962, this language has represented the state; presently it occupies realms such as the national system of education and parts of the administrative sector, and mass media.

3- When Standard Arabic occupies fields of cultural power, French has maintained itself as the language of economic power. It is used in universities in some departments like science and technology, the industrial sector, private education, tourism, international affairs and the media. In addition, the recent educational reforms foster French (Benrabah, 2007, p.72) and confirm a deterioration in the implementation of Arabization since 1965 (Queffélec et al.,

2002, p.33). Therefore, the use of French has increased substantially from the outset of the liberalization of the Algerian economy in the early 2000s.

4- Standard Arabic and French are indeed in corresponding dissemination: the former represents cultural power and the latter symbolizes the economic one. Not only, at the moment, but English is also the language of international affairs (Grandguillaume, 1997).

5- According to Benrabah (2014), Chinese is a newcomer in the Algerian linguistic landscape because of its economic might that determines the spread of major languages in a globalized world. Chinese, as a rising and not dominant language in the world, starts to mark its presence in the new globalized interconnected economy. Besides, Algeria becomes China's imports partner since the beginning of the millennium. Thus, the presence of Chinese in Algeria seems to confirm this change.

In addition research methodology is defined as “a way of thinking about and studying social reality” (Strauss, 1998, p.3). It is used to seek answers to the research questions; it is based on the grounded theory method as developed by Glaser and Strauss (1967). It encompasses “ methods; that is, a set of procedures and techniques for gathering and analyzing data and coding, i.e. the analytic process through which data are fractured, conceptualized, and integrated to form theory (Corbin, 1998, p .3).

From another fence, a mixed method research embraces the collection and analysis of both quantitative and qualitative data in a single study with some attempts to integrate the two approaches at one or more stages of the research process. In clearer words, mixed method research involves the mixing of quantitative and qualitative research methods or paradigm characteristics (Johnson & Christensen, 2004). Onwuegbuzie and Leech (2005) emphasize that “Monomethod research is the biggest threat to the advancement of the social sciences” (p. 357). These supporters of mixed methodology do not simply regard the application of manifold viewpoints, philosophies, and research methods as a potency in educational research, but they would claim that mixed methods studies can be excellent and of top-quality to explorations produced by either quantitative or qualitative research alone.

Yet, it should be noted that there are distinct purposes for combining methods :(a) to achieve a complete understanding of a target occurrence and (b) to validate one set of findings against the other (Sandelowski, 2003). In the first instance the goal is to attain a detailed and wide-ranging insight of a complex matter, looking at it from different angles. The

second purpose is to corroborate one's results by presenting converging outcomes gained via the use of different methods.

1.15 Research design

This section portrays the main principles that form the research design and the modus operandi used to gather data in order to deal with the research questions and provide the outcomes of this study. In one respect, the research design highlights the interdisciplinary nature of language policy while, in another, it reflects the intricacy of issues involving language in society (Ricento, 2006). As Ricento has claimed, "the development, implementation and evaluation of specific language policies is an under-studied aspect of language policy research, a reflection of the past emphasis on theory as problem solution in the field" (2006, p.18). He recognizes the necessity for empirically-based studies of language policy and planning. This research aims to address this requirement.

What is more, Kaplan and Baldauf (1997) have pointed out that there is dissimilarity between language planning situations. Hence, to comprehend a particular instance of LPP, it is necessary to situate it in its particular historical, geopolitical and social context (Pennycook, 2000). The research design applied both quantitative and qualitative methods to gather comprehensive data. This procedure aims at founding complementary and rich data. The primary focus is on the qualitative analysis of qualitative data.

The research design was progressive, moving increasingly towards more thorough analysis and towards theory building. The researcher used several strategies with the general aim of constructing a fruitful and inclusive frame of ELPP in Algeria. The strategy of enquiry, or research procedures, consisted of:

1-A historical account of the successive and distinct language policy decisions from colonialism to the present.

2-A critical discourse analysis of language policies using Fairclough's framework that is coupled with testing Cooper's eight-fold scheme.

3-A grounded theory analysis of the feasibility and viability of language ideology, language ecology and agency with the rationalization of ELPP framework.

4-A quantitative analysis of language vitality, language and identity in Algeria.

This research design is two-sided in that it tackled ELPP at a macro (i.e., state), or top-down level, and at a micro (i.e., community), or bottom-up level. This two-facedness is often missing in language policy and planning analysis. Sociolinguists (Ricento and hornberger) have emphasized the need for such a binary focus. In methodological sphere, the thesis moves from the descriptive towards a critical analytical elucidation of language policy and a grounded theory study using semi-structured interviews. Arising out of this enquiry is a paradigm of the strategic ecology of ELPP that is entrenched in the data. The following figure highlights these concerns:

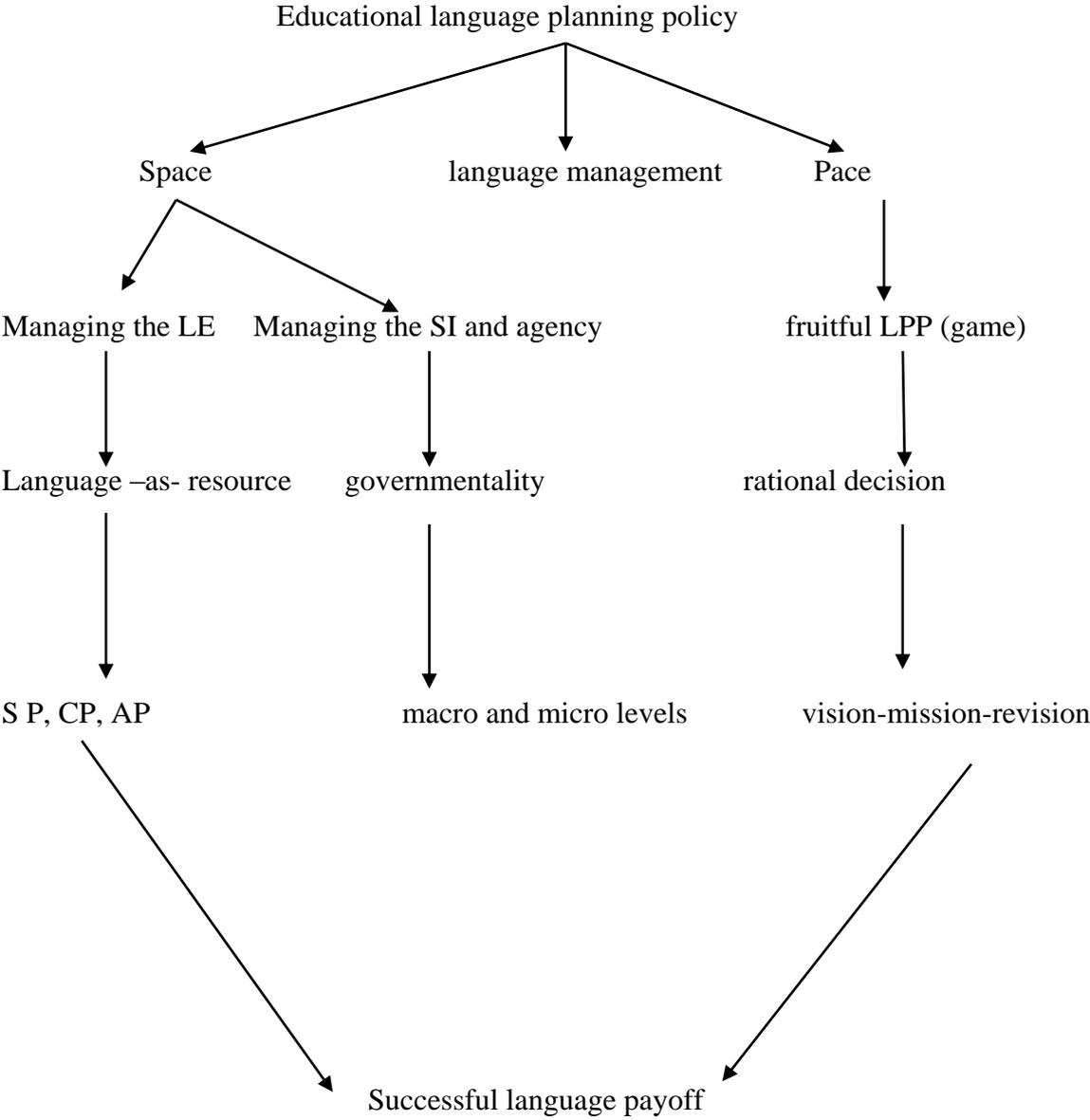


Figure1.3 Overview of the three parameters of the research design

Note. This figure is an illustration of the core criteria of the research design

In addition, the four components of research procedures examined the language at a different level. The sociolinguistic procedure aims to test Cooper's scheme on the language policies in Algeria and; thus, deducing their validity, consistency and feasibility within the Algerian context. The historical investigation of language policies sets out to explore how past language policies and practices shaped the language ecology and linguistic identities and thus sets the scene for understanding the conditions and circumstances under which current language policy operates. The policy analysis provided a means of demonstrating top- down language policy discourses and exposing the ideologies that surround them. In this respect, critical discourse analysis was also used so as to situate the LPP in Algeria in a definite context and decipher its interpretations and explanations from a critical viewpoint. In order to understand agency perceptions of ELPP, it was necessary to talk and listen to people involved in and affected by the process. The researcher conducted a series of semi-structured interviews and standardized semi-structured questionnaires to explore the respondents' understanding of language management. What is more, grounded theory method has achieved a prominent status in the world of research. It refers to a set of structural methods for carrying out a qualitative research that aims at developing a theory. This theory is based on strong empirical foundations and focuses on conceptual explorations of the phenomena. According to Charmaz (2006), grounded theory has considerable importance because:

- It provides explicit, sequential guidelines for conducting qualitative research.
- It offers specific strategies for handling the analytic stage of inquiry.
- It streamlines and integrates data collection and analyses.
- It advances conceptual analysis of qualitative data.
- It legitimizes qualitative research as scientific inquiry.

The research principle behind grounded theory is neither inductive nor deductive but involves both in a way of abductive reasoning⁴. This kind of reasoning leads to a research practice where data sampling, data analysis and theory development are combined. Yet, it is quite important to point the three central stages in GT method that are concepts, categories and propositions. Concepts are the fundamental units of scrutiny; that is the conceptualization of data that develop the theory. Corbin and Strauss state:

Theories can't be built with actual incidents or activities as observed or reported; that is, from raw data. The incidents, events, happenings are taken as , or analyzed as, potential indicators of phenomena, which are thereby given conceptual labels. Only by comparing incidents and naming like phenomena with the same term can the theorist accumulate the basic units of theory.(1990, p.7)

In the first step; that is, open coding, the researcher tries to pinpoint and discern the concepts. In this respect, concepts; for argument's sake, social ideology, bottom-up agency, the rational frame of decision-making and language ecology are quite critical to be investigated by asking different questions about them. The second stage of grounded theory method, categories, is defined by Corbin and Strauss:

Categories are higher in level and more abstract than the concepts they represent. They are generated through the same analytical process of making comparisons to highlight similarities and differences that is used to produce lower level concepts. Categories are the cornerstones of developing theory. They provide the means by which the theory can be integrated. (p.8)

In the second step or axial coding, the researcher relates categories to their sub-categories in regard to properties or dimensions. These concepts are manifested in the role of agency and the main actors forming the ELPP frame, the power of constructive dialogue between top-down and bottom-up structures, the need for a coherent long term policy that gives priority to the multilingual make-up of the Algerian community. Its aim is to reach a more accurate and complete explanation about the issue at hand. The third stage withingrounded theory method is propositions which denote generalized relationships between a category and its concepts and between distinct categories. The construction and development of concepts, categories and propositions is a recurring process. Thus, grounded theory is:

Inductively derived from the study of the phenomenon it represents. That is, discovered developed, and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis and theory should stand in reciprocal relationship with each other. One does not begin with a theory, and then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge.(Strauss &Corbin ,1990,p.23)

Within this phase; that is, selective coding or the final and decisive stage researchers determine the principal categories and synthesize all its meanings so as to give an entire explanatory power. Hence, the researcher evidently demonstrate the final categories that arise from the interview data ranging from a thorough scrutiny of the language ecology, rehabilitation of social ideology, that is, maximizing general approval on language matters with the presence of all actors; that is, language specialists, historians, academics, teachers, learners, inspectors, parents and all social partners that can contribute in all the phases of decision-making.

It is to be noted; however, that the first research procedure is a semi-structured interview which refers to a prepared interview protocol that includes a number of questions. These questions are usually open ended. The present semi-structured interview serves to evince opinions about social ideology, language ecology, agency and the rationalization of the ELPP process. Opinions are so important since they depict the rational and logic part of human being. Besides, the semi- structured interview is based upon the use of three types of questions:

- Core questions that address key themes of the research.
- Probe questions that seek to elicit additional information about the core questions.
- Clarifying questions that seek to check the meaning of a response.

The purpose of the semi-structured interviews is to bring forth localized narratives, and provide an ideal forum for gathering a rich data about language policy issues. According to Minichiello et al. (1995), “semi-structured interviews entails the use of broad topic of concern to guide the interview, which is developed around an interview protocol”. In this case, the interview protocol (see appendix c) is consisted of a set of open-ended questions, which were translated into three languages (Arabic, French and English). The key informants are members of the country’s leadership, linguists (Benrabah, Kaplan and Olivier Soutet) and teachers, parents and inspectors. In many cases, they are policy makers and shapers of opinion themselves. As educated people, their language dispositions, choices and attitudes considerably affect language policy success or failure.

Table 1.4 The main categories investigated in interviews

Core category	Sub-category
Language management	<ul style="list-style-type: none"> -Managing the language ecology -Managing the social ideology and agency -Managing the rational frame of decision-making.

Note. The table above demonstrates the core and sub category questions in interviews.

At the other end of the spectrum is standardized semi-structured questionnaires that include structured questions such as closed, and pre-coded open questions. The former is popular with researchers. The respondents have to check the appropriate box and the data are automatically recorded and easy to administer. The latter requires the questionnaire writer to second-guess what the range of responses is going to be. It may be used to provide some accuracy by giving a limited number of answers. In addition, other questions that permit more flexible answers to convey ideas and comments in an open-ended manner are presented. A questionnaire is said to be standardized when each respondent is to be exposed to the same questions and the same system of coding responses. The aim here is to try to ensure that differences in responses to questions can be interpreted; and it is semi-structured, since its mixed-format makes it suitable in a diverse range of situations.

What is more, the standardized semi-structured questionnaire is divided into two main parts: language vitality and language and identity. The former addresses attitudes towards the three significant areas; that is, status, corpus and acquisition planning. Whereas the latter represent attitudes towards the main languages that symbolize their identity make-up. Knowledge about language attitudes is fundamental to the formulation of a policy as well as to success in its implementation. Further, language attitudes refer to the disposition to respond favourably or unfavorably to a person, institution, or event. As E.G. Lewis states:

Any policy for language , especially in the system of education, has to take into account the attitudes of those likely to be affected. In the long run, no policy will succeed which does not do one of three things: conform to the expressed attitudes of those involved; persuade those who express negative attitudes about the rightness of the policy; or seek to remove the causes of the disagreement.

(2000, p.262)

The questionnaire was administered to different categories of informants: teachers, students and inspectors. Furthermore, the researcher undertakes the Predictioner's model from game theory so as to evince attitudes and positions of different players about the appropriate language policy to be carried out within schools.

1.16 Sampling decisions

The approach to sampling is driven by three considerations: informants' accuracy, data validity, a good spread across the community to ensure varied responses. The sample needs to contain educated and informed members of society as social actors who possessed varying degrees of agency. The researcher used a form of non-probability purposive sampling. In addition, social actors in ELPP are usually examined on three levels, individual, community and state. Cooper (1989) in his accounting scheme generated the well-known formula: "what actors attempt influence what behaviours, of which people, for what ends, under what conditions, by what means, through which decision making process, with what effect" (p.98). As Baldauf has pointed out, "this scheme relates agency to actors as members of a powerful elite set of top-down decision-makers" (2006, p.5). From another angle, Duranti's designation of agency allows all individuals, as social actors, the power of potential agency: "agency is understood here as the property of those entities that have some degree of control over their own behavior, whose actions in the world affect other entities, and whose are the object of evaluation" (2004, p.453). As Baldauf (2006) has claimed, the issue of agency is an important variable in any language planning situation. The position of agency is a central issue in relation to ELPP processes in Algeria. This thesis chases Baldauf and Duranti in its statement that not only macro-level actors have agency. This thesis emphasizes the notion of actors and agency that extends to a micro-social level as well. Thus, two groups of actors were identified according to their possession of or capacity to work out agency:

1. Macro-level actors as members of aware elite, power-holders; that is, they have the power to change, and are able to provide knowledgeable and fundamental insights. In this research, they are represented by academics, inspectors and the principal director of education in Saida.

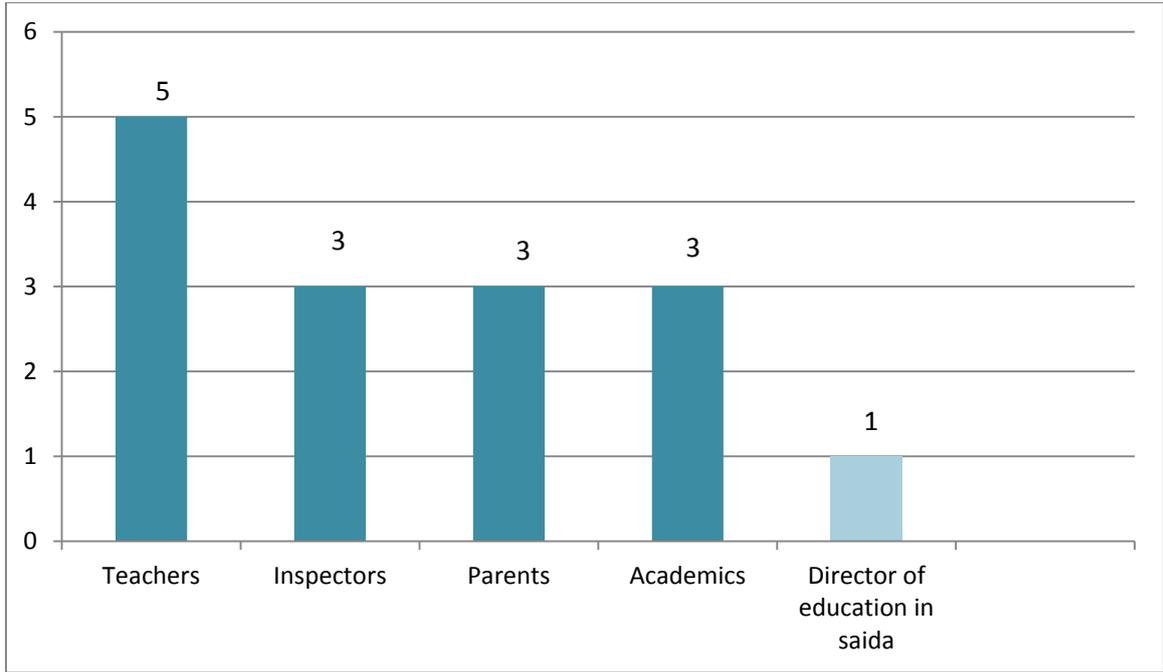
2. Micro-level actors or social actors who choose to conform with or oppose language policy implementation and identity formation. The individual participants or practitioners as teachers, students through their linguistic behavior and parents in the language choices they make for their children in education. Individuals, as members of communities, may also take for granted agency, as Baldauf (2006) has claimed, by exercising and developing their own language repertoire in accord with their own necessities and predicaments.

Also, designating the research site is a crucial element for data collection. The current study was conducted in the University of Tahar Moulay in Saida. The choice was put on the faculty of letters and languages including the three departments of English, French and Arabic. On the one hand, the subjects that were chosen for questionnaires that devised language vitality and identity were master students with the minimum age (20), males and females from different milieus; that is, rural and urban and from different Arabic-speaking regions like: Bayadh, Ain Safra, Mascara and Mechria. It seems beneficial to note that the rationale behind the selection of university students (170) is twofold: First, our questionnaire sample is representative of the Algerian population in general. Hence, it determines future horizons and figure out fresh notions. Second, they experienced a long educational journey as they have passed through the three school cycles (i.e., primary, middle and secondary) and underwent the same linguistic experience (i.e., the languages taught in school) with all its ups and downs. Indeed, these actors are well-informed about issues of status, corpus and acquisition planning, and identity formation.

At the other end of the spectrum, interviews cover five group of actors represented by: First, academics like Pr. M. Benrabah, the Algerian outstanding figure and the bright character in the field of sociolinguistics, and a teacher in the University of Stendhal - Grenoble 3. I met him in France for the sake of interviewing him. However, and because of health issues, he was unable to do it and ; thus, advised me to read his interesting book in the library of LIDILEM (Laboratoire de linguistique et de Didactique des Langues Etrangères et Maternelle): *Language conflict in Algeria from colonialism to post- independence* in which I find my salvation for my research problem. Further, Pr. Robert. B. Kaplan is an Emeritus Professor of Applied linguistics, and Pr. Olivier Soutet the head of Sorbonne's University.

Indeed, the researcher interviewed them to gain insights from their worldwide studies and their remarkable researches in the field of ELPP and try to apply it on the Algerian context. Again their insights are vector to rationally and effectively manage the language. Second, the community of teachers (5) and inspectors (3) is diverse in terms of age, work experience and educational setting (university and 3secondary schools in Saida: Ibn Sahnoun Errachidi, Abi Amama, and Mohamed Boudiaf school). Teachers are catalyst of change and field-operators. In addition to parents (3) and the principal director of education (1) in Saida (Mrs. Takamara), she represents the macro-level elite or a top-down actor. The researcher interviewed her to realize such duality (the continuity between the macro and micro level), and fill some gap that still feature the ELPP enterprise.

In summary, a total of (15) participants were interviewed using semi-structured interviews so as to find out more about their lived know-how of ELPP. The composition of the interview sample is shown in Bar-graph 1.1 below:



Bar-graph 1.1 Participant groups in the interview sample (N°=15)

Note. The Bar-graph above shows the number of participants in interviews

1.17 Conclusion

It is appropriate to end this chapter by focusing on the notion that ELPP has had an extended and checkered history. As an academic discipline, the emphasis of this overview is above all on theoretical developments within this field. The examination of concepts such as critical theory, critical language planning policy, linguistic peace education is part and parcel of the intellectual ripeness of the field. Thus, presenting the insights gained by this development and enhancing the relevant practical path is a victorious venture. This is because there is an unavoidable link between concepts and the ways in which they are vibrated by the broader community. Also, positioning the theoretical and contextual frameworks is important to enable policy-makers and social actors to operate with less nuanced understandings of these concepts that could make them less responsive to community initiatives that are imparted in critical directions.

A motif of this chapter is that it is worth viewing the spheres of ELPP as a dynamic interplay between academic concerns, on the one hand, and political, social interests, on the other. The benefit of such a perspective is that it provides a searchlight that appropriately enlightens the terrain mainly when we engage with real world language-related problems. So, though it is the next section that explicitly delves into the language policy discourse in Algeria with its hidden agendas and critical scenarios, there is a good reason to also keep in mind the challenges and hurdles that appear when trying to interweave intellectual understandings of language with the practical requirements that are encountered by social actors at both top-down and bottom-up levels.

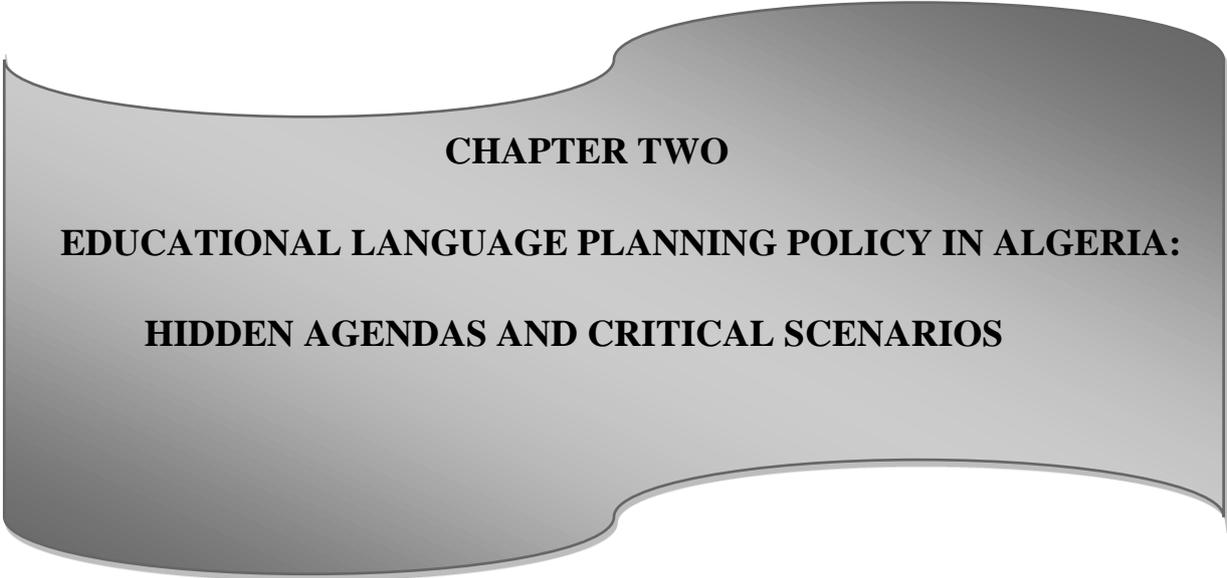
Notes to chapter one

1-In the 1970s and 1980s Jurgen Habermas began to develop the theory of communication. Humans are communicative beings. Thus, Habermas analyzed the way in which humans communicate to create, sustain, and develop social relationships. Habermas suggests that in making any statement, the speaker raises four validity claims. These are: (1) the meaningfulness of what is said; (2) the truth of the statement can be questioned; (3) the speaker's right to speak may be challenged; (4) the sincerity of the speaker may be questioned. These levels undergird the process of communication between individuals in social interactions.

2-Lifeworld is a concept used in philosophy and some social sciences, meaning the world as lived prior to reflective representation or analysis. For Jurgen Habermas, lifeworld is more or less the background environment of competence, practices, and attitudes represented in terms of one's cognitive horizon. Rationalization of the lifeworld is a keynote of Habermas theory of communicative action. The penetration of lifeworld rationality by bureaucracy is analyzed by Habermas as 'colonization of the lifeworld' ("Lifeworld", n.d., para. 2).

3-Systemic critical reflection is extending the action of critical reflection of assumptions to self-reflect on the taken-for granted influences of the current culture whether it is the immediate culture around the person like a workplace or the social norms and mores of the larger culture (Mezirow, 1998). Without reflection, experience alone may cause us to "reinforce stereotypes..., offer simplistic solutions to a complex problems and generalize inaccurately based on limited data" (Ash & Clayton, 2009, p.26).

4-Abductive reasoning is a form of logical inference to the best explanation. It gives way to decision-making that does it best with the data at hand. ("Abductive reasoning", n.d., para.1).



CHAPTER TWO

EDUCATIONAL LANGUAGE PLANNING POLICY IN ALGERIA:

HIDDEN AGENDAS AND CRITICAL SCENARIOS

Chapter Two: Educational Language Planning Policy in Algeria:

Hidden Agendas and Critical Scenarios

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School language policies are viewed by many in education as an integral and necessary part of the administration and curriculum practice of school. A language policy identifies areas of school's scope of operations and program where language problems exist that need the commonly agreed approach offered by a policy. A language policy sets out what the school intends to do about these areas of concern and includes provisions for follow-up, monitoring, and revision of the policy itself .(Corson, 1991, p.1)

Any system of education is a political way of maintaining and modifying the appropriation of discourses, along with the knowledges and powers which they carry.

(Foucault, 2000, p. 234)

2.1 Introduction

Language policy and planning of any country reflects its political options, traditional dimensions and values. This entails that language policy can be understood in connection with the broad social, historical, political and economic forces that shape it. Further, language is one of the fundamental parameters of education. Perceived this way, this chapter is an attempt structured critically around the linguistic discourse in Algeria and how it deals with the daunting language challenges; that is, the legacy of colonialism, the reconstruction of national identity, and the management of the local and global ecolinguistic habitat. It goes without saying that the deep social cracks and the current traumatic situations call for careful policy attention in Algeria so as to preserve educational stability and reconstruct a plausible national identity that can encompass all members.

Through this scrutiny, we show how Arabization has failed as a policy and as a process of national integration devised to lessen contradictions. We argue that because it was almost entirely dictated by political and ideological motives, ELPP has, in fact, intensified these tensions. It is thus compulsory to consider how Arabization, globalization, and mother tongues discourses have been produced and interpreted in the educational system. And why these discourses have been wedded in unsuccessful; but, indissoluble union. The scope; however, is to exhibit the hidden agendas and help increasing consciousness of the role of language. Throughout this study, the ideologies found in language policies can be understood as one of the hegemonic strategies through which relationships of power between groups are produced and the prevalence of particular languages are naturalized.

2.2 Approaches of analysis: The three approaches used for thrashing out the Algerian language-in-education policies are:

2.2.1 Critical approach

The impact of ideology on the performance of language-in-education policies as hegemonic practices has been criticized extensively. For instance, Tollefson (2002a) has argued that language-in-education policies create inequalities between learners by marginalizing some and privileging others. Such inequalities result from factors such as which languages are included in the educational system and the access that learners have to particular types of language learning. Tollefson (2002b) identifies six key critical issues relating to language-in-education policies:

- The forces affecting such policies and the constraints they impose on alternatives.
- The ways states use policies to manage access to education and language rights.
- The consequences of this for minority groups.
- The way states use these policies for political and cultural governance.
- How policies create, sustain or reduce conflicts among groups.
- How global processes influence local policy contexts.

These issues largely make a vigorous focus on the impact of decision-making about language in the educational system on local contexts of linguistic and cultural diversity, and emphasize on the effects of such decisions for education. Yet, it is to be noted that discourse can be considered as the communication of thought by words, it includes much more than language, James Gee asserts:

Discourses, then, are ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing that are accepted as instantiations of particular roles. Discourses are ways of being in the world. They are, thus always and everywhere social and products of social histories. (2003, p. 532)

People produce texts to get a message across, to articulate notions and perceptions, to rationalize something, to foster others performing things and spark off their beliefs in particular way. However, at the receiving end meaning analysis have to be made for both the text producer and the text interpreter and the wide-ranging issues of social and ideological values they give to. Within the same line of thought, the terms Critical Linguistics (CL) and critical discourse analysis are often used interchangeably. CDA regards “language as a social practice” (Fairclough & Wodak, 1997, p.83), and takes consideration of the context of language use to be crucial. Teun Vandijk states:

Beyond description or superficial application, critical science in each domain asks further questions, such as those of responsibility, interests and ideology. Instead of focusing on purely academic or theoretical problems, it starts from prevailing social problems, and thereby chooses the perspective of those who suffer most, and critically analyzes those in power, those who are responsible and those who have the means and the opportunity to solve such problems. (1986, p.5)

Hence, CDA intends to critically investigate social inequality as it is formed and legitimized by language use. These features are identified under five broad groupings:

1- Discursive practices: Through which texts are produced (created) and consumed (received and interpreted) are considered as important forms of social practice that form social identities and social relations.

2-Discourse is both constitutive and constituted: For critical discourse analysts, discourse constitutes the social world and is constituted by other social practices. Thus, it is in dialectical or controversial relationship with other social dimensions. It does not just contribute to the shaping and reshaping of social structures but also reflects them.

3- Discourse should be empirically analyzed within its social context: CDA engages in concrete analysis of language use in social interaction.

4- Discourse functions ideologically: In CDA, it is claimed that discursive practices contribute to the creation of unequal power relations between social groups. Fairclough defines CDA as an approach which seeks to investigate systematically “opaque relationships of causality and determination between discursive practices, events and texts and broader social and cultural structures, relationships and processes. How the opacity of these relationships between discourse and society is itself a factor securing power and hegemony” (1993, p.135)

5- CDA is critical: Its aim is to contribute to social change along the lines of more equal power relations in communicative processes and society in general.

Fairclough’s (1993) three dimensional model is featured by: every instance of language use is a communicative event consisting of three dimensions:

-It is a text (speech, writing, or a combination of these).

-It is a discursive practice which involves the production and consumption of texts.

-It is a social practice.

As we mentioned above, the aim of CDA as explanatory critique is to promote more egalitarian discourses and thereby to further democratization. The researcher can apply a technique for this purpose that Fairclough labels Critical Discourse Awareness (CDA) that gives people insight about the social structures and power relations.

2.2.2 Sociolinguistic approach

In this part, we shall attempt to deal with the constituent elements of Cooper's questions: "what actors attempt to influence what behaviours of which people for what ends under what conditions by what means through what decision-making process with what effect" (1989 , p.89); that is, testing Cooper's eight-fold scheme on the Algerian language-in-education policies. Questioning the Algerian educational system using the three wh-formula (i.e., who, how and why) will enable the researcher to profoundly analyze the hidden linguistic agendas, enhance ideologies, and prove the success or failure of governmental decisions within this vital enterprise.

2.2.3 Historical approach

The researcher uses the historical approach with view to set the background for a better understanding of the current scenarios. In addition, to understand a particular instance of ELPP and put it on the successful path, it is necessary to situate it in its particular historical, geopolitical, and social context (Pennycook, 2005, p.110). This multilayered approach enables the researcher to objectively consider educational issues using a strong yardstick to measure the ups and downs of the linguistic fabric in the Algerian polity. The researcher is invited, then, to tackle language- in-education policies as discourse.

2.3 Language- in- education policy as discourse

Language-in-education policies can be examined as a confirmation of an official operation in the educational sphere. There is two fundamental ways for considering policies, either as a text or as a discourse. On the one hand, language policies are texts in the sense that they are "materially durable products of linguistic actions"(Wodak 2006, p.177). In clearer words, they are read as texts and are treated as texts in the ways they are used. Moreover, the interpretation of the text is framed by plural readings with various understandings. As a matter of fact, the diversity of interpretations is most significant in the practical phase. Ball (1999) emphasizes the point that policy enactment is not unavoidably expected and that policy execution, is inescapably adhoc and messy because it involves social agents making, reshaping and contesting meanings in their historical, ideological and practical contexts.

On the other hand, policies exist as discourses in two ways. They are communicative acts that contain words, phrases and sentences (Gee,1990), and they also exist in combination with other social practices (i.e., beliefs, values, ways of thinking); that is, the combination of

text and its context. Policies as discourses contain, produce and transmit values and assumptions about the phenomena they seek to act on and thereby define what is valued by those engaged in policy-making (Considine, 2000). This means that policies are constitutive practices that reveal not only what governments reply to, but an ideological framings of the world. According to Schiffman, “ language policy...is not just a text, a sentence or two in the legal code, it is a belief system, a collection of ideas and decisions and attitudes about language” (1996, p.59).

It is worthy to note that decisions about languages in education are not only linguistic decisions but reflect the political, social, historical and cultural realities in which languages are used (Shohamy, 2007). This means that policy texts are both a construction of a plan and an articulation of this plan to an affirmative action. Thus, a language user is a product of a language policy and a participating agent in the educational system through the use of different languages. The following figure 2.1 highlights the relation between texts, interactions and contexts as designed by Fairclough (2001):

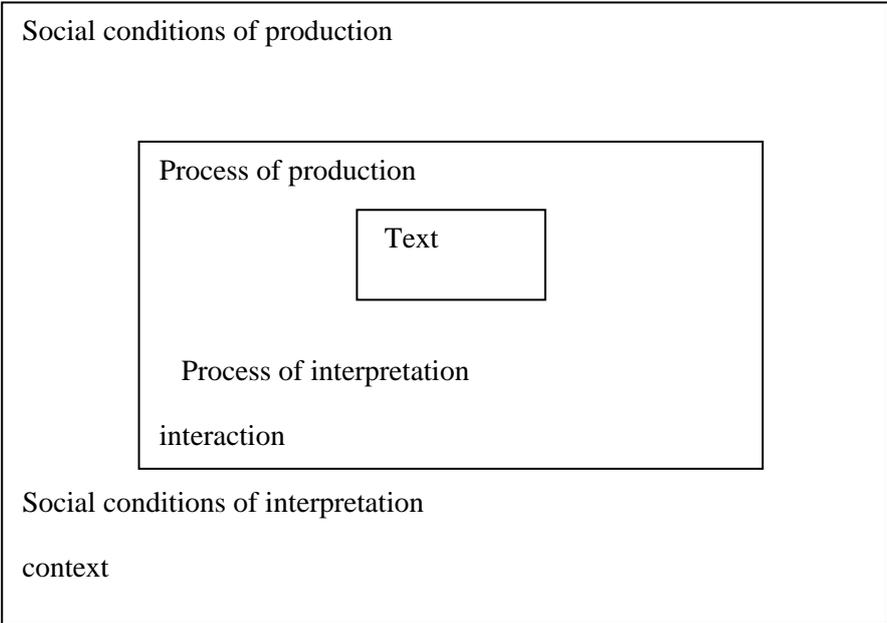


Figure 2.1 Discourse as text, interaction and context

Note. The above figure illustrates the three phases of discourse as text, interaction and context from Fairclough (2001, p.21).

2.4 The legacy of French colonialism in Algeria

The arrival of the French language in Algeria affected the Algerian linguistic scene intensely. The French colonialist ideology was based on assimilation; that is, the total alteration of the Algerian society to French language and cultural values. In 1858, Prince Napoléon-jérôme stated, “we are confronted by a hardy perennial, a strongly rooted national identity which must be eradicated by assimilation (as cited in Holt, 1992, p.35). Hence, the French mission was characterized by assimilation or Frenchification. The assimilationist approach, from the outset to the end of the France’s colonial venture, remained salient and unchanging. The French attitude seemed to be severe and intolerant towards oppositional views to its civilizing mission. This mission was interpreted as an operation to liberate the Algerians from backwardness. What is more, this policy was reinforced by three significant ideologies: “divide and rule”, “instruct to conquer”, and “language superiority” (Benrabah, 2013, p.26).

Throughout the French imperialism in Algeria, schools were used as instruments for linguistic domination. In 1897, the Minister of Public Education sketched out his department’s tasks in Algeria:

The conquest will be by the school: this should ensure the predominance of our language over the various local idioms, inculcate in the Muslims our own idea of what France is and its role in the world, and replace ignorance and fanatical prejudices by the simple but precise notions of European science. (as cited in Benrabah, 2013, p.31)

It seems quite obvious that colonial occupiers introduced a different educational system featured by centralization and hierarchy. In other words, the assimilationist¹ policy required the spread of French. For a better understanding of how the policy in question operated within an educational context, it is important to note that there is a continuum of 19th century European ethnocentricism that justified the superiority, the rationalization, and the universality of some western languages. Linguistic superiority glorified French and stigmatized other languages. Therefore French was the vehicle of civilization, a signal of reason and humanism par excellence. All these perceptions formed the essence of the French monolingual habitus².

The sociolinguist Louis Jean Calvet considered the French language policy as identical to the Fascist with four characteristics: a xenophobic purism at the level of the national language; an anti-dialectal centralism directed against regional languages; a nationalist centralism directed against national minorities; and a linguistic colonialism or expansionism beyond the frontiers of the country (as cited in Benrabah, 2013, p.36). These factors revealed linguicism and linguistic imperialism. In addition, French colonialists devised categories based on racial discrimination to control Algerians, such as ‘natives’ or ‘indigène’, the kabyle myth³, “a privileged and assimilated elite against the primitive masses and thus depriving the latter of their natural leaders” (Gordon, 1962, p.10).

Accordingly, several key points can be made on the linguistic impact of colonialism for the future of independent Algeria. Indeed, Algeria’s leadership felt uncertain, unconvinced, and hesitant regarding the Algerian identity. 132 years of bitter colonial experience pushed Algerian leaders to have doubtful attitudes towards the French language because it was a symbol of superior and modern values and a reminder of the French revisionist discourse that has to be eliminated. The language policy executed after independence was at the crossroads, stirred by both ideologies: the French revisionist ideology and Pan Arab exclusive ideology. Both of them shared a number of features that fostered convergent language policies. For argument’s sake, a total identification of the nation with one single language; linguistic purism; expansionism and a battle against dialects and local languages; that is, centrist language policies perse. So as to keep the study within its manageable bounds, it is of paramount importance to scrutinize the first dominant block in Algeria; that is, Arabization as a site of politicization.

2.5 Testing Cooper scheme on the first dominant block: The discourse of Arabization

It is crucial to note that linguistic matters are highly intricate, conflictual, and difficult to manage in many countries. After Algeria won its independence in July 1962, the revolutionist new leaders wanted to Arabize Algeria at any cost by favoring Arabic as the unique national language. Arabization was then a project of cultural independence and social integration. Indeed, the government, in several times had disclosed its inclinations for the building of homogeneous, monolingual and intolerant society, and had unveiled its tendencies for a unilingual country based on a utopian and an ill founded-unity. Not only but those who assumed political leadership also used manifold ideologies to disguise their lack of legitimacy. Among them, nationalism and Islam with the language as a salient intermediary.

In Algeria, Arabic language is the linking ring between Islam and nationalism. Therefore, as a way to preserve Algeria's cultural roots, the ulema movement, that took shape in the 1930s and whose members ideology has approved the regime since independence, actively integrated via Arabization. These religio- conservative ideologues:

Reject the cultures of the people, the religion of the peasants and systematicaly depreciate dialects that express them. The Arabic language is not thought of as a means of transmitting know ledge but as a support for religion which must hold the highest influence over ideas. The revival of Arabic doesn't only ain at putting it in competition with French but as a barrier erected against foreign influences. (Harbi, 2007, p.64)

The ulemas tried to amplify deliberately the Arab-Islamic ideology as a unique parameter for the country. The historian Monique Gadent wrote "The ulemas were a national movment which produced makers of ideology, but in politic, they were always, no pun intended, reformists" (Gadent, 1988, p.28). In independent Algeria, the discourse of Arabization takes various ideological stances. Under Ben Bella's leadership, Islam and Arabic were established as the official religion and language. He declared in 1962 that Arabic was to be introduced in the schooling system with the approval of religio-conservatives who triggerd systematic Arabization of education. However, several observers warned that overhasty Arabization might fail with undesirable results.

The language question also stood quite apparent on the agenda of Houari Boumediene's leadership. The discourse of Arabization guided by the ideology of Arabo-Islamism centered the essence of the president's priorities. Thus, the cautious discourse of Arabization was supplanted and unconscious radical measures were supported and let the linguistic issues persisted within the political scene. It is worth mentioning that for the religio-conservatives, their ideology of Arabo-Islamism constituted the whole agenda because they could not detach the Arabic language from Islam. However, their ideology could not amalgamate the majority, they made a vigorous focus on the Jacobean recognition of Algeria's linguistic scene. This unilateral imposition of Modern Standard Arabic (MSA) as the unique official language, and its exclusion of French and dialectal languages such as Tamazight and Algerian Arabic, is an issue of linguistic intolerance.

After the death of Boumediene in December 1978, Chadli Benjedid succeeded him. He supported state capitalism and circulated the new National Charter in January 1986 which

affirmed that “the Arabic language is an essential constituent part of the cultural identity of the Algerian people”. The new government had allowed the domination of Arabic language in the educational sphere. Important to state, within ELPP, is that total Arabization was once again declared by President Liamine Zeroual in the mid 1990’s. This assimilationist ideology had featured the country, and had brought about turbulent disagreement between Francophones, Arabophones and Berberophones, and hence, a confrontation between languages in Algeria. This language controversy indicated distinct antagonistic views with different ideological perspectives.

It is interestingly important to mention, in this respect, that the Arabophones considered French as the language of the enemy, the language of colonial enterprise, a proof of an alien culture, and a tool to make the Algerian national identity unavailable. However, they ensured that Arabic is the language of the Algerian nation and a representative of identity, and an emblem of Algeria’s belonging to the Arab world. Furthermore, a more contradicting pretext was that offered by the Berbers. They claimed that Arabic is the language of the Arab who were alien and imperialists, an ancient language, weak and incapable of adapting to the needs of the modern world. However, they affirmed instead, Berber and dialectal Arabic as closely linked with their identity, authenticity and not an invention or imagination because they were imparted in the Algerian linguistic reality, and above all the real media of daily communication.

Nevertheless, Hafid Gafaiti (2009), the Algerian sociolinguist, presented a compelling and meticulously rational analysis of the ideology of those who opposed Arabization. First, as he insured, five different groups made up the Berbers. However, the opposition came essentially from the radical ethnic activists; that is, the Kabyles, who disregarded the other constituent groups of the Berber communit. Added to that their emphasis that the Berbers were oppressed by the Arabs. According to Gafaiti, this argument was misleading, because “political power has rested with the Chaouis who have to a great extent embraced the Arabic language and Arab-Muslim culture. Also, the Kabyle Francophone elite⁴ benefited from a large share of political and economic power” (p.29).

Yet, the question, as raised by Gafaiti, is that Kabyle culturalists might be victims of extremism that attributed it to the proponents of Arabization. It is also an undeniable fact that the FLN-military regime had restrained the Berber culture (mainly Tamazight language). However, it is of prime necessity to note that “ the Kabyle culturalists have succeeded in

masking the truth that their ideology is exclusive against the Arab-Muslims, and have wisely presented themselves as Francophiles, democrats, and modernists. Thus, the Kabyle culturalists challenge the Jacobinism of the Arab-Muslims in the name of a strategy that is equally Jacobin” (Harbi, 1995, p.26). What is more, another pole has always been added, ‘the Francophones’ who assert that French is the language of modernity, science and technology and a reference of rationality and openness. Even if this may be true, these assertions of priority by the tripartite poles is a crucial evidence of their similar idiosyncratic interests and reciprocal inclinations to eliminate each others.

In April 1999, Abdelaziz Bouteflika came to the presidency. The new president when started dealing with the language discourse, declared “it is unthinkable to spend ten years studying pure sciences in Arabic when it would only take one year in English” (as cited in Benrabah, 2007, p.27). The new president designed a new vision for the Algerians due to his bilingualism. He persistently highlighted the archaic aspect of Act N°91-5 that prohibited all official use of other languages but Arabic. His discourse about language was undoubtedly different because he emphasized the plurality of the Algerian culture. According to Benrabah, the Arabized elite opposed his use of French, the president responded, “for Algeria I will speak French, Spanish, and English, and, if necessary, Hebrew”. He also stated, “ let it be known that an uninhibited opening up to other international languages...does not constitute perjury. This is the price we have to pay to modernize our identity. Chauvinism and withdrawal are over. They are sterile. They are destructive” (p.30).

Hence, the various governments have tended to aggravate and politicize the language question. However, Bouteflika’s discourse about language has envisaged a rational and pragmatic orientation. Indeed, a language, according to Renan (1990) may trigger union and harmony; but it cannot be the basis of political legitimacy. He states, “language invites people to unite, but it does not force them to do so” (1990, p.16).

As regards the actors, and since the war of liberation, the Algerian revolutionary leadership repeatedly imposed inflexible forms of government. Algeria’s first president, Ahmed Ben Bella initiated the policy of Arabization in the educational system (Grandguillaume, 2004). In June 1965, Colonel Boumediene proceeded the same language policy despite its speedy and ill-prepared process. At the beginning of the 1990’s, supporters of Arabization or promoters of convergence restricted French language teaching in schools because they were unresponsive to pluralism. To embody the interests of one group at the

expense of another, the government favoured restrictive language policies that demonstrated irrationality and illegitimacy. Instead of “implementing a democratic system that favours the set of values, which enhances individual freedom, promotes civic equality and social justice, and strengthens democracy” (Kymplicka, 2003), the Algerian authorities implemented a non-democratic one, “Arabization has become one more prop of an authoritarian regime that refuses to engage in much-needed economic and political reforms” (Benrabah, 2007, p.248).

Another peculiarity that characterized Algeria’s elite was their instruction by colonial France; that is, many Algerians were trained by the French and, therefore, recognized the superiority of the French language. What is more, it was the contradiction that featured their behavior. In clearer words, the promotion of Arabic to the majority and the maintenance of French language to their own children for the sake of maintaining advantageous professions and bright future to them only. This trend of ‘elite closure’ (Myers-Scotton, 1993, p.149), as mentioned in chapter one, created social demarcation and discrimination, and weakened the integrity of those who approved Arabization and the new identity of Arabic (Benrabah, 2014, p.48).

Closely linked to, but different from, is that of the behavior of the language to be affected in Cooper’s scheme. Schools function as a the most important socializing channel that can mirror and create the dominant social order or the order that the leading group aims to reach. Thus, acquisition planning is one phase of language implementation “ it is often seen as the most potent resource for bringing about language change” (Kaplan, 2009,p.184). Important to state within ELPP, is that the Algerian authorities did not implement a systematic language policies, and hurdles and uncertainties were an educational norm. The government’s new schooling system, during Algeria’s first president Ahmed Ben Bella encountered obstacles and impediment because of the increase in pupils’ enrolment, the lack of teaching personnel and their low competency, insufficient means and resources. After that, the new leadership represented by president Boumedienne emphasized the need to apply the policy of Arabization despite its stagnancy. In 1964, Ahmed Taleb Ibrahimi stated, “this Arabization will not work but we have to do it” (Grandguillaume, 1995, p.18). He also wrote, “ national education is, in some respect, like a business firm which needs to plan its production according to its forecasts mapped out not only for few years, but for almost a generation” (1965, p.66). This saying reflected the awareness of the Algerian leadership of the role of planning in the educational enterprise. However, this awareness was void of any sense of

subservient implementation and fruitful course of action that could lead education to produce plausible assets.

On the contrary, Arabization was featured by the adoption of traditional teaching methods; that is, rigid Pavlovian pedagogical techniques that did not foster critical thinking, but memorization and repetition instead (Ghriffou, 1990,p.18). Also, the child's mother tongue was frequently described as inappropriate, stigmatized and unorganized. The National Pedagogical Institute (IPN) clearly stated in 1971 that "our job will be two fold. We will correct through the child the language of his family, he will influence it in turn". This discourse represented the Algerians as linguistically distorted and handicapped. What is more, Algerian leaders ideologically applied the hasty irrational Arabization, and strictly used the salient strategy of 'elite closure' to maintain political manipulation and social inequality. Hence, between 1965 and 1984, an entirely frenchified educational system turned into an Arabized one. However, the latter had been detrimental to useful procedures and convenient methods.

Bouteflika's government decided to end its interference in pedagogical matters, to revise school cycles, curricula and textbooks via the National Commission for the Reform of the Educational System (CNRSE). However, it was at the schooling phase that conflicts, errors and rifts are more evident (i.e., unjustified school cycles revision, overloaded curricula and countless textbooks mistakes), and the Algerian learner seemed to be torn between three alternatives: his mother tongue, MSA, and foreign languages with:

School has become a living laboratory where the language problems are posed, where tentative answers are experimented with, but where no lasting solution is likely to be found because of the divided positions of decision-makers. However, it seems that the real problematic centres rather round the dichotomy between language of knowledge and medium of instruction. (Miliani, 2011, p.99)

At the level of status planning, Algeria's leadership imposed monolingualism in Arabic at the expense of the country's linguistic panorama. Since independence, Arabic has been confirmed as the sole national and official language of Algeria. The 'elites' rejection to institutionalize the real mother tongues; that is, Algerian Arabic and Berber dialects is best enhanced in their total neglect of any sociolinguistic survey that can detect the existing languages in Algeria.

As far as corpus planning is concerned, Pan-Arabism affected corpus planning activities. Most language regulatory bodies and academies failed to introduce innovations. To illustrate more, after independence, language planners from Algeria, Morocco and Tunisia developed a corpus of basic words to standardize the lexis of school manuals. The final compilation contained 4800 words that were shared with Middle Eastern varieties of Arabic (Benrabah, 2007, p.77). The Algerian linguists did not take into account people's feelings, practices, and their linguistic culture when engaging in corpus planning operations. Schiffman argues that:

Every language policy is embedded in and proceeds from linguistic culture, that is the sum total of behaviours, assumptions, cultural forms and prejudices, folk belief system, attitudes, ways of thinking about language, and religio-historical circumstances associated with a particular language. (2000, p.97)

Thus, the linguistic unity with the rest of the Arab world was apparently favoured in corpus planning (Altoma, 1971). Also, the modest state of affairs of Arabic was best highlighted in the paucity of the number of translated books. Table 2.1 below shows the number of books translated into the top 50 languages between 1979 and 2012. These statistics show that three out of the four languages with a linguistic combination are among the top four languages; that is, English, French, German and Spanish. Arabic stands at position 29 with 12,700 books translated. (as cited in Benrabah, 2014, p.50)

Table 2.1 Books translated into fifty languages

	Language	Number	Rank	Language	Number	Rank	Language	Rank
1	German	301880	18	Greek, modern	30457	35	Latvian	8151
2	French	239968	19	Korean	28167	36	Albanian	6720
3	Spanish	228492	20	Bulgarian	27457	37	Icelandic	6536
4	English	156001	21	Serbian	23731	38	Ukrainian	4604
5	Japanese	130638	22	Estonian	20508	39	Indonesian	4440
6	Dutch	111267	23	Romanian	20468	40	Macedonian	3914
7	Russian	100699	24	Croatian	19727	41	Basque	3902
8	Portuguese	78838	25	slovak	19644	42	Moldavian	3739
9	Polish	76697	26	Slovenian	18692	43	Hindi	3535
10	Swedish	71206	27	Catalan	17972	44	Welsh	3186
11	Czech	68919	28	Lithuanian	15389	45	Armenian	2807
12	Danish	64864	29	Arabic	12700	46	Uzbek	2781
13	Chinese	63113	30	Turkish	11908	47	Kazakh	2465
14	Italian	59914	31	Farsi	11105	48	Gallegan	2357
15	Hungarian	55214	32	Hebrew	10965	49	Georgian	2189
16	Finnish	48311	33	Norwegian, Bokmal	9944	50	Belarusian	1919
17	Norwegian	35158	34	Serbo-Croatian	8273			

Note. The Table shows the number of books translated in fifty languages adapted from (Benrabah , 2014, p.50).

Worth to mention, however, that people could represent the society as a whole whose support is intended. Algerian language planners cater to small masses of people rather than the majority. Despite the presence of Francophones and Berberophones in the Algerian polity, people's real consent, consultation, and careful consideration of the social ideology are totally supplanted. Instances involving the Arabized students and the exclusion of the Berber community's languages are best evidences that the Algerian decision-makers contradict the language ecology, and dismiss the role of individuals in making advance for education. It is clear now that, through the educational system, the Algerian authorities goal (what ends) was to modify the behavior of the majority of the Algerian population. This modification is featured by 'elite closure'; that is, a language strategy where the children of the dominant

group are sent to bilingual (French/Arabic) or monolingual (French only) schools while those of the vast majority have no other choice but to attend Arabic only schools (Benrabah, 2013).

As to its effect, the policy of Arabization fails to reduce conflicts that hinder national integration. According to Jahr, “ language planning activity may itself be the cause of serious problems as well as major conflicts (1975, p.111). In addition, John Entelis, an American political scientist, notified against “the mediocre and incomplete nature of much of the educational process if it continues unchecked” (1981, p.208). Another American fieldworker, James Michael Coffman, performed a mixed method study at the university of Algiers in 1990. He compared the competence and attitudes of the first promotion of arabised students in higher education with those of older bilingual students. His results proved that the new students:

Were much weaker in French, without being competent in Arabic. Thus, Arabization has produced secondary graduates with no mastery of bodies of knowledge and very weak critical and analytical skills, the toolkit provided students leaving the Arabized secondary system in Algeria appears to be both more Arab-Islamic than the previous system, and more limited in its breadth and depth.

(1992, pp. 146-47)

As regards the process, the Algerian government chose to adopt a centralized language policy that supported monolingualism in spite of the very multilingual feature of the population. The embodiment of ELPP in Algeria was speedy, unsound, and unmethodical; that is, there was no constant efforts to achieve the logic of the policy. By the logic we mean the main phases and stages that should be followed when engaging in language policy endeavour. Also, there was a total disregard towards the linguistic make-up of the country. To enhance this undemocratic process, it is of paramount importance to mention the authorities’ response to a sociolinguistic survey conducted by a team of American sociolinguists (university of Berkeley) to investigate the linguistic situation in Algeria because it constituted the key milestone of agenda-setting . As a consequence to their investigation, the researchers recommended the institutionalization of Algerian Arabic and Berber dialects because of their genuine use. However, the authorities signed a contract with this group under the terms of which the results of their study should be implicit (Benrabah, 2007). For any ELPP process,

the sociolinguistic survey is the most sophisticated way of collecting data (Kaplan & Baldauf, 2009, p.114).

In Algeria, ideology has been mingled with Pan-Arab nationalism and imperial French assimilation that favours the promotion of centralist policies. Currently, the Algerian regime has seemed to be stubborn, and its language policy unyielding. A policy that has been undertaken by a regime has produced a myopic educational system with concrete rifts that come from the total neglect of the policy's landmarks. In other words, a rational language planning model that starts with reasonable initiation, significant implementation and worthy evaluation with the participation of all bottom-up actors.

Despite the richness of the Algerian linguistic market, the diversity of our cultural heritage, and prospective language use due to the number of dialects, the top-down treatment of languages is weak and opaque. Despite all these flourishing cultural conditions, "all decisions concerning the management of languages, rarely their development or their promotion, have involved the pruning of any element not concerned with the Arab-Islamic dimension of the country" (Miliani, 2009, p.132). It seems quite obvious that conditions are the factors that influence or determine language policy, as stated in chapter one. It is at the language conditional level that the split is most traumatic. The Algerian authorities have not considered neither the situational, structural nor the cultural, environmental and informational context. At the situational level, events that have a direct impact on LPP and educational projects such as political and technological changes are not rationally examined. The present situation denotes the existence of a multi party system; that is, a political spectrum that contains a plethora of thoughts and attitudes. However, the prevalence of the one-party system seems to persist, Miliani states:

Despite the presence from the 1990's of parties, the political philosophy of the one party regime lingers on in the same that proponents of paradigms of convergence are legion. Thus, the supposed unifying term of quawmiyya (or Umma) supra-nationality, one great Arab nation, though unidentifiable, takes precedence over its autonym, Wataniyya (nationhood); though the latter is more focused, realistic and more in line with the majority's perceptions and attitudes. (p. 133)

At the structural level, the features of the Algerian society; either economic, demographic and ecological are not prioritized despite the shift from a state-controlled

economy to a market oriented one, the increase in the Algerian population that stipulates a renew of the demographic map that unites both spaces: the rural and the urban in the four nation borders, Halliday states, “first interventions in language should go with the current, and not against it, and should follow, rather than aim to reverse, the national course in which events are moving; second, that interventions in language should not be over-hasty” (1996, p.62). What is more, things are still sensitive chiefly with homogenizing language policies in spite of the heterogeneity of languages, voices and attitudes in Algeria. Hence, individual interests are usually put before the general welfare. Another thorny issue, completely avoided, is the neglect of the informational data needed for the implementation of the policy. In Algeria, the data required for good decisions are always flimsy and incomplete. In the following section, we deal with the second dominant block; that is, the discourse of globalization, and the Algerian foreign language policy with its main connotations regarding Cooper-eight fold scheme.

2.6 Testing Cooper scheme on the second dominant block: The discourse of globalization

There has been an enthralling interest in sociolinguistics of language, globalization, and social identity construction against a scenery of global economic, political, and social forces. As a definition to this new world block, Wikipedia on the World Wide Web (2006) defines globalization as: “the process of transformation of local or regional phenomena into global ones. It can be described as a process by which the people of the world are unified into a single society and function together”. Globalization can be defined in different ways and various positioning. Fairclough (2006) proposes four different positions on globalization: objectivist, rhetoricist, ideologist, and social constructivist. He describes the objectivist as seeing globalization as an objective set of processes that “discourse may either illuminate or obscure; represent or misrepresent” (2006, p.14). The rhetoricist position uses globalization as a means to persuade, such as the politician’s tendency to convince the community to agree with certain policies, whereas the ideologist position sees certain discourses contribute to the legitimation of a particular global order; in other words, achieving and sustaining dominance and hegemony of certain practices. The social constructivist position places more emphasis on the socially constructed character of social realities.

In Algeria, the contest between opponents and proponents of foreign languages takes different routes: the logic behind ‘Islam-conservatives’ refusal of French is that it is tainted with imperialism arguing that French was “in essence imperialist and colonialist”

(Goumeziane, 1994, p.258). What is more, the Francophiles claimed that the English language was “imperialist and reactionary” (Benrabah, 2013a). To clarify these contradictory claims, it is essential to examine both imperialisms; that is, French and British and their ways towards the management of previous colonies. First, the policy of ‘indirect rule’ was attributed to the British who fostered internal forms of control. By contrast, the French used the policy of ‘direct rule’ that encouraged complete subordination. It is in this cultural phase that both empires used two distinct ideologies: assimilation and colonial capitalism. In the same line of thought, supporters of Arabization were highly influenced by the British way of controlling their colonies of the Middle East; hence, they appreciated English than French (2013b).

Discourses for the substitution of French by English grew in the late 1980s and early 1990s when Islamo-conservative forces dominated the Algerian socio-political scene (FIS). American scholars at that time suggested that linguistic peace can be reached via English:

**Many thoughtful Algerians across the political spectrum would probably agree that their country needs a second language, one with wider international and modern capabilities than Arabic has at present. Most Arab countries other than the three North African ones that fell under French colonial rule use English for that purpose... Might not Algerian leaders, present or future, see benefits in decreeing a change from French to English as the country’s second language? Such a policy might quickly reduce the ferocity of language dissensions. And it might even give Berberists something to grasp in resisting the complete overwhelming of Berber language by Arabic.
(as cited in Benrabah, 2013, p.96)**

The lack of solid linguistic independent decisions in Algeria pushes the major imperial states to promote their languages via the policy of ‘linguistic imperialism’ very covert within the discourse of globalization. From another angle, English seems to be more victorious than French simply because it is open and French is closed. Algerian nationalists preferred English due to its appropriation and not assimilation. Unlike English which allows people to appropriate in their proper forms, the ideology of linguistic superiority in French culture triggers the elite of independent Algeria to produce a similar phase of linguicism.

As regards the actors, the misrepresentation of the confrontation between English and French emanated from the nationalist ideology; that is, Islamo-conservative leaders discourses. Their ideology stemmed from the 19th century European unilingual model that

favoured language superiority: most analysts argued that a continuum exists between revisionist French colonial policies and officialized Arabo-Islamism of the post 1962 FLN regime and Islamist-fundamentalism of the FIS (Benrabah, 2013c). According to Gafaiti, “these two ideologies are based on an obsession with unity, a monotheism, be it secular or religious, that by definition cannot bear multiplicity” (1997, p.76). This ideology of language superiority supported the prevalence of Arabic over French, and English over French in post colonial era. It is worth noting that top-down actors, and their manipulation of linguistic matters clearly highlighted the neglect of bottom-up actors; that is, the Algerian community in terms of social ideology, attitudes and valences, and the sum of peripheral linguistic factors that either increase or decrease language spread.

As far as the status and acquisition planning of foreign languages are concerned, the first General Inspectorate of English was established in 1969, and the second in 1972, when the government decided to internalize the English teaching textbooks and methods (Hayane, 1989). The ministry of education relied significantly on foreigners with a rapid training of Algerian teachers. In addition, from 1980 till 1991 the government’s political and economic policy changed to be liberal and open towards the west. Indeed, the 1990’s witnessed an increase of American and British investments in Algerian oil and gas industry (Kheir Allah, 1997). During this period French was made a foreign language starting in the fourth year of primary schools. English was taught from the second year of middle schools. Within this period, various English departments were opened in different universities.

Between 1992 and 1999, a political crisis occurred because of internal instability and ideological conflicts. An important linguistic event was that the government introduced English as the first foreign language in primary schools instead of French (Campbell, 1997). However, there was a fruitless experience with English language. Algerian parents were asked to choose between the two competing foreign languages for their children in the fourth grade. Nevertheless, this educational move did not stem from learners concerns and teachers aspirations. The logic behind this decision was primordially ideological. Besides, both poles have differently interpreted the reform. The Francophones argued that they wanted to maintain French because of its instrumental value. The Arabophones argued that English is their second language because it is the language of scientific publishing (Souaiaia, 1990). Hence, the failure of the introduction of English in primary schools is best clarified by the top-down intervention in linguistic matters coupled with frustration and despondency from below.

It is, however, noteworthy that discourses on the status of English grew principally in the late 1980s and early 1990s. The American scholar John Battenberg cautiously concludes that French has gradually decreased in three Maghreb countries due to Arabization. Benrabah ensures, “the more Algeria became Arabized with Arabic displacing French as a medium of instruction, the more demands of English increased. The more the status of French changed into a mere subject, the more it faced competition from English as the first mandatory foreign language and the peak was reached at the end of the 1980s and early 1990s” (2013, p. 90).

Yet, it is to be noted that the Algerian leadership (with the coming of Bouteflika) made an urgent emphasis on the necessity for introducing reforms in education so as to cope with alterations locally and globally. It is in this regard that the Algerian authorities exhibited the plurality of our culture, and the French presence within the linguistic scene. President Bouteflika stated that, “there is no reason for us to have frozen attitudes towards the French language which taught us so many things, and opened for us the windows of the French culture” (Benrabah, 2004, p.55). On thirteenth May 2000, the National Commission for the Reform of the Educational System (CNRSE) was established. The president of the CNRSE gave the green light to embark on another language reforms in education. Thus, the reintroduction of foreign languages had started, and the principle of including and excluding foreign languages had spread. A best instance of this was the introduction of French language in primary schools; then, the CNRSE ordered its reintroduction in year three simply because it was inappropriate. Not only, but the introduction of English in primary schools produced educational confusion mainly for parents who were totally convinced that their children were victims.

Unfortunately, the silent withdrawal of English from elementary schools and its reintroduction in the first year of the Middle schools demonstrates that every time a foreign language project is addressed, its success seems to be guaranteed, but in reality problems, hardships, and obstacles emerge immediately within the implementation phase simply because it was ill-prepared. Years after, this policy is a total fiasco because it is unpopular and chiefly with a political pillar.

In the same respect, the propensity of Algerian language planners to follow the Arab Middle East in corpus planning activities also pursued in the selection of foreign loanwords, that obviously ignored language use; for instance, instead of selecting *ordinateur*, *SIDA*, planners preferred *computer* and *AIDS*. Benrabah confirmed that most of these English

borrowings came from Middle Eastern Arabic forms and “ more recently, English loan words have increased dramatically in the Arabic language written media, with the adoption of words like stand-by, management, timing, jet-set, mobile, sms, roaming, sitcom and prime-time. When words are more or less similar in both languages, journalists prefer the English spelling pronunciation forms as in hysteria, propaganda and phobia”(Benrabah, 2013, p.91).

As regards the process, and instead of making a reliable needs analysis of teachers, parents and students towards the foreign language that suits their preferences, foreign language policy “has run counter to the existing linguistic processes...which are nonetheless natural, more complex and far from being completed” (Miliani, 2009, p.120). What is remarkable is the lack of appropriate means necessary for success, the course of action and the speed with which to proceed, the determination of common perspectives and the right priorities and the way of monitoring. More often than not, it is not logic and rationality of process; that is, conscious initiation, worthy implementation and relevant evaluation, that govern any language policy’s frame, but, “the individuals own interests and views that dictated the slant the policies took, at times, contrary to the reasons of state. In the long run, this generated a feeling of frustration and a kind of despondency in the face of the primacy of groups or individuals’ interests over the majority” (p.139). Thus, the misrepresentation of both languages English and French in the Algerian foreign language policy is due to the prevalence of top-down language manipulations occurring in stark contrast of bottom-up attitudes. In other words, it does not cater for input of people’s practices and assumptions, and it ignores the major constituent factors of the Algerian community that can impact language spread or decline.

As far as the end of the foreign language policy is concerned, the Algerian language planners wanted to achieve linguistic independence via the substitution of French by English. They provided, however, fragile and inadequate explanations. First, the language to be adopted need to be more dominant worldwide than French in technology and modernity. Second, there was a need for a language that is taintless with a colonial past; hence, “ English proved to be the ideal candidate and planners to return the favour by adopting the arch-enemy of French” (Benrabah, 2013, p.90). In the coming section, we deal with Cooper’s scheme and its purport in the third dominant block; that is, the discourse of mother tongues.

2.7 Testing Cooper scheme on the third dominant block: The discourse of mother tongues

It is evident that in 1980, the Kabylia region went into civil disobedience and encountered the central leadership so as to acknowledge their language under four major claims; that is, literacy in Tamazight, the inclusion of Tamazight in university as a subject of study with more importance in the media and publication. These troubles were due to, according to Mala Tabory, “the excessive speed of the Arabization policy kindled the unrest in Kabylia” (Tabory, 1987, p.76). The Berber Spring altered the socio-political panorama, and represented an important stage of resistance for the Kabylia community. Indeed, successive governments exhibited resentment to Berbers and their aspirations (Chaker, 1997). To illustrate, Ben Bella’s government opposed the existing chair of Berber studies at the university of Algiers.

It is worth noting that the Socialist Forces Front (FFS) resisted the policy of Arabization and the Arab-Islamic ideology as an official canon that overlooked the Berber language and culture (Mahé, 2001, p.442). However, their struggle ended in failure, and the leadership ensured its oligolingual vision of Algeria’s linguistic identity. What is more, the establishment of the Berber Association for Cultural Exchange and Research (ABERC) in 1966, and the Berber Study Group (Group d’études Berbère) were prominent to the spread of the Berber discourse and collective consciousness among Diaspora Berbers and in Algeria (Weitzman, 2001). In 1965, the Algerian leadership reintroduced the Berber in the University of Algiers for seven years.

In addition, the Berber Cultural Movement (MCB) had an ideological orientation with a well verbalized agenda: the call for democratization that could pave the way to linguistic and cultural rights, strong opposition to Arabization and solid firmness on the recognition of people’s languages; that is, Algerian Arabic and Berber, the demand for a secular state via the French language (Benrabah, 2004). Most importantly, an authentic democratic period started after the events of October in 1988. A new constitution was presented in February 1989 with a prospect of political pluralism and freedom of speech. In January 1990, the Department of Amazigh Language and Culture was established at the university of Tizi Ouzou and Bejaia in 1991.

In the same respect, the president Liamine Zeroual held conciliatory talks with the MCB activists in April 1995 after the three strikes known as the ‘satchels’ strike that affected the educational system. On May 1995, a presidential decree was passed (N°95-147) for the creation of the High Commission for Berber Affairs (HCBA) to be linked to the president’s office (Derradji, 2004). The commission’s mission was to rehabilitate Tamazight culture, and its introduction within the educational system (Weitzman, 2001). In 1999, President Abdelaziz Bouteflika enhanced his opposition to any change towards Tamazight, he declared, “Tamazight would never be consecrated in law as an Algerian official language and if it were to be a national language, it is up to the entire Algerian people to decide by referendum” (as cited in Benrabah, 2004, p.103). After the Berber Spring, confusions that had prevailed over the kabylian region came to be known as the ‘Black Spring’ in April 2001. The representatives of Kabylia demanded the fulfillment of the Amazigh claims in all its dimensions; that is, identity, culture and language without referendum and pre-conditions, and the recognition of the Tamazight as a national official language (Salhi, 2001). In his endeavour to calm down the kabylians, and to confirm their participation in the electoral operation, Bouteflika reassessed Article 3 of the Constitution and made Tamazight a second national language on 8th April 2002 (Benrabah, 2004). In 2016, The Algerian authorities gave another unintelligible and doubtful status to Tamazight as a second official language in Algeria.

As regards the actors in the Algerian mother tongues policy, the MCB has an ideological orientation whose origins go back to the Berberist crisis⁵ of 1949. Its agenda constituted a direct confront to compulsory Arabization and stressed the inclusion of AA and Berber. However, both ideologies of the Arabo-Islamism and Berberism were exclusive and derivative of the western assimilationist culture. The two major movements were represented by the reformists and the nationalists. The former were linked to the Kabyle community, whereas the latter represented the current regime. Both of them worked together in the fight for independence. After independence, these two political forces were disintegrated . The nationalists represented the centralized government, while the reformists were excluded from it. Arabic was quickly adopted by the nationalist state as an official language at the expense of local dialects. Though both groups envisaged a bright future for the Algeria, there were conflicts and struggles of interests. For instance, the Kabyles’ outlook of an ‘Algerian Algeria’ is a secularist, and inclusive one (Benrabah, 2014).

As far as the behavior of the language is concerned, after the end of Algeria's civil war in 2001, different Kabyle movements obliged the state for cultural inclusion of the Berber communities. The regime marked Tamazight as a national language and agreed with minor and inconsiderable efforts to include it into the educational system (Raymond & Ali, 2014). The government's great irresolution over the Berber language created unrest and disorder following the partial recognition of Tamazight as a second national language in 2002 without officialization. As regards other indigeneous varieties, such as Algerian Arabic that was completely neglected by the government. Thus, if one was to be blamed, it was the decision-maker who made wrong decisions, at the wrong places, in the wrong times, indeed "to, plan is to guide towards a desirable state, the guide must not only know the way, but he must also remain vigilant so as not to deviate from the way at the risk of getting lost" (Abbott, 1996, p.77).

From another parameter, the introduction of Berber in the educational system in the 1990s was a historical achievement; but, there was a problem in the teaching of Berber. In 2009, a teacher stated, "the poor teaching tools and the absence of a real academy for Berber have reduced this language to a discipline with an optional status. As a result, even in Kabylia, Berber classes were being deserted and teachers abandoned the teaching vocation" (Benrabah, 2013, p .160). The sociolinguist Amirouch Chelli has pointed out that :

The introduction of Berber in year 4 in elementary education was without precedent: the teaching of a mother tongue is introduced after two foreign languages, literary Arabic and French. This is what ideologically motivated planners had certainly feared most before this innovation: contradictions such as this one magnify the urgent need for the use of Algerian Arabic and Berber as a prerequisite for educational efficiency and linguistic peace. (2011, pp. 16-17)

Yet, it is to be noted that since July 2015, an intense ideological dispute on language and its link with national identity has featured the Algerian linguistic scene. These events have intensified due to the Ministry of Education's pronouncement on the use of dialects in the educational system. The Minister of National Education Nouria Benghabrit (2015) explains the move as based on purely "pedagogical pillar". Benghabrit stresses the fact that teaching local dialects in schools will enable students to grasp MSA in later stages. Nevertheless, this suggested change creates refusal and resentment throughout the country. On the one hand, supporters of MSA consider the introduction of dialects as an arrow directed

against MSA, a language, according to them, that suffers marginalization and neglect. Furthermore, the use of dialects jeopardizes national unity. What is more, the choice of any dialects at the expense of another could produce division, disintegration and social demarcation in Algeria.

Moreover, several outstanding Algerian characters launched their opposition to the Ministerial declaration to introduce dialects in schools. Nasser Gaby, the Algerian political sociologist, argued that, “this decision is not an Algerian national decision, but rather comes under international pressure, and is similar to many other decisions that were previously imposed in the context of globalization and diminution of country’s sovereignty” (as cited in Mokrane, 2015). Also, the Algerian critic Omar Azradj (2015) confirms that:

Blaming the failure and weak linguistic level of the educational system on Standard Arabic is not an innocent move. It rather reflects malicious intentions that continue to question the Ability of Arabic to be a strong means of cultural performance...The inclusion of dialect in the Algerian educational system in order to destroy the Arabic language is not a new scenario. It was planned during the colonial era ever since 1905 and then resurfaced after independence amongst individuals and a few male and female researchers who called for it.

On the other hand, supporters of the Francophone movement affirmed that Arabization advocated refusal for any educational reforms so as to promote their ideology. Another crucial issue was that related to corpus planning, the debate on the orthographic representation of this language had been going on since the Berber Spring in the 1980’s. It was enhanced when Berber was introduced in the educational system in the 1990s. Today, the Ministry of education tolerates five major varieties of Berber (Kabyle, Mozabite, Chaouia, Chenoua and Tamashek), and the school manuals are presented in all five linguistic forms, and in three different scripts: Latin, Arabic, and old Tifinagh letters. The authorities has sustain three writing systems, but teachers who use the Latin script consider this governmental pace as anti-pedagogic.

Indeed, the dispute over the written representation of Berber is mainly ideological. On the one hand, the MCB has adopted the Latin writing system as an opening towards the modern Western culture. On the other hand, the Ministry of Education favours three scripts to switch to the future prospect in supporting the Arabic Alphabet and culture (Benrabah, 2013, p.165). Thus, the question of the Berber transcription is highly disputable. In 2010, supporters of the modern Latin script criticized those who preferred the Arabic writing form, and called

them demagogues. They emphasized upon the need to let language specialists dealt with the issue “to save our school, from primary to university levels, from the wreck that brings it closer and closer to the edge of an abyss” (Labidi, 2010).

From another angle, after the selection of Tamazight as a national language, the authorities created the National planning Centre for Tamazight (NPCT), and the establishment of the National pedagogical and Linguistic Centre for the Teaching of Tamazight under the guidance of the academic, Abderrezak Dourari as a director (Benrabah, 2013). Indeed, “the process of reshaping and redefining the meaning of Algerian identity has already begun and will surely be fraught with tension and difficulty” (Weitzman, 2001,p.66). To illustrate more, several discussions were addressed between Kabylia’s representatives and Bouteflika’s government for the officialization of Tamazight; however, nothing was trustworthy towards this matter that was neglected and disregarded till 2016 when Tamazight has reached an unclear but tolerable status.

It is worth noting that since 1962, the acknowledgement of the Berber languages has formed one of the austere problems encountering the Algerian nation. Thus, and instead of responding to the major conditional factors; that is, structural, situational, environmental and informational, the Berber language issue was tackled due to pressure and vehement demonstrations after the prohibition of the writer Mouloud Mammeri from giving a lecture on Kabyle literature. Abuses, repressions and force were a governmental norm. The entire Kabylia region went into civil disobedience in March 1980. As a matter of fact, the Berber Spring was the last phase of a long period of resistance by the Kabyle community since 1963 so as to correct some of the fallacies, hostilities and antagonism directed towards the Berbers’ aspirations; in other words, what the professor Khaoula Taleb Ibrahim (2009) called for “the end of chauvinism and narrow nationalism”.

2.8 Interpretation and explanation of the three dominant discourses

Such is the state of affairs of language policies in an independent Algeria worsened by its multilayered fiasco. The examination of three dominant blocks; that is, Arabization policy, foreign language policy and mother tongues policy, is done within testing and thrashing out Cooper’s scheme on the general contents and activities executed at the level of these policies. The interpretations of these policies in an Algerian social order with a top-down code within an educational institution are different. The Algerian actors or policy-makers are, “either intentionally amnesiac, selectively blind, or ashamed of the heterogeneous

voices from within while advocating homogenizing language policies” (Miliani, 2009, p.133). What is more, the language management has passed on a pathological road because, “the failure of our cultural model has essentially lay in the political management of the linguistic question” (Madi, 1997,p.126). Thus, the actors that are always present in controlling the linguistic scene are either unidentified, lobbies or anonymous pressure groups.

At the behavioural level, Arabic as a medium of instruction seems to be unfamiliar to school contents. Such matter has up to now been disregarded by authorities because of the contradiction that exist between pedagogical decisions; that is, the use of Arabic as a means of instruction, and the current course of action; that is, scientific content that is enhanced in a foreign language. Unfortunately, and instead of working on the language in terms of corpus and acquisition planning, Arabic has still sunk in difficulties and challenges. Furthermore, the languages in Algeria are not treated on an equal footing because, as stated previously, Arabic and Tamazight are the sole national official languages at the expense of other languages chiefly Algerian Arabic, the media of daily communication. This decision makes the linguistic question more muddled, and highly intricate “ a fluctuating reality, crossed by latent and underlying conflicts and on the way to being completely changed by the effects of a complex centralizing cultural policy” (Taleb Ibrahimi, 1995, p.25).

A major criticism of Arabization is that it has neglected Algeria’s multi-language character, and the salient reality that most Algerians are of Berber origins. It involves a common sense ideology in convincing Algerians that they are ethnically and linguistically Arabs. A failure that is due to an ill- consideration of the ethno-linguistic plurality. A second major drawback is its poorly pedagogical methods, and the lack of reliable planning. To illustrate, Arabic textbooks embrace mistakes at all the levels and within all the subjects, estimated by el Nahar canal at one million mistakes (2016). These drawbacks are further compounded by the fact that the majority of teachers use AA within classes to convey their pedagogical instructions instead of MSA. This state of affairs impacts scholastic performance of learners who fail to grasp the true linguistic basis required to master MSA.

From another parameter, any language teaching project, which is ill-prepared and neglects the context in which it is embodied, has lost its power and prestige by the emergence of the first weaknesses. Thus, any inclusion of a foreign language into the Algerian education is not promising because if it is stable today, it may be volatile tomorrow. Clark states, “...education is required to serve the particular values of the society in which it is

placed”(1987, p.85). However, the very crucial criterion to the adoption of any reform is still missing since the Algerian community is not involved and those who are not aware of the relevance of learning foreign languages are not enlightened. In other words, bottom-up actors are totally neglected; however, personal initiatives and idiosyncratic interests are constantly prevalent. In Algeria, the introduction of foreign languages is always directed by hidden factors and pure political goals. Sometimes the balance is tipped to French and sometimes to English and in other cases is tipped to Spanish and German. Therefore, the high instability of the foreign language balance ensures the inconsistencies and the ambiguities of the foreign language policy. What is more, this unidimensional manoeuvre further empowers an already unacceptable situation that prevents the Algerians to engage in linguistic issues on the basis of tolerance and mutual recognition rather than hypocrisy and political calculation (Gafaiti,1999). The diagram below illustrate the main phases of analysis in CDA on the Algerian context adapted from Fairclough (2001):

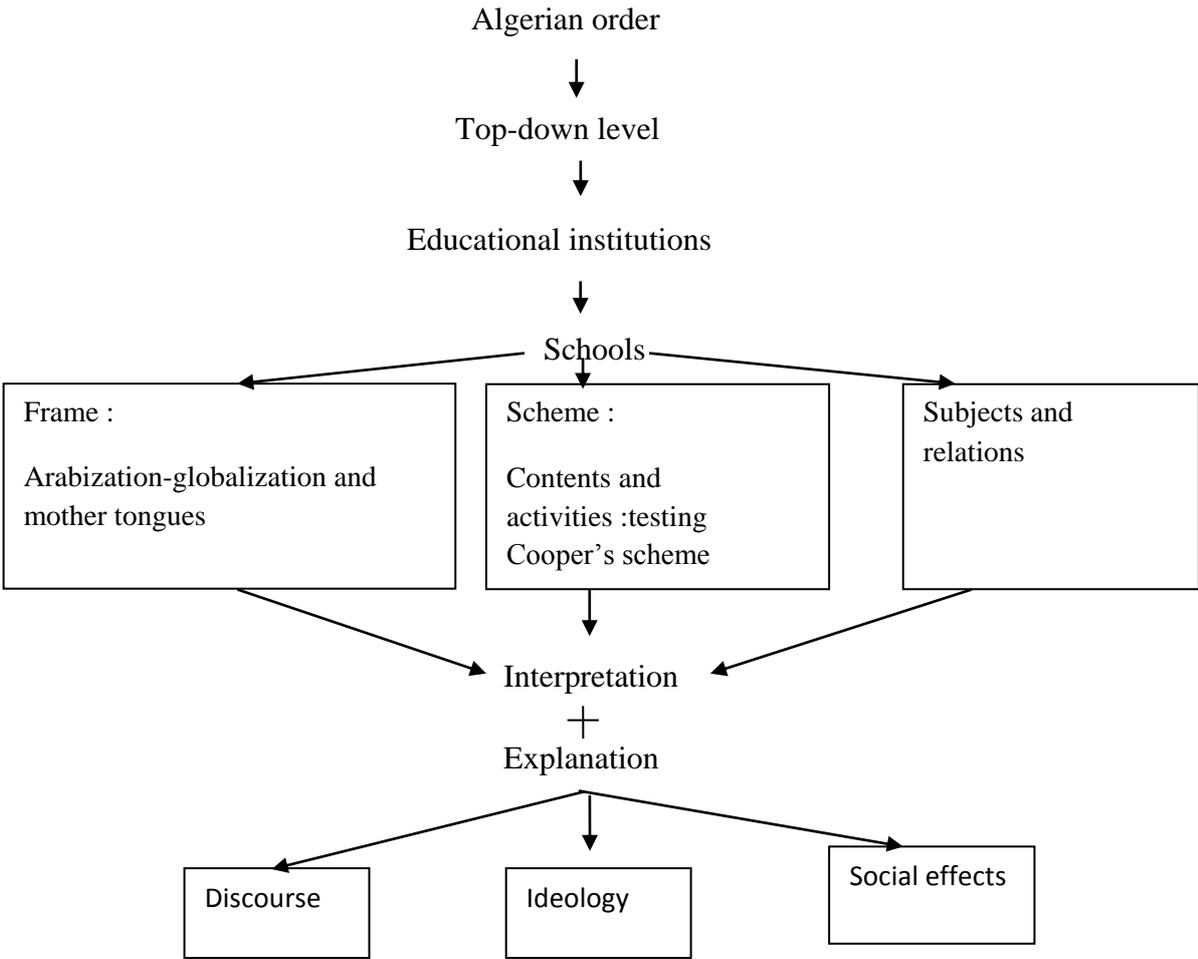


Figure 2.2 Critical discourse analysis of the three dominant blokcs

Note. This figure illustrates the main steps of analysis in CDA adapted from Fairclough (2001)

2.9 Reasons for the unfeasibility and impracticality of the Algerian ELPP

In the far past, Han Feizi, the Chinese philosopher elucidated the essence of governance. It stemmed from three factors: law, the enforcement process and ultimately individual will (Kaplan & Baldauf, 2011). The third factor was of value and efficacy in all matters of governance, “the best policies are useless if the leader is unwilling to push unpleasant reforms through huge obstacles, including the entrenched bureaucracy” (Sheng, 2009, p.16).

It is worth mentioning that language planning is essentially a political course of action executed fundamentally by government bureaucrats, often without reference to linguistic information or to the views of those most likely to be affected by such policy (Kaplan & Baldauf, 2007). Since language planning is the plan and language policy is the plan implementation, this equation is mistakenly applied in the educational scene. To illustrate more, there is a rift between theory and practice; that is, the absence of a significant implementation plan in the presence of a language plan is a useless bit of academic research. And the existence of a language plan in the absence of politics is a road to hell, paved with good intentions (Kaplan & Baldauf, 2007). The failure of language policies in Algeria can be manifested in several factors:

- Policy decisions in Algeria are formulated without taking into account the sociolinguistic fact-finding that represent a substantial input to policy creation. As a result, fact finding often follows rather than precedes policy formulation (Bamgbose, 1982).
- The lack of appropriate cost-benefit analysis of language project and appropriation of necessary funds.
- The unsoundness of the policy’s process; that is, the policy’s adoption is undertaken without due consideration of other useful policy alternatives.
- The rift between initiation, implementation and evaluation.
- Opaque objectives, procedures and methods of planning. Thus, ongoing evaluation is thorny and often problematic and complex.

From the preceding section, it is obvious that there is a gap between what the planning paradigm requires as a strategy and what is currently performed by the Algerian polity. Bamgbose (1982) notices that:

One factor responsible for this state of affairs is the general mode of the decision –making process in Africa; more precisely, the fact that most African governments are either one-party states or else military dictatorships, favours government by decree and ministerial order. Thus, language planning in Africa would be stagnant if it remains within the straight jacket of the planning model.

(1982,p.123)

According to Benrabah, the relative failure of ELPP in Algeria is the result of the following:

- The impetus behind the Algerian language policy is exclusively based on political ideological goals with the principle ‘divide and rule’ (Benrabah,2004).
- Since independence, the recognition of the various languages has depended on the power struggle between the various constituents of the central powers. The outcome is a great opposition between: Arabophones versus Francophones, and Berberophones versus Arabophones (Grandguillaume, 2002,p.161).
- The mismatch that exist between the three diametrically component parts of ELPP; that is, language ecology, social ideology and bottom-up agency.
- Multilingualism is viewed as a hurdle, not as a resource. The discourse of Arabization has ignored the hybrid nature of the Algerian linguistic landscape. The French Jacobean assimilationist project has been well considered as a workable model since independence by the Algerian leadership. Added to that, schizophrenic linguistic attitudes towards the richness of the Algerian ecolinguistic habitat. According to Saadi-Mokrane (2002):

Guilt-ridden Algerians wonder about the legitimacy of such multilingual legacy. They ask themselves: Is it a feature of a thriving society or of an alienated one? Should they continue to use all their languages? Might they lose themselves, or rather, find themselves, in so doing? (p. 57)

- The lack of a methodic, systematic and rational ELPP in Algeria. Indeed, many Algerian politicians “go about language planning as if it could and should be done only on the

basis of their intuitive feelings; that is, in terms of a language planning model which views language planning as beginning with the policy decisions” (Kaplan & Baldauf, 1997, p.118). In the next section we will tackle identity, power and language maintenance from a language planning perspective because of their close intertwining with the above linguistic blocks.

2.10 Identity from a language planning perspective

“please tell me what we have learned, I know it sounds absurd, but please tell me who I am” (Subertramb, 1979).

It could be argued that the notion of identity appeared before 1600s; however, Benwell and Stokoe (2006) identified two different eras in Western history, which gave rise to this construction: the Age of Reason, or enlightenment and the Romantic movement. These two distinct periods showed different conceptualizations of identity, which were directly linked to the construction of the self. Seventeenth-century scholars emphasized that the only way to understand the self was through cognitive thinking; that is, the sum total of knowledge and experiences in the mind (i.e., what Descartes stated, I think therefore I am). However, in the 19th century, scholars began to construct the self in relation to nature. It is this construction of the Romantic Self that we will return to it in my upcoming discussion of nationalism in Algeria, the relationship between nation and state, and the meaning of ‘one people-one country’. Bakhtin (1981) suggests that there is a “a dialogue of different times, epochs, and days”. Bakhtin’s notion of heteroglossia, which refers to the self and its various voices reveals that these voices are impacted by interactions of the past, of being, and positioning of the future, of becoming. Blommaert also argues that “ the performance of an identity is not a matter of articulating one identity, but the mobilization of a whole repertoire of identity features” (2005, p. 232). These different positionings define identity as part of a process that calls forth past, present and future. In other words, the construct of identity is diverse, dynamic, and vibrant over time and space.

From another parameter, the field of social sciences and humanities is marked by five main conceptions of identity: primordialism, instrumentalism, situationalism, constructivism and hybridity. For primordialists, the links between language and identity are inseparable and primordial. For instrumentalists (Skutnabb-Kangas, 2000), speakers learn to activate languages when required. Jernudd and Das Gupta perceive language as “ a social resource that acquires importance according to the identific values which members of a speech community

grant it” (1997, p.196). Constructivists perceive identity as a result of historical accounts of a common past and language; thus, building symbolic boundaries for entities.

Hall (1992) and Gilroy (1993) emphasize on the notion of hybridity that rejects any form of rooted or fixed identity. For Bhabha (1994), it is the undefined spaces between ascribed identities. However, it is criticized for its over emphasis on the division and rootless nature of identity. What is more, variations in language use are apparently due to a process of constant negotiation (Le Page, 1985, p.82). Blommaert (2006) provides a useful dichotomy of ‘inhabited identity’ which people articulate or claim, and ‘ascribed identity’ which is given by someone to someone else. He points out, “national identity is invariably ascriptive, attributed by the state or state- affiliated institutions such as education system...which may lead to an inhabited identity in which people adopt the ethnolinguistic national identity as part of a broader repertoire of identities” (p. 123). Thus, several key concepts have emerged from the post modernist school about identity. First, identity is not only self attributed, but also ascribed by others. Second, linguistic identity is changeable, negotiated, and performed (Pennycook, 2006). These insights provide powerful concepts and tools with which to critically analyze various understandings of identity in the Algerian ELPP.

In a society where the majority of the population is Muslim, Islam is legitimizing, this is one of the main features of Arab-Muslim countries (Grandguillaume, 1982). As regards nationalism, Arabization was essential because the language issue was so apparent in the agenda of the national movement. The link between Islam and Nationalism in Algeria was the Arabic language (Cubertafond, 1995, p.109). Nevertheless, the Ulemas had close ties with Middle-Eastern Pan-Arab ideologies, and they remained obedient to their directives (Ageron, 1969, p.88). They equated Arabization with Islamization: “the Arabic language is not thought of as a means of transmitting knowledge but as a support for religion which must hold the highest influence over ideas. The revival of Arabic is both put in competition with French and used as a barrier erected against foreign influences” (as cited in Benrabah, 2004, p.161). Thus, the Ulemas advocated an ideology of exclusion: their insistence on the Arab-Islamic dimension alone pushed the Algerian post- independent decision –makers to make identity in crisis instead of becoming in process, and prevented any harmonious integration or negotiation of other constituent parts of the Algerian identity (the Berber in particular).

It is worth mentioning that till independence in 1962, Algeria was considered by the French as part of France and therefore of Europe. This ensured an important cultural legacy

within the issue of linguistic identity. The result was a noticeable and often a serious conflict over the three linguistic codes in Algeria; that is, Arabic, French, and indigenous languages. An issue which was remote of a concrete answer. What was remarkable about the linguistic dilemma in Algeria was that these two main protagonists, French and MSA, both claimed to be the channel of the Algerian identity. On the one hand, the supporters of French claimed that it is the language par excellence of well-formedness, correctness, aesthetic, beauty, universality, rationality, clarity and modernity. They joined Algeria to the wider-French-speaking world” (Holt, 2009, p.104). On the other hand, supporters of Arabic claimed a unique place for this language as eternal and universal language because of its link with Quran. Indeed, “the relative autonomy of both Arabic and Islam is part of its current appeal when popular confidence in the secular regimes of North Africa and the Middle East is at an all-time low” (p.206). Also, there had been the reform movement in Algeria “the Ulema dedicated to restoring Islam and Arabic in a more nationalist framework, encapsulated in the slogan ‘Islam is our religion, Algeria is our country, Arabic is our language’” (Ageron, 1991, p.94). Thus, the Ulema movement had convinced the FLN regime to maintain Arabic and introduce it in the educational system. However, and in spite of the implementation of the policy of Arabization, the French –educated FLN recognized the advantages of the French language. Aziz Krichen’s description of the Tunisian bilingual elite could similarly be applied to Algeria:

...this modern intelligentsia was able to fight victoriously against foreign domination at the political level, but it turned out to be the best guarantor of the continuing hegemony at the linguistic and cultural level. The bilingual elite presented, and it represented itself, as a successful graft, a harmonious synthesis of opposing civilizing elements; in reality, in the intimacy of its being, it was spiritually submissive to Western value: it interiorized the inferiority of itself and the superiority of the other.

(1987, p. 301)

Therefore, the Algerian identity has a pedigree with MSA, French, English, and local indigenous languages.

2.11 Power from a language planning perspective

Language is a discourse, a dynamic social production and formation. Through discourse, we produce and reproduce our standpoints about the universe as well as our

frequent interactions. It is also through discourses of language that we use strategies to position and reposition ourselves with regard to thinking, doing and being. Bakhtin (1981a) argues that language development is a way of appropriating words of others. He emphasizes that “speakers need to struggle to appropriate the voices of others and to bend those voices to their own purposes” (1981b, p.117).

Interestingly enough, Bourdieu describes language as a sort of symbolic capital. Taking into account this conceptualization, language is seen as a mechanism through which people construct linguistic communities with collective linguistic symbols. Further, language is a resource that is inextricably linked with the construction and negotiation of identities in the development of multilingual repertoires (Gumperz, 1982). Bourdieu’s constructs of habitus, linguistic markets and cultural capital serve to interpret individual’s interactions within social spaces. The notion of habitus is a key one in trying to grasp how the process of social categorization and processes of convergence and divergence come about. Roberts and Sarangi state that students’ habitus will need to coincide with the ‘legitimate language’ in a classroom. Different teachers will attach different set of ‘prices’ and ‘sanctions’ to the linguistic products in classroom setting, and through such a differentiation construct failed or successful learners (Roberts & Sarangi, 2001, p.173). According to Bourdieu:

Any discourse is a conjecture, the product of the encounter between, on one side, a linguistic habitus, that is a set of socially constituted dispositions that imply a propensity to speak in certain ways ...and on the other side, a linguistic market, i.e., a system of relations of force which impose themselves as a system of specific sanctions by determining the price of linguistic products (1992, p. 145)

Bourdieu’s notion of markets as social spaces where there is a hierarchy depending on what kind or amount of symbolic capital one has. He distinguishes various forms of capital: economic capital (money, property); cultural capital (knowledge, skills, educational qualifications); symbolic capital (value attached to prestige, honor, privilege); and linguistic capital (value attached to speaking the right forms of language – the standard, the legitimate language with correct usage and pronunciation). Bourdieu (1991) goes on to explain that in order for a language to be legitimated, and accepted as capital, it needs to be located within a market. These markets have their own structures and regulations, “they shape meanings of languages and reward linguistic products with a certain value” (Bourdieu, 2006, p. 60). He

states that “linguists are right in saying that all languages are linguistically equal; they are wrong in thinking they are socially equal”(p. 61). The process by which a language becomes more valued than another language is created within institutions. Bourdieu stresses the fact that these institutions are markets like education.

In the same line of thought, Bourdieu addresses the importance of power in speech. He argues (1977) that when a person speaks, he does not only want to be understood, but to be “ recognized, obeyed, respected, distinguished” (1977, p. 648), in other words, legitimated. According to him, language is not only a communicative tool, but, an instrument of power. Therefore, linguistic changes become relations of power between speakers in linguistic markets where language is a means of power. He (1977) calls this form of power ‘symbolic power’. He emphasizes that this power is indiscernible power that Gramsci (1980) refers to as hegemony. It is through hegemonic processes and symbolic domination that those in power maintain the status quo.

Yet, it is worth to mention that the primary ground of domination is now universal rather than local. This means that where the center of investigation is national, it is crucial to admit that the national is set within an international structure that forms it. Fairclough (2001) stresses the fact that each society has its own order of discourse and its own dynamic and how global practices colonize it or are appropriate in it depend on that dynamic. Thus, globalization is a field of conflicts, not just a field of convergence. Bourdieu emphasizes that the discourse of globalization functions ideologically. It is a discourse of power by those in power to enhance their power. Fairclough states:

We have to be cautious about globalization. Fortunately, people very rarely take on a new language or a new discourse in a tabula-rasa-it is very rarely a simple matter of out with the old, in with the new. More typical is the process of the assimilation of the new into the old, resulting in a hybridization of the new and the old. (2001, p. 310)

From another fence, learning English as a second foreign language to smooth the way of international communication and bright futures seems to be ambiguous. As David Crystal (1997) stated, “there has never been a language so widely spread or spoken by so many people as English. So, there are no precedents to help us predict what happens to a language when it achieves genuine world status” (p.70). Despite the maintenance of the former colonial language, French; English is also dominant in Algeria. The main indicators in

measuring the international status of languages in the globalized world according to Ubrich Ammon (2013a), the German sociolinguist, four parameters are synthesized as basic indicators. The first one “numerical strength’ refers to the total number of people who are proficient in the language studied as first language or second language speakers (Benrabah, 2014, p. 40). Ammon (2013b) gives two reasons. First, the language of a large community is more likely to become a world language than that of a small community. Second, a numerically powerful language has a better chance of being studied as a foreign language than a numerically weak one because the former provides more opportunities for contacts than the latter. The second criterion chosen by Ammon, ‘economic strength’; that is, the national products of the language’s native speakers worldwide. He explains the choice of this indicator as follows: “an economically strong language is attractive to learn because of its business potential; its knowledge opens up an attractive market” (p. 235).

‘Political strength’ is Ammon’s third criterion. It relates to the number of countries that have this language as an official or co-official language Ammon . In this case, it is labeled a multi-national language. Undoubtedly, Breton ensured that political strength is the geopolitical power which gives the language an ‘inter-continental’ feature (2013c). It is worth to note that there are six multinational and intercontinental languages in the world; Arabic, English, French, Spanish, Portuguese, and Dutch-Afrikaans(Benrabah , 2014).

The fourth parameter is ‘cultural strength’. According to David Crystal, “why a language becomes a global language has a little to do with the number of people who speak it. It is much more to do with who those speakers are” (2003, p.7). Within cultural strength, there is the quality of native and non-native speakers that can be weighed by “the proportion of native speakers who are literate and capable of generating intellectual resources in the language” (1997, p.59).In addition, the terminology ‘world language’ is given, according to Salikoko Mufwene, to several ex-colonial languages especially English, French, Russian, and Spanish. He uses three categories to describe languages: ‘major languages’ like Chinese, ‘world languages’ like Arabic, and ‘Lingua francas’ like English and French.

It is an axiomatic fact that the ‘national neutrality’ in relation to English means the widespread use of this language among people with different linguistic backgrounds that led to its disassociation from the native countries of the centre like the United Kingdom and the United States (Ammon, 2013). In post-colonial context, the idea of national neutrality is best explained by the notion of ‘deethnicization’; in other words, removing cultural and historical

baggage from English as belonging to or reflecting values from its British and American imperialist fountainheads (Fishman, 1977)

Eventually, in De Swaan's global language system "the world's 6000-7000 mutually unintelligible languages are connected by multilingual speakers not at all in random fashion but in strongly ordered, hierarchical pattern" (2001, p.4). He puts the vast majority of the world's languages which he labels 'peripheral languages', in the lower of the pyramid. The next level is occupied by national official languages called 'central languages'. Higher up in the pyramid, 12 languages (Arabic, Chinese, English, French, German, Hindi, Japanese, Malay, Portuguese, Russian, Spanish, and Swahili) occupy the 'supercentral' position within the global language system. At the center of the world language system, De Swaan puts English, the 'hypercentral language' (Benrabah, 2014, p.42).

It can be said that English holds a unique position in the linguistic gathering, both in terms of status, and function. Thus, in addition to 'numerical strength', 'political strength' and 'cultural strength', the parameter 'economic strength' plays a major role in enhancing the global function of languages in the economically integrated globalized world which encourages people to learn these languages.

2.12 Language maintenance from a language planning perspective

Language maintenance denotes the relative language stability in its number and distribution of speakers, its proficient usage in children and adults, and to retaining the use of the language in specific fields (e.g., home and school). However, language spread concerns the increase, numerically, geographically or functionally in language users and networks. Different attitudes to the survival and spread of minority languages are presented by Colin Williams (1991a). First, the evolutionist that follows Darwin's idea of the survival of the fittest; that is, the weaker languages will either have to adapt themselves to their environment, or die. In clearer words, those that are strong will survive. A more advantageous view is cooperation rather than competition for mutual beneficial output. The third attitude to languages is that of preservationists who are distinct from conservationists by maintaining the status quo without developing the language because they think that any change will damage the survival of their language (Williams, 1991b). Both of them act differently. When the conservatives may think globally and act locally, preservationists may think locally and act globally.

From another angle, the term ‘language shift’ is used to refer to the decreasing number of speakers of a language, a loss in language proficiency, or a decreasing use of that language in different fields. The last stage of language shift is called language death. A comprehensive list of factors that may create language maintenance and shift is given by Conklin and Lourie (1983).

Table 2.2 Factors encouraging language maintenance and loss

<p>Political, social and demographic factors encouraging language maintenance</p> <ul style="list-style-type: none"> -Large number of speakers living closely together. -Homeland language community intact -Stability in occupation. -Employment available where home language is spoken daily. -Low level of education to restrict social and economic mobility, but educated and articulate community leaders loyal to their language community. -Ethnic group identity rather than identity with majority language community via nativism, racism, isolation and ethnic discrimination. 	<p>Political, social and demographic factors encouraging language loss</p> <ul style="list-style-type: none"> -Small number of speakers well dispersed. -Long and stable residence. -Homeland remote or inaccessible. -Homeland language community decaying in vitality. -Occupational shift, especially from rural to urban areas. -Employment requires use of the majority language. -High levels of education giving social and economic mobility. Potential community leaders are alienated from their language community by education. -Ethnic identity is denied to achieve social and vocational mobility; this is forced by nativism, racism, isolation and ethnic discrimination.
<p>Cultural factors encouraging language maintenance</p> <ul style="list-style-type: none"> -Mother tongue institutions (e.g. schools, community organizations, mass media, leisure activities). -Cultural and religious ceremonies in the home language. -Ethnic identity strongly tied to home language. -Nationalistic aspirations as a language group. -Mother tongue the homeland national language. -Emphasis on community cohesion and family ties. -Emphasis on education in mother tongue schools to enhance ethnic awareness -Culture unlike majority language culture. 	<p>Cultural factors encouraging language loss</p> <ul style="list-style-type: none"> -Lack of mother tongues institutions. -Cultural and religious activity in the majority language. -Ethnic identity defined by factors other than language. -Few nationalistic aspirations. -Mother tongue not the only homeland national language. -Self-identity derived from factors other than shared homelanguage. -Low emphasis on family and community ties. High emphasis on individual achievements. -Emphasis on education in majority language.
<p>Linguistic factors encouraging language maintenance</p> <ul style="list-style-type: none"> -Mother tongue is standardized and exist in a written form -Use of an alphabet which makes printing and literacy relatively easy. -Home language has international status. -Flexibility in the development of home language (e.g. limited use of new terms from the majority language). 	<p>Linguistic factors encouraging language loss</p> <ul style="list-style-type: none"> -Mother tongue is non-standards or not in a written form. -Use of writing system that is difficult to learn, and expensive to reproduce. -Home language of little or no international importance. -Illiteracy in the home language. -No tolerance of new terms from majority language; or too much tolerance

Note. The main factors that illustrate language maintenance and loss in political, social, demographic, cultural and linguistic realms adapted from Conklin and Lourie (1983).

Fishman notes (1991a) a changing perspective of language shift; that is, it is necessary to understand the causes of minority languages illness, and overcome those causes as possible. Fishman argues, “that language shift needs not only to combat illness, but to cultivate wellness” (1991b, p.5). He seeks to find the priorities in planning language reversal, and to halt language decline. He emphasized that when a community is losing its language, it feels pain and hurt; that is, in a more central globalized world, increasing local cultural identities and linguistic roots is a must and a necessary precondition in a more unified mass communication world. In addition, the political basis of the plan, according to Fishman (1991c), is to foster cultural pluralism and cultural self-determination, he points out:

The destruction of minority languages is the destruction of intimacy, family and community, often involving oppression of the weak by the strong, subjugating the unique and traditional by the uniform and central. Thus, greater sociocultural self-sufficiency, self-help, self-regulation and initiation among linguistic communities are needed. (p.5)

In addition, believing language reversal and resurrection for attaining power and wealth is meaningless, myopic and misleading. Fishman argues that, “human values, feelings, loyalties and basic-life philosophies are present in the complex reasons for language change. Language activists often have ideals, commitments, even altruism that makes their motives more than just power and money” (p.6). Fishman’s Graded Intergerational Disruption Scale (GIDS) is an aid to language planning just as the Richter Scale measures intensity of earthquakes, Fishman provides a plan for action for reversing languages in decline. The eight stages are presented in Table 2.4. and then considered one by one.

Table 2.3 Graded intergenerational disruption scale for threatened languages

Stage 8	Social isolation of the few remaining speakers of the minority language .Need to record the language for later possible reconstruction
Stage 7	Minority language used by older and not younger generation .Need to multiply the language in the younger generation
Stage 6	Minority language is passed on from generation to generation and used in the community .Need to support the family in intergeneration continuity
Stage 5	Literacy in the minority language . Need to support literacy movements in the minority language, particularly when there is no government support.
Stage 4	Formal, compulsory education available in the minority language
Stage 3	Use of minority language in less specialized work areas involving interaction with majority language speakers
Stage 2	Lower government services and mass media available in the minority language.
Stage 1	Some use of minority language available in higher education, central government and national media.

Note. The table above illustrates the main stages for reversing language decline presented by Fishman (1990).

Stage 8

It represents the ‘worst case’ for a language. A few of the older generation will still be able to speak the language. The aim of stage 8 is to reassemble the language.

Stage 7

The scope behind this stage is to use language on a daily communication basis by speakers. A language that is used by the older generation is likely to die; so, it is compulsory to reproduce it in the younger generation. The aim here is to spread the language. The risk of this stage embraces positive attitudes without positive actions towards the language: “ the road to societal language death is paved with the good intentions called positive attitudes” (Fishman, 1991, p.91). According to him, when a language is conveyed from one generation to another,

the chances of success are high. Also, cultural events play a crucial role in the promotion of language such as celebrations of poetry, music, dance and drama.

Stage 6

This stage is considered as quintessential in the fate of a language because of the use of the minority language between grandparents, parents and children. The family is the principal nucleus of minority language use. The emphasis of this phase is the family within its community. So as to ensure long-term success, language minority's transmission across generations is needed.

Stage 5

This stage occurs when a minority language goes beyond oracy to literacy. This means that literacy allows minority language cultural, political and ideological standpoints to be presented. It also ensures a wide variety of minority language functions, and an opportunity of social mobility. Micro-language planning is needed in this stage mainly via local community effort. The benefits of such local efforts is that it gives control in literacy education to these communities rather than the central government.

Stage 4

Because of the inability of minority language communities to fund their schools, central government's payment is needed. Therefore, the central government will often require shared control over the curricula of such schools with these communities. Effectiveness and success that go in parallel with the good brother; that is, majority language is required.

Stage 3

At this stage, establishing a wider economic pillar for the minority language becomes urgent. Such economic activity will involve the creation of minority language enterprises and services at the local and national level. These minority language activities open the door to increase affluence, social mobility and status.

Stage 2

It concerns lower government services and mass media into the minority language such as health, postal courts and police services. The more the decision- making processes in

educational, economic and political fields are released in local communities, the more local language gains power and accept.

Stage 1

At this stage, the language will be officially recognized in central government legislation . The minority language is used in different realms: in universities, mass media and occupations. Yet, schemes and graded scales are relevant in sparking off critical thinking, and creating a comprehensive map. Indeed, they provide a deep consideration of a variety of parameters on a sequencing and prioritizing pillar that is methodical and possible.

2.13 Conclusion

Since the colonial era, the politics of language has been one of the most severe and painful issues in Algeria. We try through this analysis to provide a detailed and a wide ranging study of the tripartite discourses in Algeria: Arabization, globalization and mother tongues and their relative announcement of: identity, power and maintenance. In unfolding the hidden agendas of these discourses, what is proved is a rigid, undemocratic, and unsuccessful top-down ELPP. These scenarios stipulate an in-depth elucidation of the authentic path of a language management approach via demystifying the core criteria that formulate a sound pillar for a successful educational game in which Algeria's effervescent linguistic plurality has the very substantial part to play.

Notes to chapter two

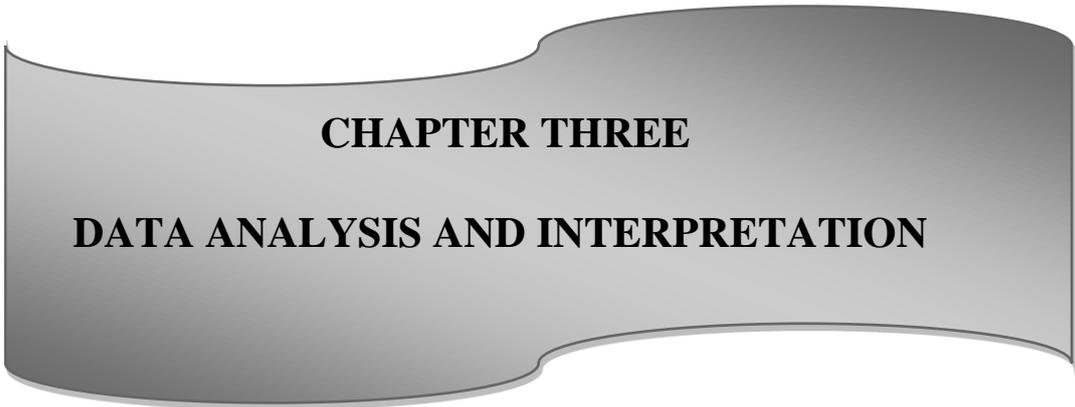
1-Assimilation was one ideological basis of French colonial policy in the 19th and 20th centuries. In contrast with the British imperial policy, the French taught their subjects that, by adopting French language and culture, they could become French (“Assimilation”, n.d., para1)

2-Habitus is “the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel, and act in determinant ways, which then guide them” (as cited in Navarro, 2006, p.16). It is neither a result of free will, nor determined by structures, but created by a kind of interplay between the two over time.

3-Bourdieu noted the importance of the ‘Kabyle myth’; an idealized vision of Kabyle society; that is, the Kabyle were racially distinct from and innately superior to Algeria’s Arab populations. The Kabyles had been seen as prime candidates for assimilation to French culture and civilization. It was the Kabyle myth which had encouraged post-independence Algerian governments to view any expression of a distinct Berber identity as a form of neo-colonialism (Bourdieu,1980).

4- The advantages of the Kabyle Francophone elite in the political and economic arenas derive unmistakably from French colonial policy based on the Kabyle myth that Kabyles are ethnically linked to Europeans rather than Africans or Middle Easterners (Lorcin, 1995, p.253). Favoured by the colonial government, the Kabyle elite quickly mastered the French language, which became the basis for their social and political promotion during the colonial period and after independence.

5- In 1937, Messali recreated his political organization as Parti du Peuple Algerien (PPA). The members of this organization were divided on the cultural and linguistic identity of the Algerian nation. Nationalists headed by Messali supported an Arab-Islamic Algeria. However, Marxist nationalists called for more secularism and an Algerian Algeria. The conflict between the two poles led to the ‘Berberist Crisis’ of April 1949.



CHAPTER THREE

DATA ANALYSIS AND INTERPRETATION

Chapter Three: Data Analysis and Interpretation

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Those who accept the model of language but are unable to use it serve to legitimize their own subordination” (Cooper,1989, p.135)

To plan language is to plan society.

(Cooper, 1989, p. 182)

3.1 Introduction

This chapter begins an exploration of the themes and key concepts in the interview and questionnaire data. The data of semi-structured interviews are organized into themes and presented under headings developed from the focused codes listed in the table below. To reiterate, these were: language ecology, top-down and bottom-up agency, political and social ideology, creation, interpretation and appropriation as a rational paradigm for LMA.

The third chapter argues that the Algerian ELPP doesn't work or is doomed to failure because of the neglect of the three relevant parameters: bottom –up agency, language ecology and social ideology, the logic or coherence that frame decision- making process. Central to the data analysis in this chapter is the elicitation of local assumptions from teachers (in high school and university), inspectors, parents, academics, and the principal head of education in Saida. These assumptions underly the main constituent parts of language management. Besides, students'attitudes are required towards language vitality and identity with both teachers and inspectors perspectives on the successful language acquisition's path. In terms of the specific aims of this thesis, the chapter seeks to assess the extent of consensus in the participant interviews and questionnaires of the strategic ecological game paradigm as an educational language policy horizon in Algeria.

Table 3.1 Summary of the stages of open coding and its main analytical categories

Stage 1 open coding	Stage 2 participants' understandings of terms	Stage3 analytical categories/focused codes
Language ecology	Evident	The study interplay of various languages in the Algerian setting.
Agency	Evident	Top-down and bottom-up
Ideology	Evident	Political and social
Rational framework	Evident	Creation-interpretation and appropriation

Note. The table above shows the three processes of open coding.

3.2 Data analysis: Interviews

It is of prime necessity to scrutinize people's perceptions about social ideology, agency, language ecology and the rational frame of ELPP so as to delineate the boundary markers of language management, and the extent to which unfailing SP, CP, and AP can embody language vitality in Algeria. In addition to examining the main constructs that put up identity.

3.2.1 Agency as a core factor in ELPP

The linguist Pr. Robert Kaplan, the outstanding figure in Applied linguistics, and a key participant in the interview defines agency as:

While it is important to recognize the role that any language has in providing the communicative resources for the definition and enactment of (past, present, and future) realities, it is equally important to develop an analytical framework for distinguishing between speaker's conceptualization of a language 'does' and the conditions that make such a conceptualization possible

There is a near total unanimity with respect to the role of agency in ELPP. The participants could not fail to be aware that bottom-up agency is a relevant impetus for language management. Teachers, inspectors, academics (Pr. Kaplan, Pr. Soutet, Pr. Benrabah) confirm that nothing will be feasible or practical without the presence of agency or practitioners. They attribute it a core functional feature. Nevertheless, several participants place emphasis on the fact that agency, that is, actors, such as teachers, inspectors, parents and students as social partners are nearly absent to overtly form decisions at top-down level. These decisions that are formulated with a neglect to the bottom-up or grass root level clarify the salient monopoly from above. Therefore, in the view of these informants, there is a noticeable rift and fracture in plain sight that is interpreted by frequent and tabula rasa language reforms that do not care for teachers, parents and learners' attitudes.

3.2.2 Actors forming the ELPP scenario

All informants acknowledge that the fundamental ELPP is conceptualized and carried out at both the macro and the micro level within the three-fold facets: vision, mission, and revision. They emphasize that:

ELPP is an activity of a well-coordinated team, not an activity of a single entity; but, several actors need to be involved like: economists, historians, educators, teachers, parents, learners, inspectors, school masters, language specialists, psychologists, political scientists, administratives and language activists. All are considered as actors and partners in the educational venture.

In accordance with their opinions, if ELPP is not embodied within this context, it will be less democratic and more authoritative; in other words, it will be fated to stainless. The participants are virtually unanimous in their opinion that the presence of micro-planning actors is a necessary and an essential complement to the official macro-planning. They argue that the principal scope of ELPP is to influence the behavior of local communities; so, it is these communities that fulfill this scenario.

3.2.3 The principal role of teachers, learners and parents

Teachers make a special reference to the role model of agency, for argument's sake, students, teachers and parents. All contribute to form a powerful basis in any policy implementation since they can implement or not implement them. Their tool; as they confirm, is to go on frequent strikes, the unique procedure to voice their concerns, and to oblige the Ministry of Education to open canals of dialogue. Further, Teachers claim angrily and affirm harshly that educational matters in Algeria are:

Politically power play between actors holding ambiguous or misconceived visions; that's why, they initiate incessant reforms with irremediable results. The norm in Algeria is announcements without conception, neglect of us, and the unilateral spirit that excludes and disregard the others.

Interestingly, they add, the role of teachers, learners, and parents is critical; thus, it is an intolerable mistake to exclude them from language reforms and, above all, in the creation, interpretation, and appropriation of educational language policy issues, a teacher claims:

These active players are holders of experience and knowledge gained from the family, the school, and the classroom milieu. I think we constitute the best resource of information about the practicality, the feasibility, and the finality of any reform. It's really unthinkable to consider us a mere order-recipients, or command obedient.

Parents demonstrate vigorously that their children seem to be torn between their individual aspirations and horizons, and an ill-founded ELPP. Unfortunately, parents seem pessimistic about the intended exclusion of these actors from the consultative process, an issue that clearly reflects the parochial mentality of our decision-makers.

3.2.4. The potential for communicative power between top-down and bottom-up fabric

The participants affirm that teachers, learners, parents, and the civil society as a whole should take an active participation in language policy-making so as to take into account the local needs and interests that go in parallel with top-down aspirations of maintaining and preserving democracy, emancipation and human rights. Teachers ensure that they are not given the opportunity to contribute in decision-making due to issues of authority, power, and broken or lack of communication within educational projects. According to them:

This state of affairs seems to be an unchanged feature since independence. We have accustomed with these practices that form an accusing finger to the Ministry of Education of being top-down, authoritative and bureaucratic.

This top-down culture has led to a lack of dialogue, consultation and collaboration.

3.2.5 Bottom up ideology is substantial and crucial

The essence of language ideology in Kaplan's view is:

Language ideology is a concept used primarily within the fields of linguistic anthropology, sociolinguistics, applied linguistics, and cross cultural studies to characterize any set of beliefs or feelings about languages as used in a given set of social worlds. When recognized and explored, language ideologies expose connections between the beliefs speakers have about language and the larger social and cultural systems they are a part of, illustrating how those beliefs are informed by and rooted in such systems. By doing so, language ideologies link the implicit as well as the explicit assumptions people have about language in relation to their social experience and political as well as their economic interests.

Whereas, the head of the University of Sorbonne: Prof. Olivier Soutet points out that:

« La politique linguistique est toujours soutenue par le social ou politique générale »

“The language Policy is always supported by the social or general policy” (translation mine).

Bottom-up language ideology here means the ideology (i.e., the sum total of assumptions and guessworks of bottom-up actors) of teachers, learners, parents and language activists. Pr. Kaplan points out that, “no serious consideration is possible without considering bottom-up language ideology”. As regards political systems and their support to linguicism, Pr. Kaplan affirms that “it is impossible for political systems to exist without linguicism”. Benrabah also confirms the same notion:

Officialized discourses usually wrapped in nationalistic justification-in the name of national and cultural loyalty-use a linguicist terminology based on stigmatization and minorization to dominate the minds and lives of the speakers of subordinate languages. Dominated speakers internalize these ideologies in pervasive and deep-rooted manner. Governmental institutions such as the educational system transmit mainstream ideologies and attendant sociolinguistic stereotypes. (2013, p. 6)

In addition, the majority of the respondents confirm that language ideology is substantial, essential and not additional. It is a crucial criterion that shape the beliefs that designate a speech community's approval on what status, corpus and acquisition attribute to the language varieties that make up the Algerian linguistic repertoire. Pr. Kaplan affirms that it is impossible to consider language management without a significant and full account of social ideology.

From another parameter, the respondents affirm that language ideology, that is manifested in the beliefs, conceptions and attitudes, is a language policy with the politician as a guide on the side. In clearer words, what people think should be verbalized. These mental operations concerning languages have an intersection with awareness and conceptual representations. The participants focus upon the fact that actors: teachers, learners and parents have to verbalize their language ideologies by opting for languages that suit them, and discussing the ways to enrich and enlarge their domain of use; thus, produce a practical and evocative behavior. There is strong unanimity between respondents that language ideology should be rooted in the Algerian community, or responsive to the experience of collectivity. When members of the Algerian community vibrate their ideologies about language, they institute truth and destruct mystification and illusion. According to them, the Algerian

decision- maker has to promote top-down and bottom-up ideologies with collective interests at the forefront. It is only in this sense, according to them, that language policies becomes active and effective.

3.2.6 Appropriation of language ideology: One language or multiple languages

As far as the type of the language ideology that is convenient for the Algerian community either uniformity (one language) or diversity (multiple languages), Pr.Kaplan further enhances that, “Surely it would depend on the locus, intent, purpose and circumstances of the community”. Benrabah also affirms that “a bottom-up ideology approach to language planning activities is more likely to suit the population multilingual orientation than the current top-down unilingual method” (2013, p.169). Accordingly, decision makers cannot impose a language ideology that responds to their idiosyncrasies and individual interests, or oblige people to accept a previous ex-colonial ideology. Rather, they should embody the local community’s language ideology.

In many participant’s responses it seemed to be regarded as axiomatic that ideology of uniformity or ‘one language one nation’ has led to a stalemate. Their responses clearly show that this ideology does not represent at any way the essence of the linguistic make-up of Algeria. Thus, diversity, or giving space and pace for the variety of languages that exist like: MSA, Berber varieties and Algerian Arabic is an absolute linguistic necessity. These languages according to a teacher:

Are victims of the deficient and poor manipulation that has been directed towards languages since independence. I think that we can establish a linguistic harmony only through a methodical ELPP that would set clear linguistic priorities.

In contrast, one respondent was far from cynical about the way the Algerian decision maker has dealt with language ideology. According to him, a mechanism, that has never been existed in the implementation of language policies. However, the general director of education in Saida; Mrs. Takamara points to the constant efforts performed by the Algerian government to smooth the way for the variety of languages, and thus, realize a linguistic compromise, she states:

The Algerian government performs constant efforts as regards linguistic matters. I remember that I was a member among a group of teachers who managed to make a dictionary of three languages. I consider it as a useful footstep in this field. There is no institutionalization of a language at the expense of another, no interests in favour of a language at the detriment of another. Languages are positively and equally treated. (translation mine).

However, there was a contrasting perspective on the role of language policies as expressed by Olivier Soutet:

Souvent dans l'histoire, une politique linguistique en faveur d'une langue se construit par l'opposition d'une autre langue. La promotion du Français c'est fait pour une part contre les langues régionales. C'est une promotion avec une déconsidération volontaire

Often in history, the language Policy that is in favour of a language is constructed as an opposition for another language . The promotion of the French language is done for a part against the regional languages. It is a promotion with a voluntary disrepute. (translation mine)

As regards the use of languages as a means of centralization, he states:

Le Français a connu une tendance assez fort très centralisatrice. Même aujourd'hui, la langue française a été un instrument de centralisation.... L'histoire de L'Algérie après l'indépendance est une histoire d'un rapport complexe entre l'Arabe et le Français.

French has known enough strong tendency, quite centralized. Even today, the French language is an instrument of centralization....The history of Algeria after independence is a history of a complex report between Arabic and French.(translation mine)

Therefore, it is a complex link between Arabic, French, and many regional languages that constitute an authentic linguistic richness. This opinion is absolutely central to understanding the informants' perception as regards the kind of language ideology that is articulated in Algeria. They emphasized that it is undoubtedly the ideology of uniformity; that is, the officialization of one language at the detriment of several local languages. According to one respondent, "It is an obvious linguistic disharmony that is well illustrated in the status, corpus, and acquisition planning of languages".

3.2.7 ELPP is a rational and a strategic game

The participants are virtually unanimous in their opinion that among the strategies of a language management is to work out a rational decision or a proactive approach that begins with problem-identification, collection of relevant data, the correlation of vision with mission. This strategy ends with implementation and evaluation. It is systematic in that it is undertaken in an organized step-by step way.

A central strand in the participants conceptions is that ELPP is a game in the sense of a thoroughly reasonable and coherent game that is based on clear and logical vision, balanced and cogent mission and significant revision with the presence of agency or players for reaching a very advantageous outcome. Participants such as teachers cast language decisions in a rosy light, one teacher states:

I know that it is not a game in the sense of playing for the sake of playing or entertaining; of course, it's not the case. I purport ELPP as a game of perfectly competent players interested only in winning. Rationality and logic are the key tenets to reach a sound outcome.

However, Pr. Kplan refuses to categorize ELPP as a game in the sense of mediocre, futile, non-effective and hasty operation as he confirms that, “ELPP absolutely is not a game. To deal with the matter as a game is a serious error”. However, Benrabah ensured that Algerian planners have never carried out a coherent ELPP: “Algerian planners never contemplated using the basic language planning model which consists of a survey, a survey report, policy decisions, implementation plan and execution with the provision of feedback at all these stages. (2013, p.157)

3.2.8 Thorny impediments

Despite the poles of opinion regarding the impediments that encounter the ELPP, not one of the individuals disput its current reality that is full of inconsistencies and discrepancies. Thus, the informants are more openly critical to the state-led language reforms in Algeria that follow a conjunction of pressures and inadequate conditions. The participants outlined the complex obstacles in the neglect of agency; that is, an underestimation of the role of teachers, learners and parents. Also, they emphasize on the carelessness directed towards social ideology, and an ill-consideration of the rational and systematic dimension of language policies. Others enhance the fact of the ecolinguistic habitat in Algeria, or as it is named by

Pr. Olivier Soutet “la logique ecologique” (the ecological logic), a criterion that is completely absent in language policies, and its presence is absolutely critical for the success or failure of linguistic operations, Benrabah points out, “ there was no real exploration, nor interaction with the population, nor tested techniques to adopt and implement policies” (2013). In their visions and aspirations for the future, the participants are unanimous in their views for the language policy to take up its authentic manageable role as the policy of teamwork, cooperation and partnership. They talked about the wish to see it improved and its process revamped. Some are cynical about whether this happen while others are optimistic.

3.2.9 Top-down dominated language policies

A key theme that emerge from the findings is the top-down domination of language policies, Benrabah states that “Algerian institutions need to be democratized so as to end expropriation of all sorts, particularly language expropriation” (2013, p. 158). Respondents criticized ELPP for being a space for decision- imposition rather than collaboration, co-ordination and discussion. They ensure that the decision-maker tries to impart the logic of ‘accept without negotiate’ that aims at control and influence. According to them, the political perspective views language policies as an area of segregation and domination, a field of fulfilling individual and not collective interests instead. One teacher states:

In this perspective, language policies can be seen as an arena for hidden and pre-planned agendas to serve small entities instead of social collectivities. These are the features of top-down and bureaucratic systems inherited from previous colonial governance. Whenever there is political ideology that clashes and not matches the social bottom-up ideology, there is educational instability, decline and inefficiency.

All the participants emphasized that the educational system has deteriorated, and that standards have decreased due to irrational policy that is exhibited in the low of proficiency levels, a heavy curriculum, a drastic lack of resources that accompany any new language reform, unmotivated teachers and students because of their purposeful exclusion, tabula rasa reforms that are challenging and beyond students capabilities because they do not reflect the Algerian society’s needs. What is more, the participants claimed that language reforms are handed down by the Ministry, and training is tied in with the implementation of reforms; that is training is planned during the official hours of work. The respondents agree that the

educational system is crying for a better treatment. Inspectors ensure that ELPP has become deficient because it has been impacted by a top -down culture. Thus, teachers are implementing orders without any ability to change.

3.3 Synthesis of findings in the interview data

The findings indicate that the participants generally held negative opinions about the way decision-makers have dealt with agency. For instance, carelessness towards principal actors; that is, teachers, learners, and parents. This state of affairs seems to have impacted negatively on the language reforms in Algeria. It is argued that any attempt to introduce language reforms without full consideration of key actors that form the community’s beliefs and attitudes will lead to failure (Kaplan & Baldauf, 2000). A more in-depth analysis of the data generated further higher order categories. These new central categories represent the factors behind the failure of language policies. These factors are: the neglect of bottom-up ideology, an underestimation of agency, an irrational frame of decision-making, and an ill-defined language ecology. It is worth noting that these parameters tend to be closely interrelated, in the sense that they complement each other to produce key-failure factors that form an ossified ELPP, as illustrated in the following diagram:

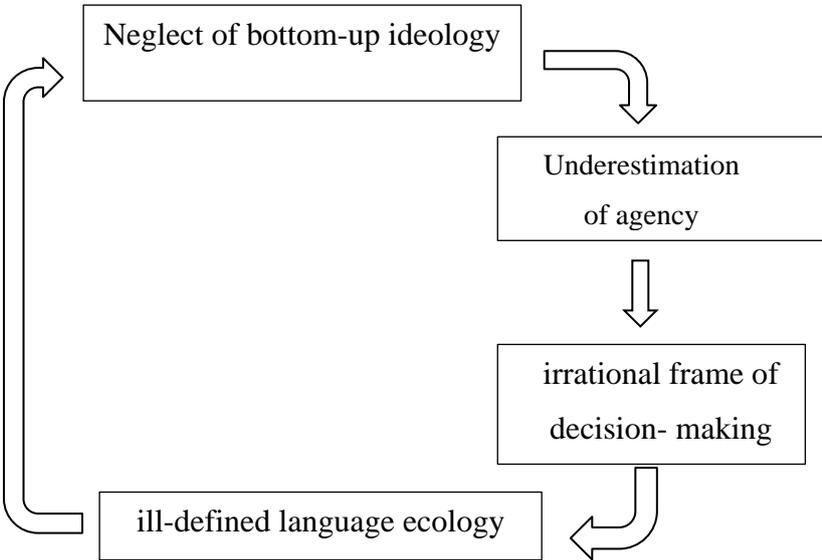


Figure 3.1 Key failure factors of language policy.

Note. The above diagram illustrates the main failure factors that affect language policy.

The participants confirmed that in the absence of clear rational decision-making framework; that is, reasonable initiation, relevant implementation, and significant evaluation,

ELPP can be interpreted as stubborn and irrational, this can lead to more confusion. They emphasize the need to engage practitioners, language experts and all the required arbiters in language policies from the initial-phase of fact finding till the last phase of evaluation in an executive course of reflection in order to critically tackle the needs, attitudes of the whole community in language policies. Canagarajah argues that, “it is at the level of voice that we gain agency to negotiate these categories of the self, adopt a reflexive awareness of them, and find forms of coherence and power that suit our interests” (1972, p.268). This critical reflection should be a part of the policy’s process for better understanding and exploring the essence of language policies.

What is more, teachers act in language policies by creating, interpreting and negotiating all the linguistic manifestations at top-down and bottom-up levels. Parents contribute in language policies through collaborative decisions to realize all what is fruitful and meaningful for their children, and students contribute in language policies via joint decisions that enhance their cultural capital in terms of knowledge and skills. In this respect, teachers as the supervisors of classrooms; or as Brown argues, “teachers function as central policy actors in the broader context of the school as well as in their immediate classrooms” (2010, p.298). In addition, teachers can simply serve as what Shohamy termed ‘soldiers of the system’ , “they are often found instead to play a far more powerful and active role, changing and redefining policies, or creating entirely new ones” (2006, p.78).

The participants also affirmed the role model of language activists who are undeniably key actors in the development of language policy. Such language activists, as demonstrated by informants, are representatives of Berber and Algerian Arabic. Language activists according to Ager refers to “powerless community who seek to reverse language shift, or if not reverse it, at least to revitalize or normalize their minorised language” (2001, p.158). Normalization aims not only to enhance a minorised language in the communicative needs, but also to increase its use. Therefore, top-down language planners are not the only social agents, and speech communities are not submissive, or victims of misconceived plans as they are often assumed to be. Rather, they are active shapers of language policies. This goes in support of Hornberger who points out:

In sociolinguistics more generally, and indeed the social sciences as a whole, scholarly attention has steadily shifted toward the individual and the local community as active agents in dialogue and interaction with their social environment, and away from a governmental, institutional, or social level focus. (1997, p.11)

Besides, social ideology expressed towards any educational project seems to be quite beneficial since it designates a speech community's consensus about the languages that make up its repertoire. Baldauf (1994) warns that policy makers should not have the illusion that they will be able to control the language scenes of a country, as they will always be those who want to create their own language agenda and resist from bottom up the policy that is imposed from top-down. He demonstrates how, in large number of cases, language policies are often ignored as there are bottom-up forces in society that will try to introduce their own language ideologies, agendas, and priorities. Therefore, developing the continuity and the coalescence of agency, social ideology, language ecology, the rational frame of decision making is a functional strategy to work out solid and balanced language policy in which collective participation, and open mindedness are central tenets.

3.4 Language vitality

First and foremost, language vitality is verified by the degree of the use of the language as a tool of communication in various social venues. For language management, the study of language vitality is important for determining the parameters of language promotion in the future, and that the procedures to develop the languages are to be sustainable. The researcher explores language vitality in terms of status, corpus, and acquisition planning. These three distinctive niches serve as particular zones where the languages are enhanced and privileged. In other words, they represent the dynamic that fosters the vigor, the ongoing language use of a language, and the strength of languages within the community's linguistic repertoire. Therefore, it is of paramount importance to define the three related areas in question; that is, status, corpus, and acquisition planning

3.4.1 Status planning

As this enquiry is concerned with identifying and characterizing a fruitful language management approach, a set of structural descriptive categories are required for this purpose. LPP activities are generally categorized into four types: Status planning (SP) which concerns

the uses of a language, Corpus planning (CP) which concerns the structure of a language, Acquisition planning (AP) which concerns the users of a language, and Prestige planning (PP) which concerns the image of a language. However, an important distinction is made between policy and cultivation approaches to LPP, each of the four policy types identified above can be realized through these approaches. The policy approach is considered as attending to the establishment of a linguistic norm, while the cultivation approach is regarded as attending to the extension of its functions. The following sub – sections consider the three LPP types and their associated approaches and goals.

Status planning (SP) denotes the processes of the selection and the use of languages in relation to education, administration, judiciary, mass media, trade and international relations. Depending on the linguistic make – up of the society, language status may focus on issues such as which local languages to choose. Language choice may be also between local languages on one hand and international on the other. Yet, the policy – oriented goals of SP concern the formal roles of languages in society are referred to as ‘the selection and allocation of norms’, this include the officialization, and nationalization, whereas, the cultivation – oriented goals concern the functional roles of languages such as language revival, language maintenance, and interlingual communication. The language choice is generally associated with wide social, cultural, and psychological factors in response to relevant sociolinguistic functions of the languages and the sociolinguistic needs of the people. In countries under former colonial domination, language choice has been made primarily either on the basis of nationalism or nationalism or the combination of both. Nationalism, in this context, refers to the use of an international language or language of wider communication for political integration and linguistic efficiency while nationalism is concerned with the choice of an indigenous language in order to foster patriotism and to preserve culture and tradition (Eastman, 1998).

Moreover, language status activities can affect linguistic distribution and language use in different ways. The most frequent activities are related to provision of a high or low status to languages. In multilingual countries of Africa and Asia, the encounter between international languages (associated with high status and prestige) and indigenous languages (associated with low or less high status) has made language choice a complex issue. The language policy of the European Union gives high status to all official languages of member countries of the union. Thus, SP has a fundamental role to play in the redistribution of linguistic resources and the maintenance of minority and community languages. Discussing Australia’s experience, Lo Bianco questioned the Australian government initiatives to endorse measure “for the

maintenance of ethnic community languages, Aboriginal languages and the extensions to programs for the teaching of English as a second language”(2002, p. 48).

3.4.2 Corpus planning

To provide a comprehensive definition of corpus planning (CP) that encompasses the full range of activities, identifies clearly the targeted groups, and suggests methodological approaches is an enormous task. Nevertheless, Cooper’s definition presents a significant model as it captures the main activities of CP. Indeed, he confirms that CP could be associated with “activities such as coining new terms, reforming spelling, and adopting new script. It refers, in short, to the creation of new forms, the modification of old ones or the selection from alternative forms in a spoken or written code” (1989, p. 13)

What is more, the policy – oriented goals of CP deal with graphisation, which is the development or the creation of a writing system for unwritten languages. It proceeds after a language or a variety of a language is selected. And it involves the writing down of an orthography and spelling system. Then, standardization or codification is a matter of elevating one model (pronunciation, lexicon, and grammar) of a language for acceptance as the norm for usage. It aims at creating homogeneous interaction and reciprocal understanding between speakers of the same community. Thus, communication is possible across the Arab world and North Africa because MSA is shared by the Arabic speech community no matter in which country they live. The cultivation- oriented goals deal with modernization or elaboration of a standard for the selected language. This process may involve terminology and style development. Haugen states that modernization is “making it (the language) fully translatable for the terminology of technological, social, artistic, and intellectual endeavors of our time” (1987, p. 85). In addition, CP is an entirely technical issue even though at times political authorities may interfere – as is often the case of France and other countries.

As critical language planning analysts have pointed out (Luke & Mey, 2000) that the selection of a norm usually empowers or consolidates the power of some groups and disempowers, or marginalizes those who do not use it. Therefore, through the process of codification and elaboration, the selected variety acquires new status in the eyes of its users. As such, a standard language can be a potent symbol of national unity.

3.4.3 Acquisition planning or language – in – education planning

It is closely associated with language learning or literacy skills development as well as literature production and language use in the media. Acquisition planning (AP) is not restricted only to the teaching of official or foreign languages but may embrace the teaching of minority and indigenous languages. It has a tremendous impact on behavioral changes, and it is directed at language education programs and language teaching for various purposes. Yet, policy – oriented goals encompass curriculum and personnel policy, methods and materials policy, and resource and evaluation policy. However, cultivation – oriented goals involve language maintenance, shift, and reacquisition of languages. The choice of a language in the educational system confers power and prestige on the language concerned through its use in formal instruction. However, there is also a conceptual aspect referring to shared values and world views expressed through and in that language (UNESCO, 2003, p.14).

3.5 Data analysis: Questionnaires

3.5.1 Attitudes towards the status of MSA

As far as the first and the second statements are concerned, the respondents enhance their reactions towards the status of MSA. The majority of them (77.02%) agree with the officialization of MSA as a right and effective decision. According to them, it is a sound and valid step in the status planning. The participants show clear esteem to MSA despite “the claim that Algerians do not understand what is improperly called “classical Arabic”, which has been characterized by “the opponents of Arabization as the official language of the regime...the language of obscurantist Arabism and Islam, distant from the authentic languages of the people, is simply ludicrous” (Gafaiti, 200, p.42). Also, this attitude seems to side with those who believe that MSA is a representative of our identity, a clear cut line with French, a language tainted by colonialism. Furthermore, the participants don't disparage the place and the power of Arabic in a world enrolled in technological advance by emphasizing that it is a valuable and indispensable language (disagree 75.30%). This positive stand explains both the respondents' attachment with MSA as a language that constitutes and still defines the Algerian personality, and their firm belief in the strength of this language to effectively fulfill all official functions. The following table illustrates these results:

Table 3.2 The status of MSA

Statements	Strongly Agree		Agree		(1+2)		Neutral		Disagree		Strongly Disagree		(4+5)		Mean	Std.Dev
	count	%	Count	%	Count	%	Count	%	count	%	count	%	Count	%		
1-The officialization of MSA is a sound governmental decision	13	7,62	118	69,4	131	77,02	14	8,2	16	9,4	9	5,3	25	14,7	2,3	0,94
2-The officialization of MSA is an erroneous footstep in a world enrolled in technological advance	12	7,06	17	10	29	17,06	13	7,6	101	59,4	27	15,9	128	75,3	3,7	1,07

Note. The table above highlights participants' attitudes towards the status of MSA.

3.5.2 Attitudes towards the status of mother tongues

As far as the third and the fifth statement are concerned, responses in the agree category (74.10% and 76.40%) show that respondents welcome Tamazight nationalization and the officialization of the mother tongue as an asset and privilege. However, the reality gives negative impression due to the weak recognition of Tamazight as the second national and not a complete official language with legal distribution over all the Algerian physical setting. (11.18% and 9.4%) are undecided (neither agree nor disagree). Yet, the positive evaluation of the mother tongue to be integrated (like AA) nationally and officially is a way to heal the ecolinguistic system and; therefore, to prevent linguistic loss of diversity.

Despite that respondents come from an exclusively Arabic-speaking regions, They enhance a positive stance towards the Berber language that may be due to some reasons: (1) the widespread contact between them that is manifested in intermarriages, commerce, and sharing Berber ceremonies (the celebration of Amazigh new year) and so on, (2) the readiness of the respondents to multilingualism and; thus, to language-as-a resource in Algeria, (3) the eagerness to maintain the local languages; (4) the awareness of the respondents of the utility of mother tongues as media of communication. Perhaps those who disagree (14.10%) are those who regard the mother tongue not ready to be official because of the paucity of a common

reliable script as regards Tamazight, an elaborated grammar and lexicon of its own that is necessary to respond to the needs of modernity. This view resonates through Amazigh groups and parties who criticize the weak constitutional amendment (the recognition of Tamazight as a joint official language alongside Arabic in February, 2016) for not granting real equal status because the constitution new wordings says “ Arabic is the state language”. Results are shown in the table below:

Table 3.3 The status of mother tongues

Statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	count	%	count	%	Count	%	Count	%	Count	%	count	%	count	%		
3-The nationalization of Tamazight is a privilege and advantage	5	2,9	121	71,2	126	74,10	19	11,18	25	14,71	0	0	25	14,71	2,4	0.7
5-The officialization of the mother tongue in Algeria is a valuable decision	15	8,8	115	67,6	130	76,40	16	9,4	13	7,6	11	6,5	24	14,1	2,4	0.96

Note. This table illustrates attitudes towards the status of mother tongues.

3.5.3 Attitudes towards the status of foreign languages: English and French

As far as the seventh (7) statement is concerned, the majority of the respondents agree (87.10%) with the nomination of French as FL1 and English as FL2 is an assertion of the high market value of these languages. So the high prestige associated with these foreign languages goes well with the reality that they are the major international languages of socio-economic advancement, mobility, science and technology, or what Benrabah points out, “a secure future for both French and English” (2013, p.100). A total of (8.20%) disagree or disagree completely with this statement, and this may be due to the skepticism that surrounds the myth, and the relative power of these languages. Kaplan has warned that “ language planning efforts fail because language plans are couched in fairly altruistic terms; that is, the benefits of learning are tied to a vague good in the distant future or to a feel-good notion of preventing language endangerment” (1998, p.421). Results are presented in the following table:

Table 3.4 The status of English and French

Statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	count	%	Count	%	Count	%	Count	%	count	%	count	%	Count	%		
7-The introduction of French as FL1 and English as FL2 is an assertion of their high market value	29	17,1	119	70	148	87,1	8	4,7	14	8,2	0	0	14	8,2	2	0.73

Note. The above table highlights attitudes towards English and French.

3.5.4 Attitudes towards top-down decisions vis-à-vis the mother tongue

The results for statement six (6) in the agree category (60.92%) highlight the official or top-down disregard that is directed towards mother tongues that can result from “the majority’s multilingual orientations, an aspect completely ignored by language planners. The latter prefer instead the transfer of the Western theoretical construct based on the myth of a unilingual nation state” (Benrabah, 2013:79). The negative treatment directed towards local languages exhibits the notion that ‘mother tongues’ vitality is in danger’; in other words, “unlike Modern Standard Arabic or French, neither Berber nor Algerian Arabic has yet developed into a language of science and technology or administration. Thus, the unspoken part of the argument against Arabization is that the official language of Algeria should be French!” (Gafaiti, 2002, p.42). This point is also aptly made by Miliani:

...all decision and policies show the way to a linguistic impoverishment. From the intrinsic wealth of the country, the national authorities have contributed through a host of decrees and laws to jeopardize the very existence of vernaculars. (2000,p.14)

(14.10%) who disagree with this statement. They seem more confident in the government to trigger systematic investigation of the language ecology in Algeria, and provide, through laws and decrees, a space and a vital niche for mother tongues to prosper.

Another way of assessing the status of mother tongues is by looking at its position in relation to foreign languages. Answers given in the table below show that a significant proportion of respondents agree (73.50%) with the introduction of the French and English in schools is detrimental to mother tongues. This negative stance seems to conform with what Miliani affirms, “ the popular vernaculars are outlawed, while foreign languages are being called upon to supposedly help Arabic come to terms with the demands of a globalized and technological world (2000:13). The statistics also reveal in the fourth statement a far more salient situation as to the officialization of MSA and Tamazight only is a misrepresentation of the linguistic reality. (72.90%) agree or agree completely with this statement. These results show that respondents remain opposed to the segregation between local languages; that is, the regional dialects of Arabic and Berber. This governmental movement is considered as a way to falsify the prosperity of our ecolinguistic habitat, and a top-down misconception to the status of languages. Parallel to this, Miliani confirms that, “in Algeria the status planning has never been programmed to monitor the interaction between languages and other dialects in an unstable sociocultural environment (2000, p.16). Results are shown in the table below:

Table 3.5 Language policy

Statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	count	%	count	%	Count	%	count	%	count	%	Count	%	count	%		
4-The officialization of MSA and Tamazight only is a misrepresentation of the linguistic scenery	14	8,2	110	64,7	124	72,9	18	10,6	20	11,8	8	4,7	28	16,5	2,4	0.96
6-There is an official indifference towards mother tongues in Algeria	36	2,12	100	58,8	136	60,92	10	5,9	9	5,3	15	8,8	24	14,1	2,2	0.61
8-The introduction of foreign languages (French and English) in schools is detrimental to mother tongues.	0	0	125	73,5	125	73,5	21	12,4	24	14,1	0	0	24	14,1	2,4	0.72

Note. The above table shows attitudes towards top-down decisions in relation with mother tongues.

Through the viewpoint compiled, it is worth noting that the status planning neglects an important challenge that is the promotion of the notion of language ecology; in other words, the structural investigation of the basic linguistic situation of the country. It is strongly proclaimed that the ELPP is described as serving the interests of planners and not the people for whom the policies are devised. Luke et al. state that people involved in status planning:

Have worked under a range of stated and unstated constraints which reflect political interests of those who have commissioned language plans – wether these be regional educational authorities, national governments or international development agencies – and have not had purely linguistic or social scientific interests (1990, p. 27)

In addition, the language vitality in Algeria is at stake. Several languages need to be preserved in a well defined and well prepared status policy that gives to all the salient linguistic realities a place and space, or at least to regulate the demand for a given verbal resources.

3.5.5 Attitudes towards the corpus of MSA

There is a strong disagreement (90%) expressed by the participants with regard to the language regulatory bodies and academies' performance towards MSA. These negative attitude seems to coincide with the repulsive ranking with that of the major international languages (Arabic stands at position 29). The respondents' reactions highlight the indolence of MSA servants; for instance, linguists, teachers who are not fully capable of doing considerable efforts vis-à-vis this language. Of course, these attitudes call for more language enhancement in terms of organizing national workshops, and international conferences aiming at language modernization and elaboration so as to meet the wide range of cultural demands. In addition, unfavorable opinions towards the modernization of MSA as a triviality were expressed by (84.70%) of the participant who show noticeable inclination to the language elaboration about coining new terminologies to come up with a win win corpus planning. The table below highlights these results:

Table 3.6 The corpus of MSA

statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	count	%		
1-Language regulatory bodies/academies perform perfect role towards MSA	3	1,8	5	2,9	8	4,7	9	5,3	153	90	0	0	135	90	3,8	1.05
2-It is a triviality to modernize MSA	6	3,5	7	4,1	13	7,6	13	7,6	100	58,8	44	25,9	144	84,7	4	0.9

Note. The table above interprets attitudes towards the corpus of MSA.

3.5.6 Attitudes towards the corpus of mother tongues

As far as the third statement is concerned, the majority of the respondents agree(87%) with Tamazight standardization. It is considerable and promising in comparison to its state of affairs in the past. The participants were optimistic because of the language improvements carried out by academics. Abderrezak Dourari, a manager at the Pedagogic and Linguistic

Center of Tamazight Education states “ the government could encourage more interest in Tamazight by putting it on par with Algeria’s other languages. Interest is ripe in some regions in the country” (as cited in Chaif, 2015a). However, (3.60%) who disagree with this item because of the current hurdles that encounter the language. The main stumbling block that impede a genuine standardization of Tamazight is the salient disapproval to provide it a uniform form for school books. The Algerian Education Minister Nouria Benghabrit admitted that “Tamazight teaching faces real problems especially in standardizing how it is taught and in the actual demands from pupils and their families”(2015b). Also, this negative attitude appears to confirm the lack of an agreed orthography; in other words, it is “ without a decent description of the structures of these languages – phonetics, phonology, syntax, and vocabulary, language planning cannot take place” (Koffi, 2012, p.20).

Despite the participants’ optimism towards Tamazight standardization, they did not fail to enhance their strong unanimity (82.90%) as regards the official carelessness directed towards mother tongues’ corpus planning. This might be due to the top-down flimsy procedures and the stern actuality that portrays the austere position of mother tongues in Algeria. A great number of mother tongues are in desperate need of corpus and status planning vital procedures. The majority of mother tongues are not protected by the constitution, and confined to oral usage. A significant minority (9.40%) claimed that they could not judge. Miliani points out, “the constant ostracism of the mother tongues (Berber and dialectal Arabic), that have not witnessed any modernization process for their own prestige-and thus for their own permanence- has impoverished them” (2000, p.15).

In response to statement five (5), the majority of the respondents fully recognize the validity and the weight of this step (agree 70.6%), while (7.60%) disagree. This may imply the participants’ willingness to see linguistic peace education in which all mother tongues are represented within a compelling orthography, and gaining balanced ground in terms of literacy in all the Algerian schools. Results are given in the following table:

Table 3.7 The corpus of mother tongues.

statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	count	%		
3-There is a considerable standardization and elaboration of Tamazight.	13	7,6	135	79,4	148	87	16	9,4	2	1,2	4	2,4	6	3,6	2,1	0.64
4-Official carelessness directed towards mother tongues' corpus planning.	33	19,4	108	63,5	141	82,9	16	9,4	3	1,8	10	5,9	13	7,7	2,1	0.93
5-All mother tongues should have an established orthography and literacy reality.	8	4,7	5	2,9	13	7,6	13	7,7	120	70,6	24	14,1	132	84,7	2.4	1.12

Note. This table illustrates attitudes towards the corpus of mother tongues.

3.5.7 Attitudes towards status planning in relation with corpus planning

With regard to the last statement (6), the majority of the respondents agree (77.70%) that there is a significant split between the policy approach (the status of languages) in relation to the cultivation approach (the corpus of languages). The participants affirm in several instances the inconsistencies and the unclear image that characterize both phases of planning. In clearer words, if a language is granted a status within the national and official space, its corpus remains myopic and weak (e.g., Tamazight), and if its corpus is rich and well-defined, its status in the administrative and institutional life is mixed with another language that lessens its vivacity and vitality (e.g., the case of MSA and French). Thus, it is worth to point that LPP in Algeria has been featured by a dereliction of duty, a bitter disintegration; that is, the policy approach as opposed to the cultivation approach; Antia affirms that, “the development of a language also depends by a large on the planning of its corpus. Even if the policy can elevate the status of languages, corpus uplifting of languages is a major step that will bring practical experience in the implementation process” (2004, p. 15). Results are displayed below:

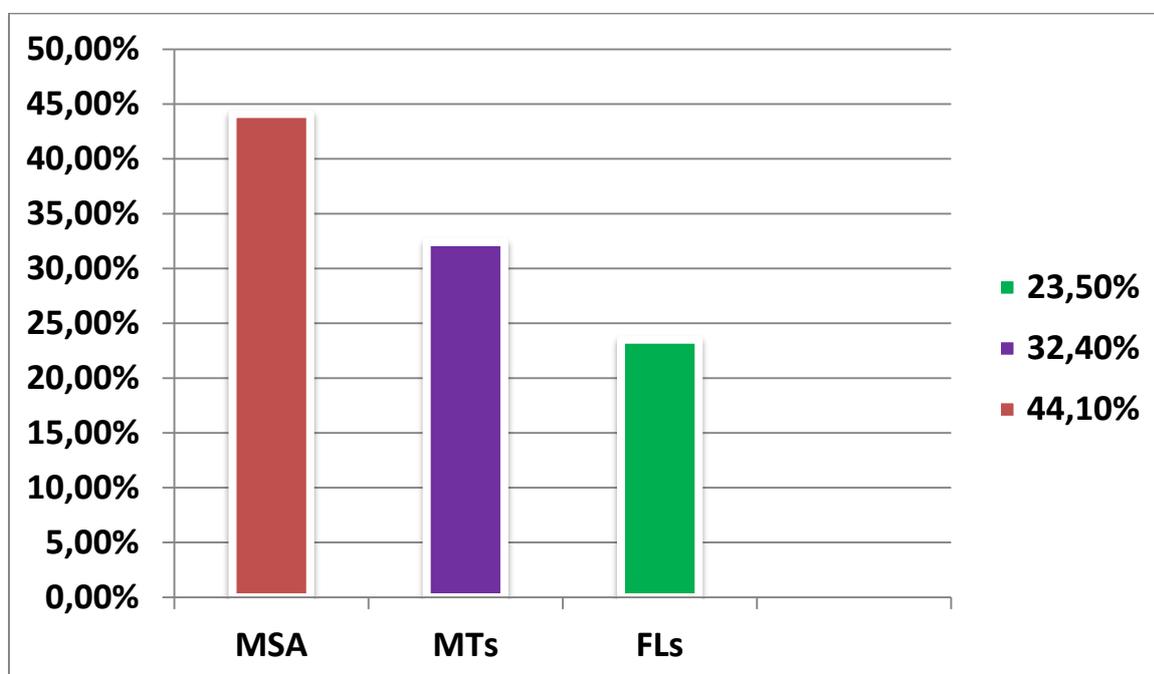
Table 3.8 Policy approach versus cultivation approach

statements	Strongly agree		Agree		(1+2)		Neutral		Disagree		Strongly disagree		(4+5)		Mean	Std.dev
	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	count	%		
6-There is a split between the policy approach and the cultivation approach	29	17,1	103	60,6	132	77,7	14	8,2	15	8,8	9	5,3	24	14,1	2,2	1.01

Note. The above table highlights attitudes towards policy approach in relation with cultivation approach.

3.5.8 Attitudes towards acquisition planning

There is a strong unanimity (MSA 44.10%, MTs 32.40%, FLs 23.50%) between respondents on the acquisition of Modern Standard Arabic, mother tongues and foreign languages opting for them from primary till the secondary level. Answers are displayed in the following bar-graph:



Bar-graph 3.1. Attitudes towards the acquisition of MSA,FLs, and mother tongues in schools

Note. The bar-graph above highlights the respondents attitudes towards the acquisition of languages.

The participants enhance obvious unanimity in their attitudes about the acquisition of the three-language formula, that is, MSA, MTs, and FLs in the Algerian schools, which is the best reply to the global, national, and local language ecology. In this regard, language choice is essential and substantial, Hornberger points out, “for language planners and policy makers in multilingual contexts the question is not so much how to develop languages as which languages to develop and for what purposes” (2006, p. 27). It is to be mentioned that such positive attitudes reveal an enthralling interest, awareness, and esteem towards the language in Algeria. The strength of these attitudes is remarkable and proved the significance of the multilingual approach which involves MSA to be the queen of the curriculum; FLs the means to be integrated and not eliminated in the globalized era; and mother tongues which are the core constituent of the Algerian ecolinguistic richness.

3.5.9 Attitudes towards fruitful language acquisition in schools

As far as successful language acquisition is concerned, this item scores the best (100%). The respondents strongly affirm that to achieve the top language acquisition, it is prerequisite to focus upon the validity and utility of the eight criteria as a driving force towards educational advancement. The following figure 3.1. illustrates this notion:

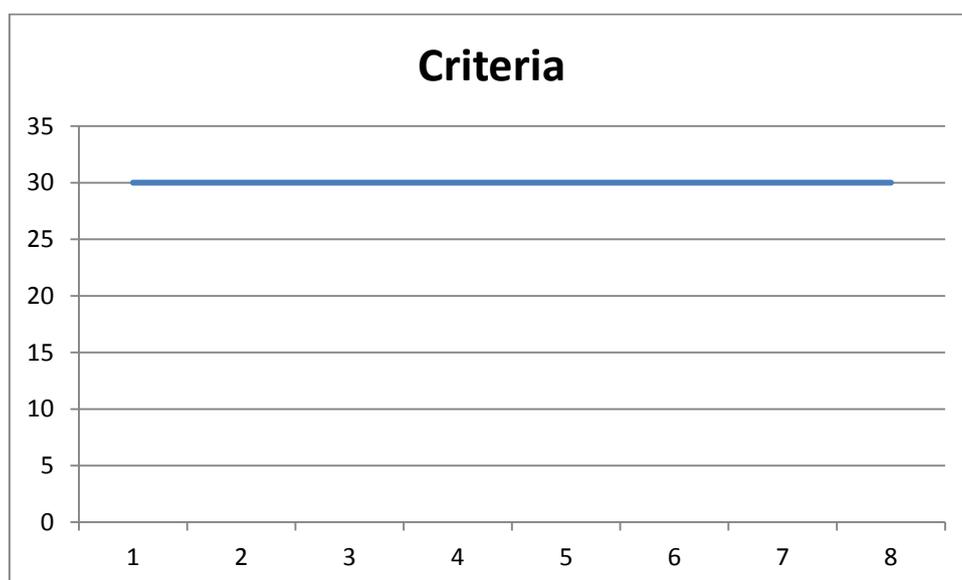


Figure 3.1 Attitudes towards the eight criteria for successful language acquisition in schools

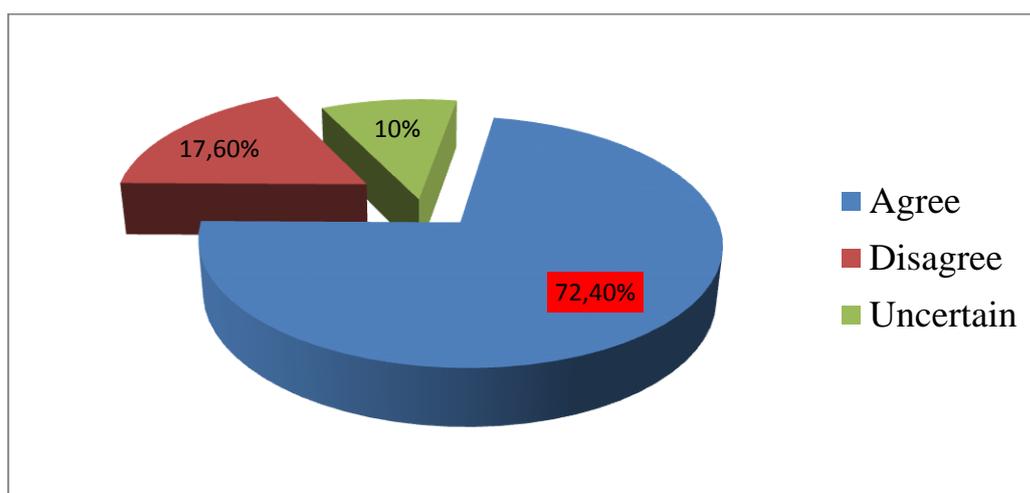
Note. The above figure shows the respondents' attitudes towards fruitful language acquisition

What is more, the respondents (inspectors and teachers) ensure that a successful language acquisition entails a rethinking of areas which are all of prime necessity such as: first, to mention the sort of language proficiency (i.e., formal accuracy and communicative fluency and in which languages) so as to meet requirements of society. Second, to take into consideration who will teach the language included in the curriculum, by mentioning the qualified teachers and empowering them by the pre-service and in-service training that will be required to produce competent teachers, and to reward them according to their hard work. Third, it is of paramount importance to refer to the students who will be exposed to language education, because not all students deserve to be within schools. Fourth, any educational decision will be under the community's support. Fifth, it will need to determine what methodology (or ies); that is, what to teach and how to teach, will be implemented in the system, and the materials to support those methodologies. Sixth, it will need to designate how to evaluate the pupils, teachers, and the system as a whole. Last but not least, it will need to mention how to sustain schools financially, for instance, the teaching equipments.

3.5.10 Attitudes towards language and identity

Statement 1 : MSA is an emblem of national identity, pride and unity

As far as the first statement is concerned, the results obtained as displayed in the pie-chart below, show that the respondents' positive claim glosses over those who disagree.



Pie-chart 3.1.MSA is an emblem of national identity, pride and unity

Note. The pie-chart above shows student's attitudes towards MSA as a marker of identity

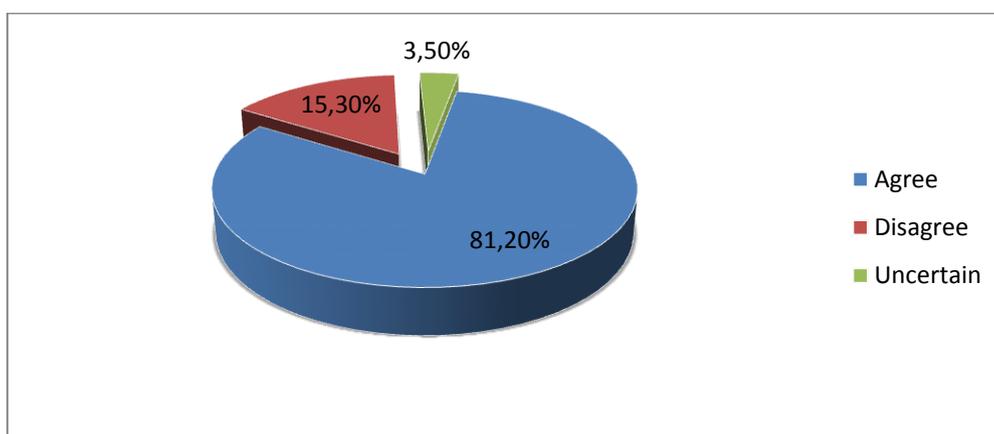
(72.40%) expressed strong attachment to MSA as an emblem of national identity, pride and unity. This attitude is encapsulated in the students' affirmation that:

MSA is our greatest national asset; it reflects our sincere nationalism, our wonderful historical past and Arab-Islamic identity. It is needless to question the primordial place of it in our selves.

Only (10.%) who disagreed; while (17.60%) were undecided.

Statement 2: MSA alone does not exclusively fit your identity.

As regards the second statement, the majority of the respondents agreed (81.20%) that MSA alone cannot fit our identity. The pie –chart below illustrates the results:



Pie-chart 3.2 MSA alone does not exclusively fit your identity.

Note. This pie-chart illustrates students' attitudes as regards the exclusive role of MSA as an identity marker.

Despite the core cultural and identity value granted for MSA, it is not a non negotiable symbol of cultural identity. Therefore, in the view of these respondents, there are other constituents of the Algerian identity that can collaborate with MSA. They have pointed to mother tongues and their constructivist value. Respondents state that:

In one way or another, MSA alone cannot fit our identity. Mother tongues are indispensable. They are used everywhere, in our homes, schools, streets, chatting in the net...etc. Indeed, all construct and enrich our language repertoire.

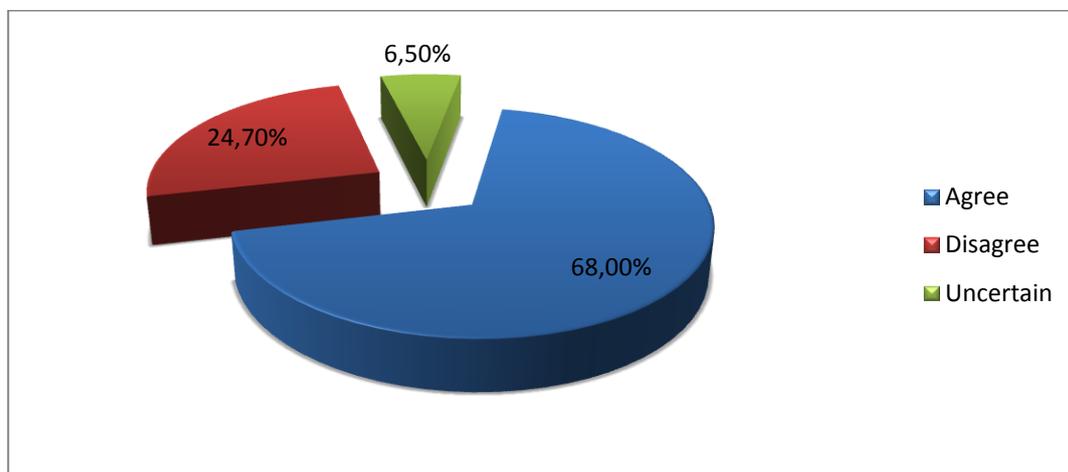
By contrast, (15.30%) disagreed with this statement, this might be due to their full trust in MSA as an efficient and resourceful to perfectly fit our identity. Also, this view in turn resonate through the sociolinguist emphasis that :

The assumption that Arabic is a backward and archaic language that is unable to operate in the modern world, that it cannot serve as the instrument of science and technology, and that is incapable of communicating progressive values such as democracy and modernity cannot be rationally defended, particularly when one considers the international stature of Arab-Muslim culture and the Arabic language. (Gafaiti, 2002, p. 42)

A significant minority (3.50%) claimed that they could not judge on such a point.

Statement 3: The use of mother tongues is a source of pride, solidarity and loyalty.

There is a strong unanimity between respondents as regards this statement. The majority (68.00%) enhance their agreement with mother tongues as a genuine fountain of pride, solidarity and loyalty. Perhaps those who disagree (24.70%) are those who are pessimistic about mother tongues' state of affairs; that is, their marginalization or even suppression. In other words, a low level of concern for their survival.

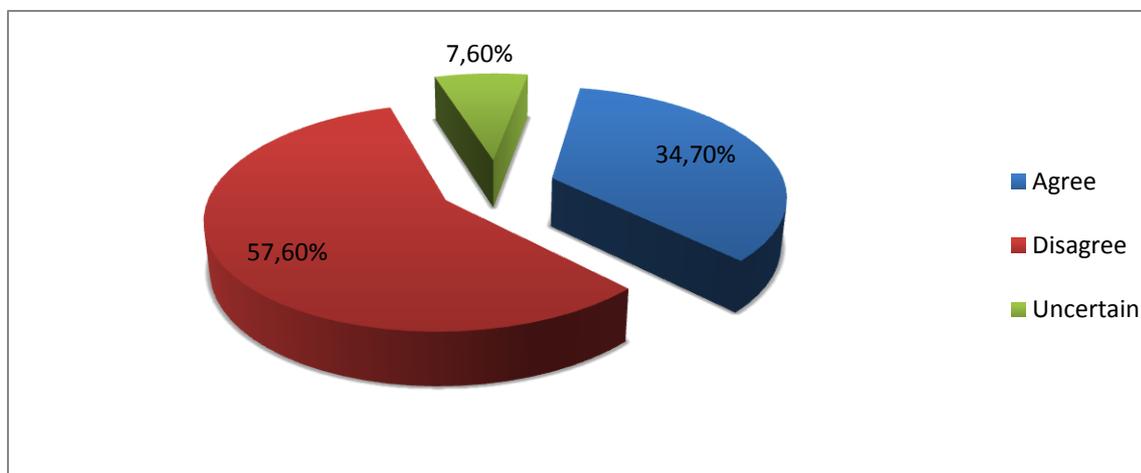


Pie-chart 3.3. The use of mother tongues is a source of pride, solidarity and loyalty.

Note. The above pie-chart displays students' attitudes towards mother tongues

Statement 4: The use of mother tongues can not fit your identity.

In response to statement four (4), more than half of the participants (57.60%) disagreed with this idea as shown in the pie-chart 3.4 below:



Pie-chart 3.4. The use of mother tongues can not fit your identity

Note. The pie-chart above shows students' attitudes towards the inadequacy of mother tongues in relation to identity

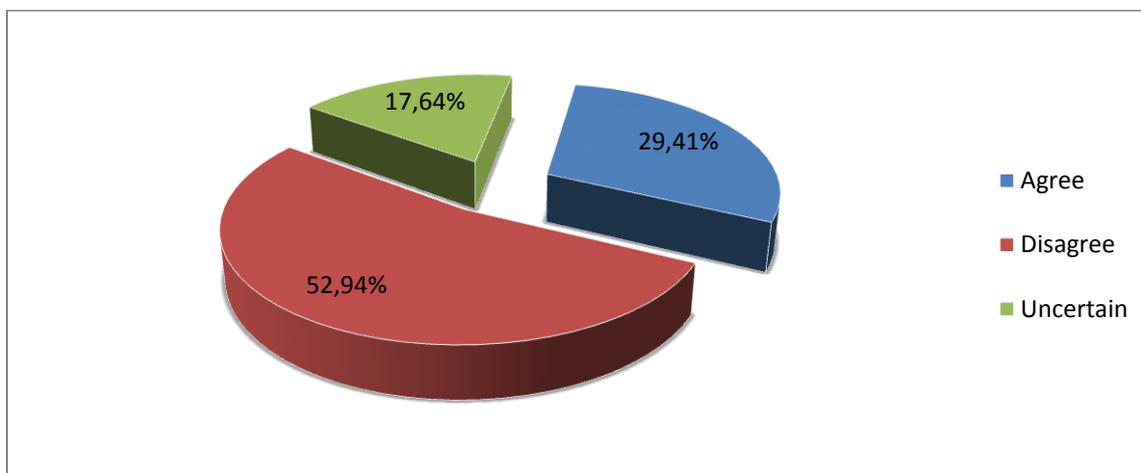
This positive stance stands for : First, the widespread usage of mother tongues in daily interactions; second, the strong affinities and loyalties to mother tongues. Third, the indispensable role of mother tongues in the construction of fixed, rooted and inhabited identity. Those who agree with this statement (34.70%) emphasized on the fact that Algeria is not quite separate nation. It has an immense contact with the outside world; thus, it is compulsory not to restrict our identity's fitness in its confined context of local dialects, one respondent claims:

The use of local dialects fit our identity to some extent. We have to be cautious and conscious about the global happenings. The world today is full of huge communications of all sorts that either condemn or promote our survival. Marginalization and alienation are not solutions at all.

Statement 5: The French language can be an identity component.

Plainly, some of the respondents agreed (29.41%) with the French language as an identity component. One respondent highlights this view, "132 years of colonialism constitute the legacy of the French language in our identity, in our consciousness". Half of the respondents disagreed (52.94%) with this statement. They attribute it an instrumental

value. One respondent claims “it is unthinkable to recognize the validity of a foreign language on an equal footing with MSA and mother tongues in our identity construction.;but, it can be a part of our identity in its instrumental sense only”. 17.64% were undecided.

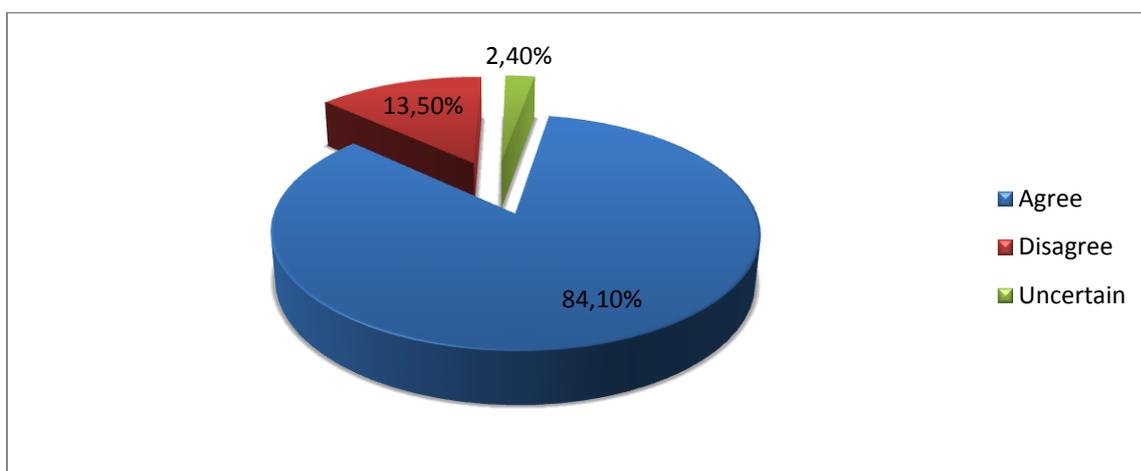


Pie-chart 3.5.The French language can be an identity component.

Note. This pie-chart illustrates students’ attitudes towards French as a part of identity

Statement 6: The introduction of the French language as FL1 is a right decision.

As far as the sixth statement is concerned, the majority of the respondents enhance their consensus regarding the selection of the French language as shown in the pie-chart below:



Pie-chart 3.6.The introduction of the French language as FL1 is a right decision

Note. The above pie-chart displays students' attitudes towards French as the first FL

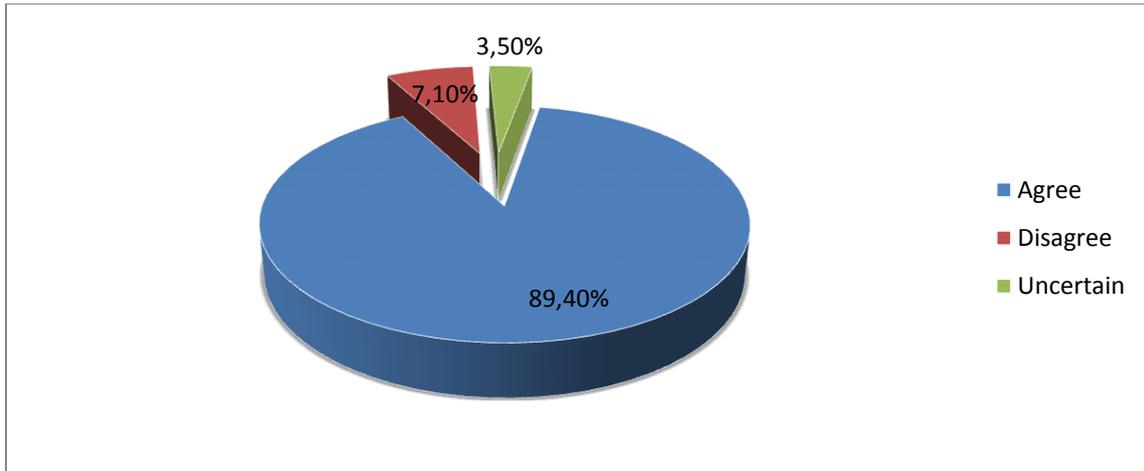
Despite it is the language tainted with colonialism, the participants were obliged to acknowledge the rightness of its introduction as a language of noticeable capital in the Algerian linguistic make-up. One respondent states:

The choice of French as FL1 is practical and logical. It is the privileged foreign language and it has the lion's share in the national curriculum. So there is no anomaly for its recognition in our linguistic landscape. It has a legacy in our history.

This view also resounds in Miliani's viewpoint that "French is no longer the property of the old enemy" (2001, p.17). Unfavorable opinions towards French as FL1 were expressed by (13.50%) of the participants who showed different perspectives. The first concerns the great importance of English than French: "English is a global language, and we have to take part in the challenge set up by world globalization". The second perspective went to exhibit the relevance of other foreign languages such as Chinese, German, Spanish, Turkish and Russian that are languages of science and technology.

Statement 7: There is no reason to have frozen attitudes towards English.

The respondents were very mindful of the fact that frozen attitudes towards a strong international language of a great market value may lead to alienation. However, other respondents disagreed (7.10%). This may be due to the close intertwining between language and power since power is relative, skeptic and incidental. A minority of (3.50%) could not judge.



Pie-chart 3.7. There is no reason to have frozen attitudes towards English

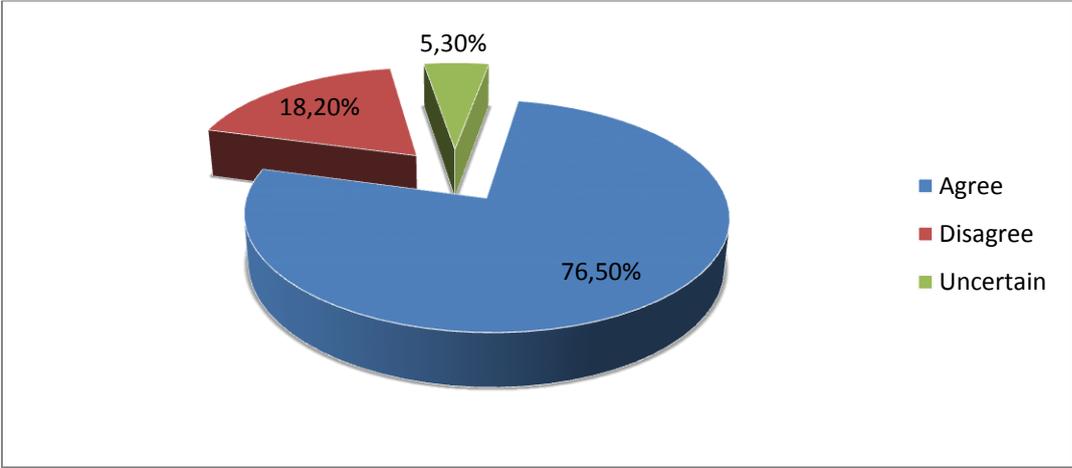
Note. This pie-chart highlights students attitudes towards English.

Statement 8: French and English are languages of nation building.

The majority of the respondents agree (76.50%) with this statement. The respondents affirm that they are languages of nation building because we are still depending on a knowledge produced in the Western world. One respondent states:

It would be unsound to deny the privileged presence of English and French. They have greater economic presence. Learning them guarantees our integration and advance without absorption or recession in a world enrolled in a massive globalization process. Besides, our scientific education in universities is fully carried out in these languages.

The respondents' viewpoint seems to correspond with that of Benrabah “ as a direct result of elite closure, many Algerians are refused the right to have access to French, because French along with scientific knowledge, is a form of cultural capital” (2013, p.111). Also, Graddol indicates that “English is promised a bright future because of developments in communications technology, and its numerical strength: by 2150, half of the world will be more or less proficient in English” (1997, p.13). Thus, in the view of these respondents, these worldwide languages is not only a true treasure but also an arrow against linguistic fanaticism. Also, respondents are aware that Algeria is not neutral but an integral part in a multidimensional and multicultural world. Other respondents disagreed (18.20%) this might be due to their mistrust about the role of these languages. The following pie- chart highlights these results:

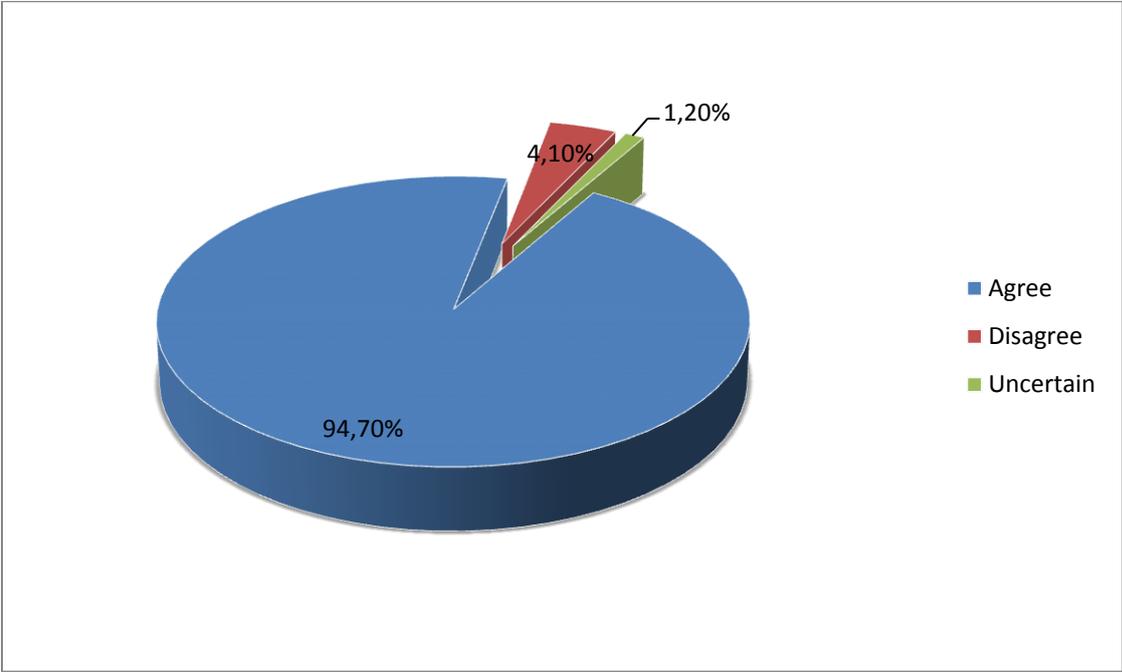


Pie-chart 3.8 French and English are languages of nation building.

Note. The above pie-chart illustrates students' attitudes towards both English and French

Statement 9: Language policy is a means of nation-building and identity construction.

One of the most interesting features was the high level of consensus (94.70%) regarding the role of language policy as a source of nation building and identity formation as shown in the pie-chart below:



Pie-chart 3.9 Language policy is a means of nation-building and identity construction.

Note. This pie-chart illustrates students' attitudes towards the contribution of language policy in nation-building and identity construction.

The participants showed their aspiration and solid confirmation to the quite central task of language policy in Algeria to be an instrument of linguistic openness that can reinforce our identities; this means, to empower multilingualism in which identities are negotiated and cultures are enriched from a variety of inputs: regional, national and global. One respondent claims:

Our language policy should not be a space of fanaticism or ostracism and; thus, no rigidity in our identity. We are bound to respond to the local, national and international reality. An ill-prepared identity will be lost in instability.

Other respondents disagreed (4.10%) perhaps merely because of the grieving current state of language policy in Algeria coupled with an absence of a strong political will and clear national vision that encompasses the multiple linguistic identities that exist in the Algerian polity. (1.20%) were undecided.

3.6 Applying the game theory on the Algerian educational language planning policy

The Game Theory (GT) has been applied to language planning by Laitin (1992) and Koffi (2012) to explore and designate which paradigms would be the most favoured by all players integrated in the language planning game. Before moving to the main details of this theory, one must first examine the five core concepts of the GT; this means, the ELPP as a game, the players, strategies, payoff and the outcome. In such an instance, the game itself is applied to determine what kind of ELPP to implement in Algeria. What is more, there are several players; that is, actors who have a powerful or powerless propensity for a certain output. The players embrace teachers, students, linguists, parents, politicians, ministry of education representatives, inspectors, journalists, and language activists (see table 3.6).

The language planning game in Algeria has payoffs, advantages or rewards, for the actors involved. The advantage could be preserving a local or national language that is important for empowering national bonds and fostering identity formation or opting for a foreign language that could lead to social advance and economic improvement. All these outlooks can be attained via the educational realm by learning the language. With the identification of the players included in the Algerian ELPP game, the GT can be embodied by means of De Mesquita's Predictionner's Model using the following Weighted mean formula:

$$\text{Weighted Mean} = \frac{I \times S \times P}{I \times S}$$

To use this formula, De Mesquita (2009, p. 52) provides a clear chronological course on how to use this **IxSxP** methodology:

1-Identify every individual with a meaningful interest in trying to influence the outcome. This is equivalent to influence in the formula.

2-Estimate as accurately as possible with available information what policy each of the players identified in the first grade; that is, the appropriateness of their sayings with their wants. This is equivalent to position in the formula.

3-Approximate how big an issue is for each of the players; that is, how salient it is to them. This is equivalent to salience in the formula.

Therefore, the players must be identified with the three parameters: salience, influence and position. The position scale made for the educational realm explains the distinctive players attitudes on using mother tongues and MSA as mediums of education. Thus, position 0 and 100 represent the most extreme positions. In our case, 0 represents never introduce MSA as a medium of instruction in the Algerian schools while 100 represents introducing MSA as soon as pupils enter schools. The table below summarizes the position in between these two extremes:

Table3.9 Position scale matrix : Predictionner’s model

Position	Grade level	Explanation
100	1	-The use of MSA as the only medium of instruction as soon as pupils enter school.
80	1	-The use of mother tongues as soon as pupils enter school as a medium of instruction.
60	3	-Introducing MSA as a medium of instruction till grade 3 in tandem with mother tongues.
40	4	-The use of MSA till grade 4
20	5	-The use of MSA till grade 5
0	N/a	-Never introduce MSA

*Note.*The table above highlights the positions of each grade with explanations.

After determining each player’s position or stance on when to use MSA and mother tongues as the medium of instruction in Algeria, their level of interest or salience was rated using a salience scale. A scale from 10-95 was used to represent the various interest level; a

10 represents the extreme of having no interest in using MSA as the medium of instruction whereas a 95 represents a high interest in using MSA as the medium of instruction. The salience scale matrix is represented in the following table.

Table 3.10 Salience scale matrix

Saliience	Explanation
95	High interest in using MSA as a medium of instruction
75	Moderate interest in using MSA as a medium of instruction
50	Average interest in using MSA as a medium of instruction
25	Low interest in using MSA as a medium of instruction
10	No interest in using MSA as a medium of instruction

Note. The table above highlights the different rating levels of interest towards MSA.

Eventually, each player’s influence, or power, in the Algerian educational language policy game was rated. A scale of 0-100 was used where 0 represented players with essentially no power and 100 represented players with massive influence in relation to other actors or players. Influence ratings can be found in table 3.11:

Table 3.11 Influence ratings

Player	Influence	Saliience	Position	I×P×S	I×S
Parents, rural	10	50	80	40000	500
Parents, urban	30	50	60	90000	1500
Politicians conservatives	100	95	100	950000	9500
Politicians modernists	100	50	60	300000	5000
The ministry of education representatives	100	95	100	950000	9500
Linguists	80	50	80	320000	4000
Teachers, rural	60	75	60	270000	4500
Teachers, urban	70	75	80	425250	5250
Students, rural	10	75	80	60000	750
Students, urban	10	75	80	60000	750
Inspectors	30	75	60	135000	2250
Language activists	20	50	80	80000	1000
				3297520	44500
				Weighted Mean=	
				74.10%	

Note. The table above shows the influence ratings with the weighted mean adapted from (Gordon, 2014, p.7)

The position, salience and influence scores are pointed in conformity with information available for the researcher about each player from different sources. Starting first with parents; for instance, they are divided into two distinct categories rural and urban so as to represent each actor's attitude. While rural parents have less influence, they have average interest in using MSA as a medium of instruction. Urban parents have also shared the same interest for the use of this language in the educational realm and; thus, they resort to position 60 that evokes the introduction of MSA in grade 3 in tandem with mother tongues. However, rural parents opt for position 80 that stresses upon the introduction of mother tongues as soon as pupils enter schools. Both of them are interested in using mother tongues as early as possible. This belief resonates through researchers and scholar's emphasis on the role of mother tongues that is beneficial and valuable. Urban teachers are rated at a position of 80 that evokes the teaching of mother tongues in advance, while rural teachers are rated at a position of 60 where there is a similar exposure to both MSA and mother tongues till grade 3. The ministry of education representatives receive an influence score of 100 because it is the most influential player in the game, they are given a position rating of 100 with a very high interest 95 of using MSA as the only medium of instruction as soon as pupils enter schools.

It is noteworthy that most Algerian academics such Pr. Abid, Pr. Benrabah and many others believe that every local language in Algeria is a resource and should be treated in a quite respectful way. For instance, Pr. Abid enhances the role of Algerian Arabic "since Algerian Arabic is the home language of the majority of students in Algeria, Algerian Arabic should be the language of content instruction at school (2006, p.133). Moreover, Benrabah emphasizes the need to protect local languages in the constitution by granting them the right status, and champion their use in the national life. Hence, linguists and academics are given a position score of 80 that triggers the use of mother tongues as the sole medium of instruction.

Nevertheless, politicians or modernists would be interested in introducing MSA till grade 3 because they are less interesting in lengthening the time spent in the teaching of this language; while conservative politicians appreciated the teaching of MSA with high rate of salience 95 and high score position 100. In addition, students were also divided, like parents, into two categories with the same score of influence ,salience and position. Inspectors represent a moderate interest in using MSA as a medium of instruction as soon as pupils enter schools and; thus their position score is rated to 60; that is, the introduction of MSA till grade 3 so as to give broadening exposure to mother tongues. The last group of actors are language activists with their less influence (20) and significant position (80) in using mother tongues as a

medium of instruction at an early stage. In table 3.6 above, all of the players' scores are used to calculate the weighted mean score using the Predictionner's model. The weighted mean score (74.10%) indicates that the players identified in this ELPP game would approve most the policy around position 80 on the scale in table 3.1. A position of 80 denotes that mother tongues should be used as a medium of instruction in grade 1. This position is in-between the position of 60 and 80; the weighted mean score of 80 indicates that a significant majority of Algerian players would agree on delaying the introduction of MSA till grade 3 so as to promote a long period of initial literacy for mother tongues.

Suffice it to say that the introduction of mother tongues within the Algerian schools is dependent upon the rational and strategic ELPP; this means, the agenda of the policy should be explicitly stated and the process should be carefully managed. Over fifty years of independence, complexities, opacities and myriad of hurdles have led to a relatively unsuccessful educational system in Algeria. An instance of this is the mismatches that exist in the use of both MSA and mother tongues in relation to Algerian schools, Pr. Abid states in this regard:

First, MSA learning is not sustained adequately by use in the community and it is not used in the majority of families as a home language. A majority of the families do not use MSA at home and consequently children rarely use MSA out on the playgrounds. Second, because Algerian Arabic (and Berber languages) is not used in the primary schools for instruction, the introduction of MSA for educational instruction is implemented without solid language concept formation... Third, Algerian teachers are not completely proficient enough in MSA to use it as a medium of instruction; they often make use of the vernacular language in a confuse way. Fourthly, MSA has become stigmatized for students with being a language connected with failure or at least with difficulties to access scientific and technical fields which are taught in French. (2006, pp.133-134)

Participants do not hide their multilingual propensities to be reflected within their identities and educational orientations, and regard the use of mother tongues as an excellent transition from the first space, home, to the second thread of continuum, school. Thus, considering local languages as resources rather than problems or obstacles is favored by a significant majority of people in Algeria. Parallel to this, when learners use their mother tongues at an early stage in schools, it becomes quite beneficial for them to foster a whole host of other relevant skills, for instance critical thinking and literacy skills. Besides, all

perceptions grasped in the home language don't need to be re-learned chiefly when they move to a second language because a strong mother tongue pillar strengthens learners abilities and make a soft transit to learn additional languages. Therefore, making mother tongue education the norm rather than an exception is becoming increasingly popular and boosting learners to swim within their mother tongues instead of obliging them to sink within unwanted seas. It seems appropriate at this juncture to state that the results move in complementary fashion and pull in the same direction (i.e., language-as-a resource in Algeria). Once again, it is reassuring when a finding is confirmed from a different vantage point as an effective strategy to ensure research validity. We should note further that the rationale behind a mixed methodology is corroborating findings through the principle of: "validation through convergence".

3.7 Certainties grounded in the interview and questionnaire data

A number of points need to be inferred from the discussion above:

First, the close intertwining between bottom-up and top-down ideologies because ELPP requires to be overt and explicit; in other words, making policies without participation, knowledge and awareness of bottom-up actors means the rigidity and stagnancy of top-down actors who reject any equal partners or collaborative participants. Such a paradox affirms the violation of the basic democratic principles of collaboration, integration and contribution, and guarantees the absence of the relevant input from below. Shohamy argues:

LEPs...often serves as arms of central authorities carried out in top-down manner by central authorities, wether at national, state or municipal levels, or, by collaborative groups. These policies are often imposed on educational systems.This top-down method of imposition can be interpreted as an authoritarian way of making policies and as a form of social and political domination.

(2006, pp. 139-140)

Second, reconsideration of the role of agency: teachers, students and parents

It is quite surprising that in the process of the creation, interpretation and appropriation of ELPP those who are impacted are rarely consulted or asked to be involved. In clearer words, the genuine actors in the process like teachers, students and parents have no influence but only the possibility to embody policies that ignore their needs and aspirations; that is, poor policies of restricted scope and scale in decision-making. In Algeria most language policies

neglect the vital role of the key actors and; thus, form an abyss that leads to misconceptions about language issues. This shows that ELPP can be irrelevant and insignificant. Hence, the sound decision-making entails the involvement of these players to be quite knowledgeable and responsible of the loaded agendas of language policies.

Third, language as a resource in Algeria

It is often the case in Algeria that there are languages that lack official and national status and; therefore, prevent their speakers from full participation. This rift between languages creates major obstacles in education. Local languages are considered resources upon which the Algerian nation can make profits. The respondents were unanimous in their opinions that Algeria has to face the reality by including the different language groups under the motto 'heterogeneous community'. Yet, applying the democracy of inclusion stipulates complementary, harmonizing, and reciprocal understanding between diverse groups regarding the learning of languages. Furthermore, homogeneity is to condemn minority groups from having an effervescent and vibrant actuality. Hence, it is within the ability of the Algerian leadership to acknowledge the multiplicity of languages that constitute a wealth and form different routes and avenues of interaction between members of the community.

Through the previous investigation of the participants attitudes towards languages in Algeria in different peripheral areas, the respondents enhance the impregnability of linguistic diversity; that is, their strong approval to our cultural wealth that is not a social sickness or deformity but an important resource (i.e., MSA, MTs and FLs) upon which the Algerian nation can make many benefits; this means, socially, culturally and economically. Indeed, Ruiz introduced the concept of language as a resource in the language policy research. It is based on the belief that languages namely minority and ethnic languages are to be regarded as resources rather than deficits or problems (1984).

As such MSA, mother tongues (Algerian Arabic and Berber languages) and FLs such as French, English are valuable resources that stipulate systematic organization, cogent protection, and coherent planning. In addition, other recent sociolinguistic studies have focused upon languages as 'natural resources' upon which nations can draw positively (Kaplan & Baldauf, 2005, p.120). Hence, they deserve expedient and methodical scrutiny for their preservation, development and enrichment through clearly designed, well-structured and sound language policies. Truth be told, it falls within the responsibilities of macro-meso and

micro ELPP activities to use systematically and comprehensibly the language resources of the country; in other words, to fulfill the practical essence of language management.

Fourth, language vitality is orchestrated in the indissoluble union of status, corpus, and acquisition planning

It is essential that ELPP does not marginalize people's attachments to their languages. To survive, a language needs speakers within a community to use the language and transmit it to their children. It is also important that constant efforts be made to encourage the teaching of local languages in Algeria and also to create a favorable environment to carrying out research on these languages in order to expand their domain of use, enrich their corpus, and boost their status. To date a thorough and detailed study of the indigenous languages of Algeria is not available. However, if one compares the local languages with worldwide languages and their prevalence in many professional and functional domains, he will surely do his best to preserve, promote, and strategize them. Thus, language management is the skillful treatment, relevant contrivance and the insightful control of languages in terms of SP, CP, and AP. In Algeria, ELPP and its implementation has frequently raised sharp debates regarding the language formula the country should adopt whether the colonial language be promoted or local languages be given more opportunity, space and prestige. After many years of ELPP experiences in Algeria, it can be clearly stated that there is an overall failure in the realm of language in education. There are high failures at school examinations, and class repetition rates are extremely obvious. As a matter of fact, UNESCO recommends the use of national languages in education for the advantage of both learning and intellectual maturity. Therefore the management of languages with the three language formula is a compulsory and about time reform.

Fifth, criticality is a pivotal criterion for language vitality

The implementation of Critical Language Awareness (CLA) with regard to ELPP is the necessity to think differently about language, in ways which are progressive and dynamic. In clearer words, language is much more than a code, words or lists of phrases but it is an innovative practice without imposition to use a specific language that result in refusal and resistance, Shohamy states:

It is often argued that language is not a just the possession of linguists who have the right to impose ways of using it , but rather that language needs to be given back to the people. It is important for those who know about language not to force and impose laws and regulations and to allow people the liberty to use language in the best and appropriate ways they wish. Even more important is the need to trust people that they can and will use language in ways that serve them best as it is in their interest to communicate efficiently...Whether this happen via their home languages, regional languages, national languages, global languages or any other hybrids.

(2006, p.155)

This kind of criticality that establishes the heart of CLA is represented by different actors in various phases of ELPP. These include taking actions and reactions in the creation, interpretation and appropriation of language policies. It is of prime necessity to point that criticality calls for language academics to unfold the hidden agendas and ideologies that govern language policies by making people aware and omnipresent in policy debates to trigger worthy discussions and productive dialogues. In addition, criticality calls for the general public, parents, students, teachers to play an active role to have some bearing on policies by rejecting what is deficient, unimportant and meaningless and provide fruitful and innovative input, new options, and fresh alternatives.

Sixth, identity in Algeria is in process rather than crisis

All respondents showed a heightened awareness of language in relation with identity. The participants understood the association between languages and their categorization in the establishment of a coherent sense of identity. Hence, they ascribed MSA the trait of primordial language of a core cultural value coupled with mother tongues as constructivist languages of rooted linguistic richness and cultural wealth. Further, foreign languages were ready to take up the instrumentalist value that can be articulated and vibrated as devices to fulfill urgent needs. Therefore, it is an inhabited, rooted identity with the three multiple axes: primordialism that addresses MSA, constructivism that refers to mother tongues and instrumentalism that denotes foreign languages; in other words, a homogeneous identity that is in process instead of a monolingual one that falls in crisis.

Seventh, the boundary markers of LMA are:

The good scrutiny of all the linguistic scene in Algeria, the presence of all top-down and bottom-up actors and articulating the rational frame of decision-making. In addition, language vitality is another important area of language management in terms of giving a status to all the languages in Algeria in a well- founded corpus planning, and ensuring its use in well-defined acquisition planning. Of course, to enlarge identity options for various languages will guarantee its ongoing process, and keep away from a state of crisis.

3.8 Conclusion

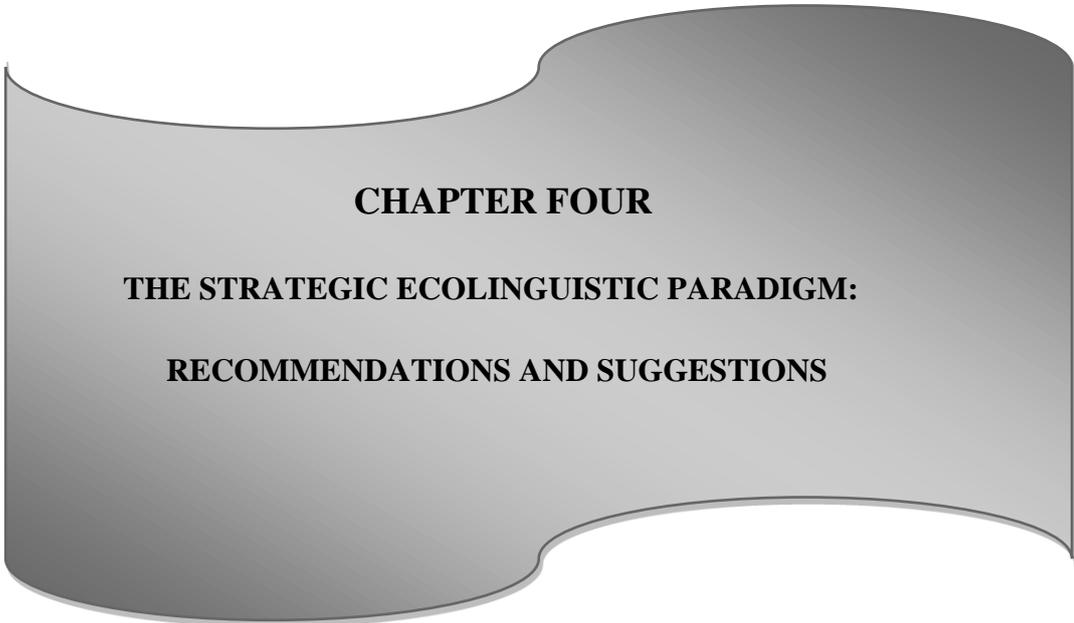
The results obtained in this chapter have led to relevant conclusions as to the successful path for the language in Algeria. First, it has been revealed, then, that the language management approach depends to a large extent on language ecology, top-down and bottom-up ideology and agency. Second, to effectively manage the language, it is of prime necessity to protect and enforce its vitality that is conditioned by reasoned status planning, sound corpus planning and successful acquisition planning. Third, as it was shown in this chapter, students held positive attitudes towards Algeria's plural linguistic scenery which is a fecund ground for realizing linguistic peace, and towards the broadening of identity circle by incorporating different languages. In addition, the lack of equitable language policies within multilingual Algeria makes linguistic communities feel the deterioration of their linguistic habitat within the tripartite areas: status planning, corpus planning and acquisition planning.

To address such necessities, the language management approach is the umbrella term under which all the key tenets are involved. These tenets embrace the reconsideration of the ecolinguistic space, language ideology and agency. This approach paves the way for the different languages in Algeria to coexist, to be systematized and well-defined in a reasoned SP, cogent CP and sound AP. Unfortunately, ELPP has failed to address issues as regards the exclusion of linguistic codes with the favouring of others without the implementation of salient empowerment strategies. These concerns and other recommendations as to the strategic ecological game paradigm will be dealt with in the next chapter.

Note to chapter three

1-Boukous states, “standardizing a language is tantamount to unifying the structure of that language and reducing inherent structural differences and divergences by eliminating non-functional occurrences which are often a source of ambiguity and difficulty of understanding in the communication process” (2012, p.235).

2-Language marketability hierarchy is used to rank languages in Africa. It denotes that the ex-colonial languages have the highest market value of all the languages spoken in Africa, “it indicates that all languages have not equal market value, that is, some languages are more marketable than others.... Thus, language consumers everywhere are savvy and which language ranks higher on the scale of importance and which rank lower. This awareness that some languages are more desirable to acquire than one’s own has been referred to as the language marketability hierarchy hypothesis” (Koffi, 2012, p.16)



CHAPTER FOUR

THE STRATEGIC ECOLINGUISTIC PARADIGM:

RECOMMENDATIONS AND SUGGESTIONS

Chapter Four: The Strategic Ecolinguistic Paradigm

Recommendations and suggestions

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**To every action there is always opposed an equal reaction:
or, the mutual actions of two bodies upon each other are
always equal, and directed to contrary parts**

(Newton, 1687)

**As long as the lions will not have their own historians, the
stories about hunting will always praise the courage of the
hunter (African proverb)**

4.1 Introduction

The present chapter is devoted to some useful and practical suggestions and recommendations as to the language management approach. On the basis of the theoretical points discussed in the first chapter, the analytical approach of the three discourses: Arabization, globalization and mother tongues with the application of Cooper's eight-fold scheme and the very features of CDA that represent policy as a text within an Algerian context coupled with interaction and interpretation. Added to that, the research findings attained in the previous chapter, the researcher attempts, via this chapter, to shed light on some possible keys that foster the language, the policy, the actors and the environment as a whole to be empowered.

It has become quite obvious that the new millennium has brought a new resurgence of interests in the educational sphere with urgent necessities that create pressures; for argument's sake, ethnolinguistic diversity, interculturalism and intraculturalism, global economic and political contacts. Hence, the burden is quite heavy on education to provide the best alternatives in constructing powerful, democratic and just communities. All these aims will be severely reached because of the complexities that encounter policy and implementation, program and curriculum design, classroom instruction practices, pedagogy and teacher professional development. Part of the remedial proposals presented in this chapter deal with the urgent need of consciously applying the strategic ecological game paradigm that can prompt optimum educational prospects

4.2 Readdressing the research questions

- What are the hidden agendas of the three dominant linguistic blocks illustrated by the discourse of Arabization, globalization and mother tongues in the Algerian education?

It becomes crystal clear that the hidden agendas of the three dominant linguistic blocks in the Algerian education are manifested in an endangered language vitality, the monopoly of top-down machinery without taking into account bottom-up ideology, an unconsidered role of agency, and the irrational frame of the policy. The non-rehabilitation of these emerging emphases makes ELPP doomed to failure. Further, the indifference directed towards agency can cause premature death before policy on the implementational ground. The recurring changes in language policies with flimsy investigations prove the weakness of the governmental device, and the absolute necessity for the involvement of members of the

community and non-governmental agencies to ensure the practicality and the feasibility of policies. Such individuals can contribute in operations such as the codification and elaboration of particular languages chiefly mother tongues in the processes of orthographies and the formation of new words because “if the embers of effective language planning are fanned by such individuals and non-governmental agencies, they may be difficult to quench or completely blow out by the various contextual variables bedeviling language planning” (Adegbija, 2011, P.116).

The bureaucratic procedures to ELPP has meant a significant disparity between the two avenues top-down and bottom-up. However, provisions have to be realized for various kinds of contributions in different educational channels and phases via the involvement of the ‘servants of the system’ or ‘consumers of the policy’. To attain the rational or systematic frame of language policy is a thorny area and another stumbling block that impede a successful educational project. Quite often in Algeria, resonance, logic and rationality in language policies are purposefully avoided. The lacuna that repeatedly exists between the problem identification and the statement of decision highlights the arbitrariness and randomness that may be measured by the interval between the conception of the idea and the announcement of the decision. The shorter the interval, the more arbitrary the policy is likely to be (Bamgbose, 1991, p.114).

The way a policy is created explains commitment and strictness or vagueness, emptiness and laxity. The ‘pseudo rationality’ that characterizes language policies is often a factor behind the salient failure and an impediment that prevent from going into the functional nitty gritty of policy implementation. Further, the absence of backwards hindsight and forwards foresight is another principal criterion that accounts for failure. From another angle, the faulty assessment of the Algerian ecolinguistic system is another appealing motive that justifies failure. In other words, the lack of thorough investigations, reliable surveys and relevant researches as regards the linguistic make up in Algeria is a cherished canon.

Arguing in similar vein, the language vitality is ill-disposed and far from to be well-verbalized in the three twin avenues: SP, CP, AP. The hidden agendas that are implicitly practicable is the political will to pay lip service to the standardization and cultivation of mother tongues. Sometimes a language is elevated to a status of a national language, while others it is granted the status of official language but as a ‘decorative motto’. It is noteworthy that when a country like Algeria has remarkable disputes over the appropriate script of a

language with a shortage of teachers in teaching Tamazight, and wants to make it an integrated subject within schools in particular regions, it is obvious that such a policy will be fated to illness and fiasco. Despite the interests expressed by the participants in the standardization and elaboration of mother tongues, efforts are weak and language regulatory bodies have been slow to take up the operation. This opens the risk of marginalization, and endangerment of language vitality. However, it is contended in this thesis that policy-makers have to place greater emphasis on introducing mother tongues and MSA at an early stage of schooling for educational and pedagogical benefits.

It is of prime necessity to focus on the complementary, inseparable and inextricable link between SP, CP, AP in ELPP and how a failure can lead to another in the absence of relevant language examination, linguistic cultivation and language acquisition. The rift between these hierarchical phases causes serious repercussions on the educational sphere. Again, the SP is considered inappropriate in addressing language problems; that is, there is an obvious imbalance between different language varieties, thus, “the aim of compromise between the languages at play is to integrate various interests and needs to reach mutual agreements. The art of compromising consists in negotiating and accommodating others as far as possible” (Ngcobo, 2003, p.86).

It is undeniable that a solid ELPP consists of these elements: research, policy formulation, implementation and evaluation. The research stage is perhaps the most difficult, for only through careful investigation into the linguistic resources and attitudes of the people can a good decision making be achieved. Unfortunately, because of the exigencies of actuality like economy and political pressure, research is done in response to dominant group’s beliefs, arising out of this is an ineffective and rejected policy by the community. In addition, policy formulation and determination of goals (i.e., vision of the country) and strategies for its implementation are essential tasks. These tasks are affected by the economic, the political state, the linguistic panorama, and the attitudes held towards it. In these respect, implementation (i.e., mission) requires development of materials, programs and institutions to support decision. It has been argued that the partial implementation of the policy of Arabization mostly in universities causes serious disorganization, disintegration and opacity about the policy itself. Yet, the success or failure of the implementation is evident in the evaluation process (i.e., revision). In Algeria, educational projects have rarely been planned and less often been evaluated. It has usually been imposed in response to political imperatives, idiosyncratic scopes, and individual inclinations. This makes any educational

project bound to be a failure. Indeed, our educational institution suffers many weaknesses in the planning dimension; in other words, when things come to a deadlock, a new reform is planned with the same shortcomings and hindrances. Undoubtedly, the virtual articulation of the three prominent zones (conscious initiation, pertinent implementation, and worthy evaluation) will aromatize education with success and progress.

It is quite significant that the role of communities in the construction and implementation of educational matters is compulsory. ELPP is, primary, a top-down activity it requires governmental resources and needs to be actively managed. However, if ELPP does not have the support of the communities it is intended for, it cannot succeed. To be successful, it needs to be complemented by a bottom-up ideology that does not necessarily mean that people of low levels will be involved. However, it indicates that the interests of the collectivity have to be served and not just the interests of the individuality. Winter and Pauwels confirm that “intrusion as a key element of the ways in which teachers effect ELPP through responsive use of text – based resources, direct challenge and comment as well as negotiation and correction” (2005,p.66). Further, Payne (2006) discusses students’ choices in relation to foreign language education planning as an instance of the role of agency in the context of secondary schools situated within multilingual communities in England. He argues that the students’ decision making about language programs in their schools showed a convergence towards fairness and equality of choice. Therefore, the coalescence of social ideology, linguistic ecology, agency and the rational structure of policy is a perquisite to achieve educational advance. The table below highlights the phases and characteristics of the policy process:

Table 4.1 The policy process

Phase	Characteristics-uses
Initiation	<ul style="list-style-type: none"> -Creative thinking about a problem -Definition of objectives -Innovative option design -Exploration of concepts, claims and possibilities
Estimation	<ul style="list-style-type: none"> -Through investigation of concepts and claims -Scientific examination of impacts -Normative examination of consequences -Development of programme outlines -Establishment of expected performance criteria and indicators
Selection	<ul style="list-style-type: none"> -Debate of possible options -Compromises, bargains and accommodations -Reduction of uncertainty about options -Decisions among options -Assignment of executive responsibility
Implementation	<ul style="list-style-type: none"> -Development of rules, regulations and guidelines to carry out decision -Modification of decision to reflect operational constraints (incentives,resources) -Translation of decision into operational terms -Setting up program goals
Evaluation	<ul style="list-style-type: none"> -Comparison of expected and actual performance levels -Assignment of responsibility for discovered discrepancies in performance
Termination	<ul style="list-style-type: none"> -Determination of costs, consequences and benefits -Amelioration as necessary and required -Specification of new problems created during termination

Note. The table above indicates the policy process with its main phases and features proposed by Brewer and deLeon (1983, p. 20).

-Do learners want to be affiliated with MSA as a single ‘Me’ or with multiple ‘Mes’ ?

No one can deny the Algerians’ language awareness manifested in the privileged presence of MSA as a primordialist language rooted in the Algerian identity, and mother tongues key constructivist role for an overall linguistic heritage, and foreign languages with its instrumentalist dimension. Moreover, Algerian learners identify themselves with an inhabited identity full of rootness rather than an attributed ascribed one. Thus, a whole multiple identity that ensures its unity. Thus, MSA is attributed a core cultural and identity privilege and continues to gain its foothold in the ecology with mother tongues that are continuously in constant interplay. As the questionnaire data show , English and French has a market capital as global languages that carry the prospect of social mobility and advance. As such, they yield significant influence in the ecology and acquire instrumental status and material reasons for acquisition. Thus, they held the third degree or feature in identity scale. The following figure encompasses all identity features:

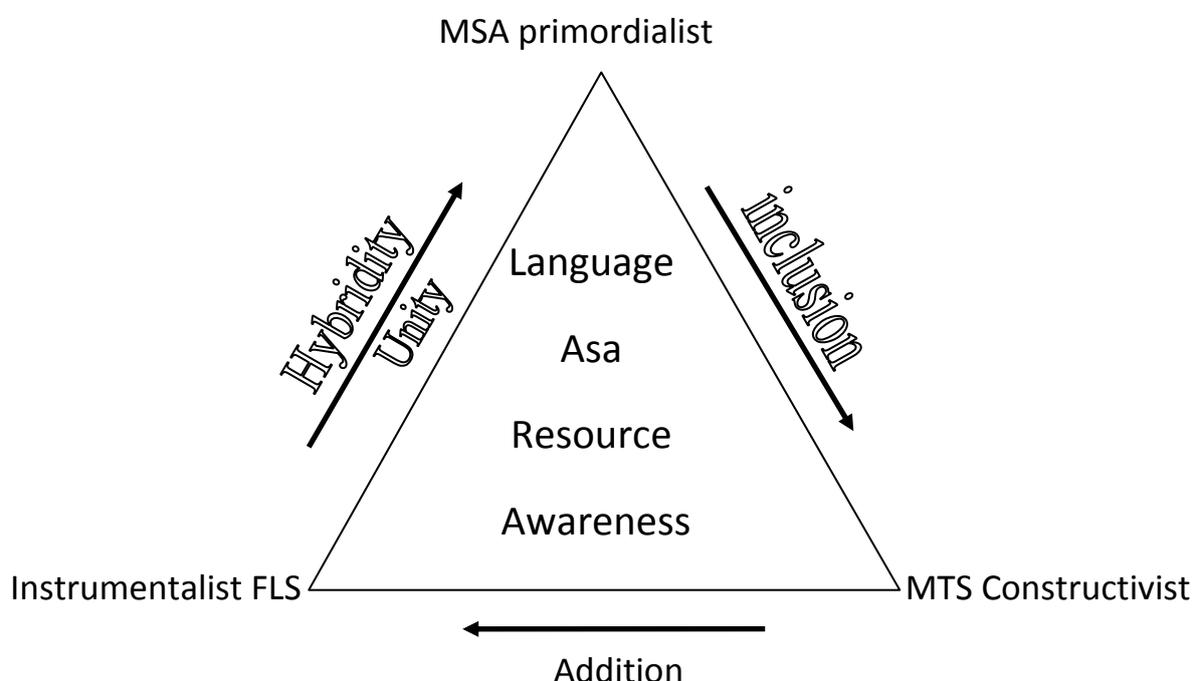


Figure 4.1 The rational triangular for identity construction in Algeria

Note. The figure above illustrates identity language repertoire features.

-How can we achieve new linguistic horizons and educational prospects in Algeria?

The strategic ecological game paradigm can be used to achieve new linguistic horizons and educational prospects. In this respect, the word game has a close intertwining with ‘game theory’ that refers to any situation in which there are at least two players, each with various options and different strategies to achieve advantageous outcomes and desirable payoffs (Laitin,1993). The main concern of this theory is to predict the real human behavior in pointless social situations. As regards ELPP, Harsany (1997, p.123) states that, “game theory has predictive power to determine whether a policy will fail or succeed. The prediction is based on players moves or actions, whether these diverge from or converge with the goals of the game”.

4.3 Towards a strategic ecological game paradigm: n-person with non-zero sum payoff

First and foremost, the failure of ELPP in Algeria stipulates further researches and creates an urgent need to realize an anti-chock model. The paradigm that is proposed in this thesis is correlated with game theory which was basically made in mathematics and economics. The model which is proposed in the diagram below predicts the Algerian ELPP as a multitrail policy.

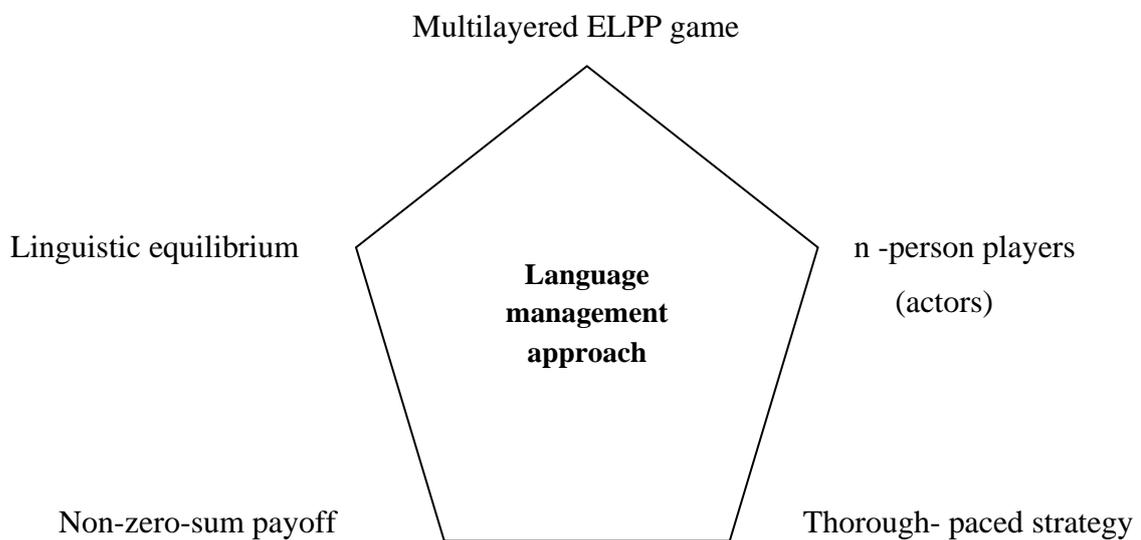


Figure 4.2 Key ingredients of the strategic ecological game paradigm.

Note. The figure above shows the core constituents of the ecological game paradigm adapted from Laitin (1993).

4.3.1. Key ingredients of the strategic ecological game paradigm

According to Davis, “ in a game there will be players, and each will pick a strategy (make a decision). As a result of this joint choice, the result will be a reward or punishment for each player:the payoff. Because everyone’s strategy affects the outcome, a player must worry about what everyone else does and knows that every body else is worrying about him or her” (1983,p.6). All these concepts will be tackeded separately.

4.3.1.1 Emphasis on players

Because ELPP is a strategic game, the presence of players is a principal parameter. The number of players is unlimited, or a maximum number of ‘n-person game’. The number of players govern the purport of the game. Players, actors or arbiters have to be present within the game represented by all top-down and bottom-up actors ranging from the Minister of education to all the social partners of the pedagogical act as academics, language specialists, teaches students’ representatives, parents, economists, historians, political scientists, and language activists. It is to be mentioned, however, that systematicness, resonance and logic are key criteria in the game. To illustrate more, all the players involved must be vigilant, competent and knowledgeable. This means that, “ they must be aware of alternatives available to them, they must be mindful of unfamiliar matters, they must have comprehensible and transparent inclinations and they must also be able to choose their deeds consciously and cautiously after some process of optimization” (Rubinstein & Osborne,1994, p. 95).

4.3.1.2 Emphasis on the rational strategy and critical decision- making

In Algeria, ELPP is asked to be more responsive to internal needs and local sociocultural aspirations. Critical decision-making is a collaborative approach and a logical process for language management in Algeria. Substantially, the rational strategy outlines the functional framework that covers a reply to students’ needs and interests, the teachers’beliefs and assumptions, and parents’ notions and contributions. In thinking about ELPP as a rational strategy, a highly developed and skilled operation means designing a large-scale policy with an evolutionary process that emanates from criticality, flexibility, consultation and communication. In a step by step way, Kennedy points out “any language planning developed must be flexible enough to readjust itself to unexpected system linkages discovered during the evaluation phase” (1983, 2). The main sttages of critical decision-making are:

First: Problem diagnosis (who diagnose what): the question of who is to decide policy is the first diagnosis to focus on . People with a stake in the policy arena such as students, teachers, inspectors, parents and community members are fully cognizant about the problem situation with possible alternatives. Hence responding and incorporating the interests, values and attitudes of these segments is a basic fundamental in critical policy-making. Also the knowledge of experts is a required factor at this stage. This is because of their coherent perception, systematic analysis, and insights that go beyond the ordinary knowledge. After defining the community of decision-makers, a number of points have to be joined that surround the circle of the problem. These points or facts represent the basis of the discussion over the intrinsic problem. Hence, raising virtual discussions and fruitful debates on all the languages that exist in the language ecology over all the Algerian territory because:

All three dimensions of language management can generate language conflict. Corpus planning can cause strife when planners privilege one particular pronunciation, word or writing system over others. In acquisition planning, the choice of an educational medium of instruction does produce linguistic struggles. As for status planning, conflicts can arise between speakers of languages or forms of the same language following the selection of one or more official or national languages and their acquisition for social position.(Benrabah, 2013, p.11)

When this happens, unanimity and approval on the key problem should be managed because ambiguities and opacities are impediments that prevent a smooth transition to the second stage. Clearly enough, a criticality in decision-making would invite the very aspect of debates, and disagreements as regards the considered matter.

Second: Trial alternatives: policy alternatives are the central keys to policy problems. The worth of these tentative alternatives depends on testing them in the real physical world of educational problems. Hence, the community of decision-makers should make solutions via critical reasoning to ensure flexibility and cogency. Again, the critical awareness of decision-makers vis-à-vis these trial solutions is a prerequisite at this stage. The solutions proposed could be rejected when testing them, and this requires turning back to work out a common questioning of the problem.

Third: Implementation and evaluation: at the implementation level, actors such as teachers in their classrooms, learners, and heads of schools, among others, have to play a prominent role

in the success of ELPP. The administration could play an effective role to provide the teaching support services and equipment, and create the supportive climate in the school. In addition, the policy also could be realistic; that is, the country could have the financial, economic, human and technological resources to implement the language policy already designed. The ELPP can be credible in nature and pragmatic in choice; for instance, it may not be convincing to envisage providing all the classrooms, teachers, and designing curriculum for every language spoken in our society. Arguing in a similar vein, evaluation, in ELPP, is a fundamental task that can be carried out systematically since the results could be used to control the ongoing language planning programs. The results of evaluation can provide insightful feed-back on the strategies adopted for modification, innovation, and improvement by the policy-makers. What is more, the focus of evaluation should be on two main types: formative and summative evaluation. The former can be carried out while the activities are in progress, it can identify the weaknesses and the strengths of the programme and provide feed-back. However, the latter can be undertaken at the end of a language programme or project to introduce innovation and provide information whether a programme is to be continued or discontinued.

Fourth: Cost benefit analysis with spread hypothesis means to operate within the rational decision-making process. ELPP can perhaps be based on “a systematic forecast of consequences and alternatives” (Thornburn, 1971, p.255). Armed with this information, cost-benefit analysis is based on the inextricable link between monetary variables as resource inputs and the results or outputs. It starts when the agenda setting stage is identified and alternative solutions have been defined. This kind of scrutiny or calculation is made within a frame; that is, the milieu within which the policy is implemented. Language planners would resort to either main alternative¹ or zero alternative² in respect to time horizon that is needed to evaluate the plan, Thornburn points out that “cost benefit calculation aims at identifying, quantifying, and evaluating the differences in consequences that may be expected if one decides to choose the main alternative instead of the zero- alternative” (1971, p.258). To the same extent of importance, spread hypothesis as another perspective of a rational decision-making process holds which language products will spread and how they will spread. In other words, it is the yardstick to measure the use and efficiency of language products in the social, economic and educational spheres. It is now recognized, however, that there is a difference between cost benefit and cost effectiveness analysis³.

4.3.1.3 Emphasis on non-zero- sum payoff

Close attention is paid by game theorists to the kind of payoff or advantage gained within this game because a game without a reward is not a rational or strategic game. Thus, game theorists use this terminology to classify games into zero-sum games which denote the great distance between the winner and the loser in which the former gains every thing and the latter gains nothing. These sort of games take the feature of competitiveness. In contrast, in non-zero sum payoff (the case proposed in this thesis), the players are in a cooperative fence with co-ordination and inclusion.

4.3.1.4 Emphasis on linguistic equilibrium

The last key ingredient in this analysis is the outcome; that is, the goal to be achieved at the end. If there is no outcome, the game is meaningless and worthless. In non-zero sum payoff the outcome is linguistic equilibrium and convergence in an ELPP game. This notion of equilibrium is very useful for languages in Algeria as a multilingual nation.

4.4 The purport of a game in educational language policy

The purport of a game in our education is that it deals with important key takeaways that our language planners should devote a great deal of attention for. Its inextricable link with economic variables makes it relevant and subservient chiefly for cost benefit analysis. Indeed, this game may lessen the conflicts that can arise in multilingual nations. It can empower education with useful, workable insights and upbeat forecasts that are feasible and desirable. What is more, the tone and tenor of this game in this energetic enterprise is that it enables our decision makers to vigorously work out a functional mother tongue educational layout for Algeria that is in constant need to prominent and fresh notions. Furthermore, the meaning of a game in education shows clearly and blatantly the totality of strategies and techniques that can be used by language-driven entrepreneurs to tackle the stubborn and unyielding language issues in Algeria. Therefore, the essence of playing this game in education is to strategize as much as possible the decision-making process in its logical and reasonable structures, to unveil human reasoning with its competences and preferences, and to maximize the presence of the mother tongue that can boost up the learning of MSA and many other languages.

4.5 The Language garden analogy in the Algerian educational system

Ofelia Garcia (1992) uses a quite reasonable analogy of LPP. The Language Garden Analogy (LGA) is a metaphor of the beauty of multilingualism that represents the big fascinating garden full of a variety of flowers of all kinds and textures. It is worth pointing that when only one language exists in a garden, it would be so easy to control but how trivial and uninteresting our linguistic landscape would be. Undeniably, multilingualism creates in this reacher garden difficulties. In clearer words, some flowers spread quickly like English , French and Spanish chiefly English which has a significant expansion during this century. When the garden is ill-considered, disequilibrium is the law; this means, some languages may flourish and others may die. This requires careful preservation and protection or systematic ELPP. The analogy suggests that language plurality needs planning and conscious language administering in the educational system as follows:

4.5.1 Protecting and nurturing languages in the garden: MSA and mother tongues

Throughout the world, mother tongues can be affected by the alarming spread of worldwide languages. Hence, stronger operations are required to protect and nurture the languages by adopting the three inevitable processes of standardization, elaboration and cultivation. Mother tongues and MSA in Algeria is a case in point because further protection is needed so as to guarantee a safe ecology in which these central languages share the same opportunity in legislation and education. The rationale for the language garden analogy is to realize a complementary interplay of the three language formula; that is, MSA, MTs and FLS. Stressing its significance, MSA is the primordial language, central in the linguistic reality, a language of unity rather than division or fragmentation. Hence, even though MSA has no native speakers, it has native users as Parkinson confirms, “ MSA is a full fledged language, and that it has native users, with native intuitions about its use : people who read it fluently and listen to it with ease and understanding every day, they use it effortlessly and skillfully” (2000, p.292).

Even though education is the microcosm of MSA’s implementation, it is advisable that the whole Algerian community with varied gradations and at different levels ought to be the real preserver for MSA promotion. The influence of Eliezer Ben Yehuda on the revival of Hebrew is widely known. His influence in actively using Hebrew as an everyday language, with the development of new lexical items as required, is considered as relevant steps in the revival of Hebrew. Further, the rational analogy estimates the inclusion of mother tongues

(i.e., AA and other Berber varieties) that play a key constructivist role. The following figure summarizes the current interplay between the global, national, and local languages in the Algerian ecosystem. The darker lines represent interactions that are significant and the lighter lines represent those that are less significant:

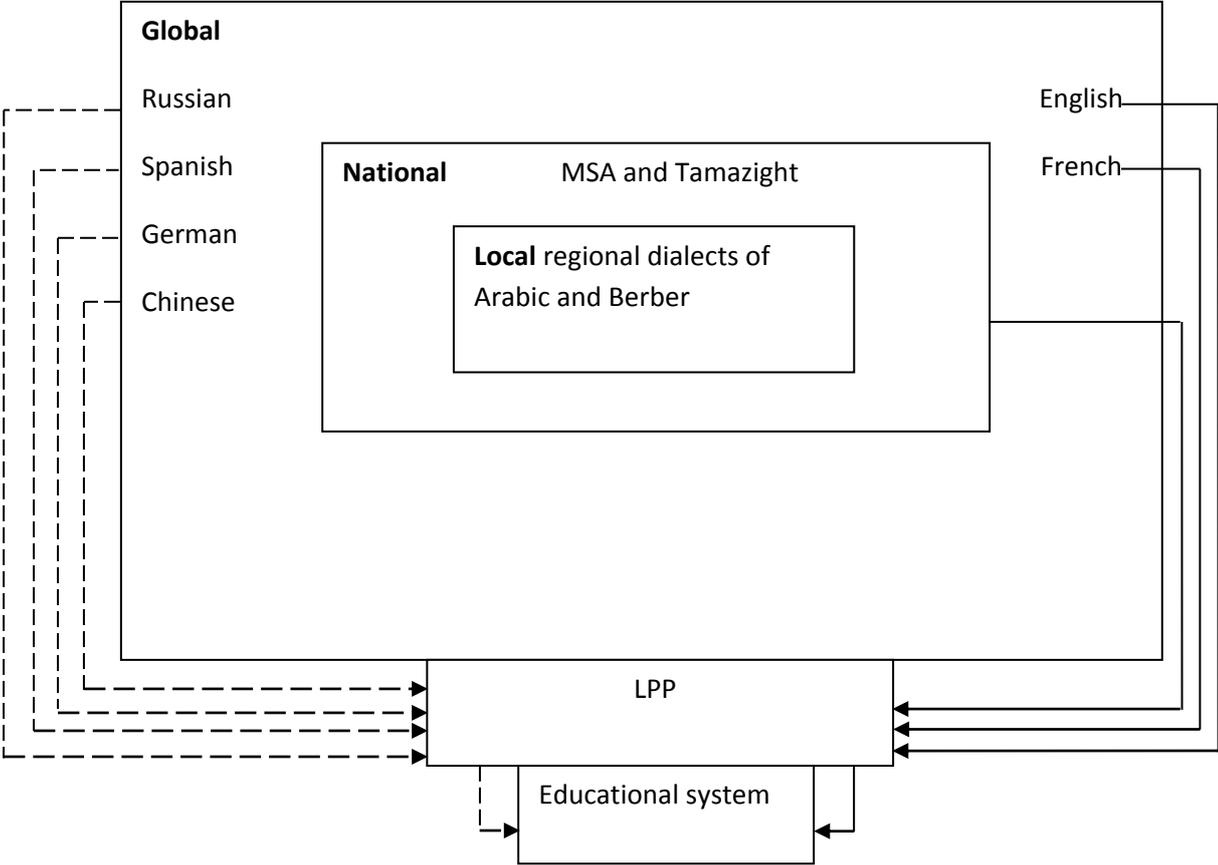


Figure 4.3 A schematic representation of the key linguistic relationships in the Algerian ecology

Note. The above diagram identifies the key linguistic interaction in the Algerian ecology.

4.5.2 Adding flowers to the garden: Other foreign languages like Spanish, German, Chinese and Russian

The analogy suggests that it may be enriching to add other foreign languages to a person’s first language because of its instrumentalist function for worldwide integration. Besides, language awareness, which is the growing individual’s sensitivity and consciousness of the key role of language, exhibits the language ability as Widdowson has mentioned,

“knowledge can be characterized in terms of degrees of analyzability, ability can be characterized in terms of degrees of accessibility” (2005, p.67).

4.5.3 Controlling flowers that spread quickly and naturally: French and English

It is worth mentioning that there are languages that spread rapidly like English and French and take the space of other languages. A rational and balanced ELPP may realize a favorable spread without endangering and jeopardizing other local languages. Hence, LGA is an advantageous and promising approach that thwarts an insignificant situation with a desirable and sound language planning. Gardeners are required in this approach such as teachers, learners and parents to plant, water, fertilize and develop the different languages that exist in the garden. According to this analogy, colorful diversity is preferable to monochrome monotony. Garcia affirms:

The view of language landscape engineers is often to regard the language garden as just one part of a wider control of the environment. The dominant power groups who determine the social, economic and cultural environment may see language as just one element in an overall landscape design. For example, the type of bilingual education program that is allowed in a region; that is, submersion, transitional, immersion or supportive of the minority community language, is but part of a design for the total landscape in which the languages are located.

(1992, p.205)

The rise of civil rights issues, equal opportunities and the economic potential of being multilingual increased parents’ demand for their children to learn different languages at schools. In the preface to English as global language, Crystal writes:

I firmly believe in two linguistic principles which some people see as contradictory, but which for me are two sides of one coin. I believe in the fundamental value of multilingualism, as an amazing world resource which presents us with different perspectives and insights, and thus enables us to reach a more profound understanding of the nature of the human mind and spirit. I believe in the fundamental value of a common language, as an amazing world resource which presents us with unprecedented possibilities for mutual understanding, and thus enables us to find fresh opportunities for international communication. We need to take both principles on board if we are to make any progress towards the kind of peaceful and tolerant society which most people dream about .(2000, p. 320)

In the same line of thought, the introduction of the LGA with its multilingual approach within the Algerian education is woven around the following principles:

- It aims to balance the global, national, and local interactions between the languages in the Algerian educational ecology.
- It acknowledges the potential of a language-as- a resource as an alternative to language-as- a problem and the oligolingual orientation in ELPP.
- It takes into account the importance of recognizing that social actors have agency (i.e., a role and space) and can exercise it to support or jeopardize ELPP.
- It takes into account the need to provide a niche for MSA, MTs, and FLs in the Algerian education.
- It enhances the fact that the Algerian people demonstrate a salient awareness towards languages, which are multiple.
- It exhibits the fact that the language landscape engineers (policy makers) should regard that protecting rare flowers may encourage the growth of such flowers to survive and thrive in education. Also, decision-makers are invited to apply the following recommendations for successful language management:

Table 4.2 Rational framework for successful language acquisition in education policy advice for Algeria

Needs : Successful Language acquisition	Goals and Objectives	Policy Recommendations	Implementation Recommendations	Evaluation
-Language management (status, corpus and acquisition planning) .	Languages -Competence and performance -Avoid language ostracism	Macro +Meso +Micro collaboration -different school milieus :urban, rural , northern , southern	-Officialization -language regulatory bodies - Institutional recognition	Process or input evaluation
-A substantial , qualified and competent teaching workforce	Teachers Role models for producing future – competent generation	-Who will teach what -equity in the reward structure	-pre – service/in – service training -coordination with the inspectorate staff	Output evaluation (teacher performance)
-An accurate determination of the students' segment that will be exposed to language learning	Students -ensure successful learning trip	-coordination between university and school teachers	-examinations -discussions -inspectors' frequent visits	-In – course evaluation -examination evaluation
-teaching materials -Syllabus and curriculum design	Methodology -Warm and conducive climate for learning	-courses in Applied linguistics,lpp, language acquisition and language management	-the introduction of modern educational technology -infrastructures (classrooms , equiped libraries), modern teaching equipment (computers , language labs , printing and photocopying equipment)	Output evaluation
-Governmental and private sector	Physical resources -strong backing for languages -government decentralization and more local flexibility	-to meet the needs of an increasingly heterogeneous learners and teachers population	-equal dissemination of resources -solid , balanced , and impartial grounds for language instruction	Evaluation of the system performance

Note. The table above highlights the parameters for successful language acquisition in schools adapted from (Ingram, 1990).

4.6 The purport of the study

This doctoral study addresses ELPP in Algeria. In examining the hidden agendas in this dynamic realm, this study is contributive in that it has illuminated the ways in which language policies have been instruments for creating an abyss between top-down and bottom-up levels, for sustaining and empowering particular ideologies, and for restricting the Algerian linguistic identity within the long-established cherished canon “monolingualism” or “identity in crisis”. Thus, and throughout this study, language policies is the irreplaceable path for gaining and enhancing power, Corson points out, “language is the vehicle for identifying, manipulating and changing power relations between people...in short the struggle for power in any setting is really a struggle for the control of discourses” (1999, pp.14-15).

4.6.1 Methodological connotation

In terms of approaches and methods, this thesis is a supporting incentive in language policy research in its mixed method (i.e., qualitative and quantitative) so as to question the quintessence of language management in Algeria from the three relevant sidelines; that is language ecology, social ideology and agency, language vitality in terms of SP, CP, and AP adding to that identity construction in Algeria from the local and global perspective. To achieve these aims, and as stated in chapter two, it takes three-fold approaches: critical, sociolinguistic and historical.

4.6.2 Policy connotation

The significance of this study for policy-makers lies in its concentration on the principal tenets of language management. It points to a need to embrace and consider the fundamental touchstones of ELPP; that is, LE, social ideology, agency and the rational frame of decision-making. It also stresses upon the three phases of planning: SP, CP, and AP that form the sound basis of language vitality without which the language will be endangered and eliminated from the whole linguistic panorama. It emphasizes the necessity to define and portray the linguistic identity in its broader context: the local, national and global that are in continuous and constant interaction. What is more, the Predictionner’s Model is also an appropriate pattern to be conveyed for decision-makers since it reflects the range of attitudes and dispositions concerning the language to be integrated in education. Hence, the strategic ecological game paradigm is a future prospect and vigorous perspective that mirrors the chronological, systematic, coherent, and plausible arena within which our decision-makers

should move. Further, the policy significance of the study lies in its obvious message for policy-makers for what to include and how to include languages in education via the language garden analogy that values all the languages that thrive in the Algerian language ecology and seeks a niche for them.

4.6.3 Theoretical connotation

The research design adopted manifold research procedures. The thesis integrated analytical tools from critical discourse analysis, sociolinguistics and history in order to unfold the hidden language agendas. In terms of substantive theory-formulation, the thesis defined language management in terms of strategic ecological paradigm of game theory. In this process, the thesis challenged two traditional perceptions regarding ELPP and identity in Algeria: the principle of top-down ideology, the non-assessment of language ecology, the neglect of agency, the disregard of the rational frame of decision-making and identity as a stagnant repertoire. To recall, critical theory was used for the purpose of gaining critical awareness and insights from the ups and downs of ELPP. The principles of criticality and CDA were valuable in that it enables the researcher to deal with policies as discourses in the Algerian context with interaction and interpretation. In addition, this critical perspective is done on a sociolinguistic pillar by applying Cooper's scheme that uncovers all what is implicit within the eight crucial constituents of language policies (actors, behaviours, people, conditions, means, decision-making process, ends and effects). Stressing its significance, critical thinking is important in the sense that it releases the mind from the ghosts that corrupt it. When the mind is liberated from the idols that creep on it, it has the extraordinary power to empty out obscurities and vagueness of all kinds and possesses unlimited abilities to reach fact based and valid conclusions (Bacon, 2006, p.19).

What is more, the historical side was also subservient in enhancing the inevitable link between assimilationist, reductionist and revisionist long-ago language policies and the language manipulation of independent Algeria. From another angle, core value theory, constructivism and instrumentalism were used to position the language repertoire in identity scale. Arising out of this, the Algerian linguistic identity is in process, a course of action in progression, continuity and complementarity instead of crisis, fractures, contradictions and discontinuities. The thesis has also shown how the new resurgence of interests that are symbolized in LE, social ideology and agency have been almost neglected in the ELPP machinery, and how these three emerging emphasis form a strong backing for future educational success.

4.7 Conclusion

To conclude with, this chapter has been devoted to offering some practical suggestions and recommendations as to the language management approach in relation to educational setting. It has attempted to delineate how the strategic ecological game pattern can positively be used in a step by step procedure so as to enable decision-makers to effectively manage and intensely secure the language in Algeria.

The first section then has been confined to the presentation of the key ingredients of the strategic ecological game starting with a clarification of what the word game means. It is a linguistic game in the sense of gaining a better understanding of the techniques that several actors employ to make choices on how to navigate intelligibly in linguistic matters. Quite central to the curative suggestions offered through this paradigm is the very concern of language as a resource with a non-zero-sum payoff that gives rise to a linguistic equilibrium.

Quite principal to managing the languages within the educational context is through the language garden analogy. Since multilingualism is a wealth, it is necessary to engineer languages in a wise and rational way. In this respect, nurturing and protecting languages, adding new ones in education and controlling those which spread quickly have been presented so as to build a wonderful multilingual garden where equality, beauty and diversity is an appreciated norm.

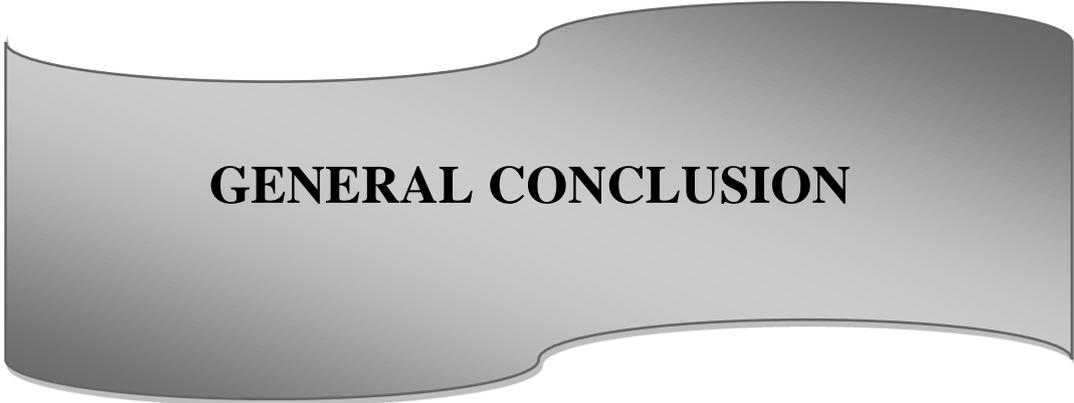
From another parameter, part of the recommendations suggested through the present chapter is the policy advice for successful language acquisition adapted from Ingram (1990). This framework encompasses administering the language in terms of status, corpus, and acquisition planning. Also, competent teaching workforce with an identification of the students segments and teaching materials should be determined. The framework involves policy recommendation as to the macro, meso and micro collaboration, implementation recommendation as to providing solid and balanced ground for language instruction, and input and output evaluation. Then, the researcher has illustrated the different benefits of multilingualism in education.

Notes to chapter four

1-Main alternative is the adoption of a language of wider communication for official written publications and for use with other languages in other fields.

2-Zero alternative is the adoption of the country's national language in all official written communications and for use as the main language in all spheres within the region of the country where it is a mother tongue.

3-Cost effectiveness analysis consists of three steps:(a) the costs of the alternatives must be carefully measured, for example, expenditure on teacher salaries, books and learning materials in each type of school; (b) the outcomes or educational effectiveness of the alternatives must be measured for example by standardized test scores of pupils in each school; finally, (c) costs and effectiveness measures are combined to calculate a cost-effectiveness ratio, for example by dividing the effectiveness of each alternative by its costs to show the unit cost of achieving a particular objective (Harbison & Hanushek as cited in Mauren, 2004, p.26)



GENERAL CONCLUSION

GENERAL CONCLUSION

This study tries to question the notion of language management approach in the Algerian educational setting with the scope of attaining success and progress through a wise engineering of the linguistic scene, rehabilitating bottom-up ideology and agency and applying the reasonable framework of ELPP. Despite the successive language policies that have endeavored to revamp the educational system with regard to national and global priorities, contradictions and inconsistencies are an unavoidable reality. In addition, and in front of the recurrent failures, the introduction of a strategic ecological paradigm in ELPP seems to be quite urgent so as to enlighten the path for a constructive language management.

Being governed by the concerns of the dilemmas and deficiencies in language policies mentioned before, the researcher has set to meticulously investigate the core precepts of the language management approach with different actors and participants taking into account the elucidation of the validity and utility of rehabilitating language ecology, social ideology and the rational frame of language policy. Primordial to such analysis is to find out the extent of the vitality and the flourishing of the manifold languages in Algeria in terms of status, corpus and acquisition planning. Another related concern significantly related to the present research course was trying to unveil the essence of identity for learners either with one language or with multiple languages. Within these three-fold explorative arenas, the researcher hypothesized the following:

Firstly, the Algerian policy-makers do not consider the fundamental pillars when planning for languages in education. Secondly, empowering languages through the process of standardization, cultivation and successful language acquisition within schools can guarantee language vitality, efflorescence and richness. Thirdly, the language identity repertoire based on the primordial use of MSA with the constructivist role of mother tongues of our local linguistic panorama, and the instrumentalist function of foreign languages in social mobility can create a dynamic identity in process instead of a stagnant identity in crisis.

The exploration of the main data obtained through a mixed method research used in this study has permitted to portray some relevant conclusions as to the key constituents of the language management approach, the strategic ecological game paradigm and the language garden analogy. The study has then ensured that ELPP in Algeria has been featured by deficiencies and shortcomings. Such state of affairs that were clearly salient in the faulty assessment of language ecology, the carelessness directed towards social ideology, the

disregard of agency and the neglect of the rational frame of LPP proved to be responsible for the fruitless and ossified state of ELPP.

Since Algeria's independence in 1962, language policies have always been a proxy for unjust and antidemocratic ideologies. In this respect, the Algerian leadership has built its *raison d'être* on either Middle Eastern Pan-Arabism or colonial Jacobinism basis. The Berber spring in 1980, the uprisings of October 1988, and the recurrent fruitless educational reforms illustrated the lacunae, the official hidden agendas of an autocratic regime. Hence, the 'Arab Spring' is a strong evidence of hegemonic Arab political systems that foster people to live in awful exclusion, disharmony and submission. Obscurities and difficulties were patently noticeable particularly in language expropriation. The policy of Arabization was unilateral and deprived many individuals in the Algerian community from being multilingual. Similarly the policy of mother tongues was made for the sake of one language at the expense of many others, and prevents people's local languages to be integrated in state structures. What is more, the foreign language policy proved its pathological and allergic nature. Despite the introduction of languages in the Algerian schools at an early stage, the Algerian learner becomes quite alien and unfamiliar in a partially-Arabized university milieu.

In the same line of thoughts, the Algerian regime has not ceased to implement its hidden dogmas that are well manifested in an ill-consideration of a thorough investigation of the language ecology that constitute the yardstick of Algeria's plural linguistic scenery. Furthermore, the Algerian leadership has demonstrated a carelessness towards bottom-up ideology and the role of agency that best formulate the sum total of assumptions, behaviours, beliefs, attitudes and practices. The absence of a sound rational frame that stems from conscious initiation, relevant implementation and valuable evaluation were apparently present in their agenda. What is more, languages are unfruitfully and poorly managed. MSA still has an ill-elaboration and cultivation to meet the needs of the modern world (creating new terminologies, translation...). Mother tongues as the Berber language suffers a dramatic spread in the Algerian schools (lack of teachers, pedagogical resources, unbalanced spread between schools, two integrated scripts within the same book with the appreciation of the Latin script... etc). More precisely yet, foreign languages are in constant competition due to the requirements of globalization and the necessities of the legacies of colonialism. All these happenings create a fresh ground and fertile panorama chiefly for researchers to find a light in this very wide tunnel.

Yet, and although the presence of difficulties and hurdles in the ELPP, the present study revealed key certainties. The analysis of data obtained from the interview refers that participants held negative standpoints about the way decision-makers have dealt with agency and the critical role of bottom-up conceptions, ecology and the mediocre decision-making process. These parameters then are to be carefully managed if we are to prepare a successful ELPP. The questionnaire results have also provided valuable data highlighting that Algeria has advantageous language resources that could be used profitably to build a nation where local languages can participate by creating a strong and developed country. The attachment of the Algerian people to their languages, and the openness to learn and integrate foreign languages, will create a more tolerant and harmonious nation and will strengthen its multilingual experience.

It is of prime necessity to note that a successful ELPP in Algeria is that which prioritizes and primordially strengthens language management in terms of the tripartite brilliant arenas status, corpus, and acquisition planning without giving up the bridging line that unite them prestige planning. Furthermore, language ecology, social ideology and agency formulate a sound pillar and strong backing to ELPP due to people's involvement . In this regard, ELPP may be described as a complex decision-making process that requires a careful analysis of the linguistic needs of the people. Moreover, the need's identification could be guided by two essential factors. First, the local factors that require a sound understanding of the demographic structure of the population. The purpose is to give expression to local cultures, reinforce, and develop a sense of national identity. The second factor, equally as important as the first, is to take into account the international communication realities. In this, the teaching of worldwide languages could be a central part in the ELPP, especially with regard to acquisition planning. A fine balance between local language needs and international communication realities may provide a successful ELPP that would foster a harmonious economic and social development. Thus, the restrictive choices in language policies can lead to certain groups being excluded from society and therefore from development. However, these forums are limited primarily on the teachers-generated studies in the educational field because they can influence perceptions and serve as role models. They can become pioneers for change and significant improvements at the school level, and they can serve in essence the ELPP to prosper.

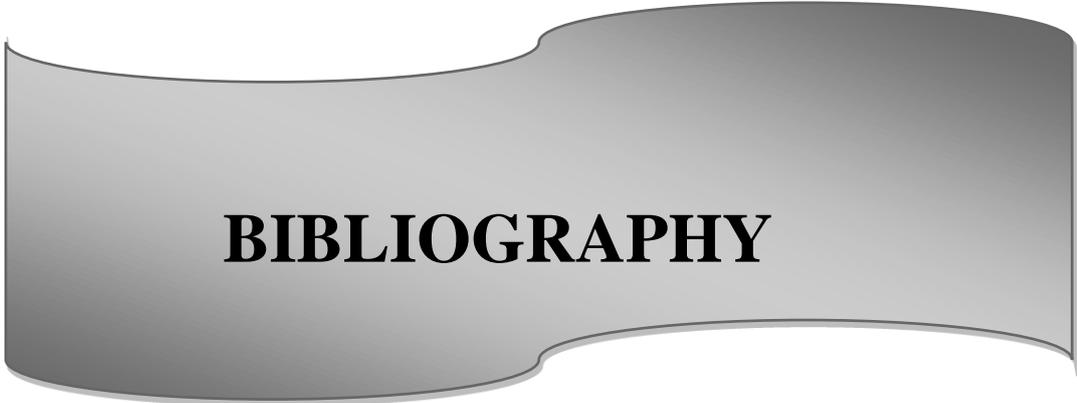
On the basis of these findings, the present thesis offers a range of some practical suggestions hinging upon the effectiveness of the strategic ecological game paradigm that

covers the indispensable parameters. It seems true that efforts have been made to ameliorate the ELPP 's scene, yet still a multilayered policy is stipulated and some tenets need to be reconsidered, notably the presence of several arbiters for whom policies are devised. These players apply a thorough-paced strategy that is grounded on possible reasoning from the agenda setting, policy formulation, implementation and evaluation. This strategy can result in a linguistic equilibrium of a non-zero sum reward. The need for such a linguistic pattern can be justified by the fact that it has the potential to realize a linguistic peace, language as a resource as an antidote to language conflicts and language as a problem. This kind of paradigm was to be used to establish inclusion where exclusion exists, it can provide better alternatives and excellent solutions to language problems. It was shown in chapter three that learners held positive attitudes towards multiple mes in identity construction that suit their multilingual propensities.

With regard to the above vigorous concerns, one may emphasize upon the equal necessity of language garden analogy so as to attain better educational prospects. Algeria's policy-makers should regard the country's diverse linguistic scenery through new lenses; that is, through the celebration of miscellaneous linguistic garden that encompasses multilingualism which is an important fountain to fight reductionist, revisionist and assimilationist ideologies that are equally exclusive. The bright future lies in new models and relevant patterns stemming directly from the country's hybrid and diverse linguistic landscape.

Having the above discussion at hand, it is of prime necessity to trust people in the ways of communication that go well with them without imposing or forcing them to do so. Accordingly, educational systems are the genuine catalysts for promoting free spaces and opportunities for using languages, offering options of approval and strengthening principles of democracy, tolerance and fairness. It is; thus, the duty of language awareness that triggers language users to distinguish between the uses and misuses of language, the directions of imposing language policies, and the ways to protect it because it is the language, the throbbing heart of life: "I am energy-changing, evolving, weak at times, potent and powerful at others-merging with experiences, transforming from these mergers and then detaching and taking on a new meaning and form due to those mergers. But the light, energy, matter, remains unique, connected by sequence of history, experiences in a chain that define me and give me this ever so subtle unique distinction" (Shohamy n.d, p.173)

To conclude with, the present research aims at addressing new insights and bright horizons as to the fruitful ELPP in Algeria. The researcher attempted , via this work, to carefully contribute in gathering the key tenets of the language management approach with the adequate ecological pattern that may coherently match and not clash with the plural nature of the linguistic scene. Hence, the researcher expects that this study will attract much attention for a systematic, sound, cogent, rational, reasonable and sustainable fruitful ELPP by the Algerian policy-makers.



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Glossary

Glossary

Acculturation: It is the process of socialization that takes place whenever there is a meeting of two different cultures.

Anthropology: It is the study of human behaviour in all places at all times. It combines humanistic, biological, historical, psychological and social views of human behaviour

Dialectology: The sociolinguistic subfield known as dialectology primarily investigates the intersection of linguistics and geographic variation; that is, how elements of language vary by place, over time, and by social group, with specific attention given to boundaries, transitions and processes of diffusion.

Discourse analysis: It focuses on knowledge about language beyond the word that is needed for successful communication. It examines how the use of language is influenced by relations between participants as well as the effects the use of language has upon social identities .

Ethnocentrism: It means to put one's identity (ethno) at the centre (centricism) of the universe. It fosters negative judgements and can lead one group of people to think it has the right to dominate and exploit other groups and to suppress other cultures.

Intraculturalism: Refers to the interaction of local cultures within a state.

Interculturalism: Refers to the dialogue between cultures. It implies intercommunication between two or more cultures based on mutual understanding and respect.

Language ideologies: They are judgements about language and language varieties and are often expressed in moral or aesthetic terms. Silverstein defines language ideologies as “sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use” (1979, p.193).

Language management: Refers to a wide organized range of acts of attention to language problems involving multiple participants in the discussion of the management process. It emphasises that decisions and plans are based on methodical investigation of language resources within the community.

Language proficiency: it is the ability to communicate in a language, referring both to the productive aspect (the ability to construct meaningful written /or oral texts) and the receptive aspect (the ability to interpret written / or oral texts); usually varies in extent, from a basic interpersonal communicative skill, to a cognitively higher – level communicative skill.

Linguicism : Or linguistic discrimination, it refers to ideologies and structures where language is the means for effecting or maintaining an unequal allocation of power and resources.

Linguistic hegemony: Refers to the privileging of one language as the only legitimate language of governance.

Linguistic purism: It aims to purify a language and eliminate what are perceived to be undesirable elements. These might include dialect forms, slang, vulgar speech and fashionable jargon. Foreign borrowings in a language whether loan words, phrases, or translations of idioms and syntactic structures, are also frequent targets of linguistic purists. It is usually initiated by an intellectual elite who are aware of the ideological issues involved. Purist tendencies are strongest in the literary, standard, written, or formal languages.

Linguistic repertoire: The distinguishable varieties or codes which are available for use in different social contexts.

National language : It is the language of a political , cultural and social unit. Its functions are to identify the nation and unite its people.

Official language: Language statutorily specified as the language of state administration, of official government business. Its function is primarily utilitarian rather than symbolic.

Peace linguistics: It is an interdisciplinary approach aimed at helping educational systems create conditions for the preparation of human beings as peaceful language users.

Plurilingualism: It is the knowledge of a number of languages, or the co – existence of different languages in a given society. It emphasises the fact that as an individual person's experience of language in its cultural contexts expands, from the language of the home to that of society at large and then to the languages of other people (whether learnt at school or by direct experience).

Standard language: A variety which is codified, exists primarily in written form, legitimated by authorities, used in formal domains, used across community boundaries and accepted as a norm by members of the constituting language communities .

Summative assessment: An evaluation given periodically to determine, at a particular point in time, what students know and do not know. Many associate summative assessment only with standardized tests such as state assessments.

Translanguaging: It is the development of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named languages.

Terminology management: It is a process of documenting terminological information. This work is carried out on monolingual, bilingual and multilingual levels. It consists of concepts and conceptual structures; definitions and examples. In collaborative terminology work, best results are achieved especially for language development and terminology standardization with the presence of domain knowledge; linguistic knowledge; terminological knowledge.



APPENDICES

Appendix A:

Questionnaire 1 : Students' questionnaire (original version)

الموقف من انتعاش و حيوية اللغة :

الموقف من مكانة اللغة في السياسة اللغوية :

موافق تماما	موافق	حيادي	رافض	رافض تماما	
					ترسيم اللغة العربية هو خطوة رسمية هامة
					ترسيم اللغة العربية هو خطوة خاطئة في عالم يغوص في التقدم التكنولوجي
					توطين اللغة الامازيغية يعد مكسبا و امتيازاً
					ترسيم اللغة العربية و الامازيغية هو تشويه للمنظر اللغوي في الجزائر
					إهمال السلطات الرسمية للغة الام في الجزائر
					إدراج الفرنسية كلغة اجنبية اولى و الانجليزية كلغة اجنبية ثانية هو تأكيد
					إدراج اللغات الأجنبية في المدرسة مضر باللغة الام

الموقف من بناء و تطوير اللغة :

موافق تماما	موافق	حيادي	رافض	رافض تماما	
					تقوم الهيئات التنظيمية اللغوية بعمل جبار و كامل حيال اللغة العربية
					يعد من التفاهة تطوير العربية
					الإهمال الرسمي لتقنين و تطوير اللغة الام
					يجب إرساء تقاليد معرفة القراءة و الكتابة و ضبط التهجئة للغة الام
					هناك شق واضح بين منهج السياسة اللغوية و طريقة تفعيلها في الواقع

اختيار اكتساب اللغات في المدرسة الجزائرية :

المستوى	اللغة	الاختيار 1	الاختيار 2	الاختيار 3
الابتدائي	-اللغة العربية الفصحى			
	-اللهجات: الدارجة،المزابية ، الشاوية،الترقية، القبائلية ،			
	اللغات الأجنبية			
المتوسط				
ثانوي				

Questionnaire 2: Inspector's questionnaire (original version)

استفسار المفتشين و الأساتذة

المعايير المثلى لاكتساب لغوي ناجح:

-هذا الاستفسار هو جزء من رسالة الدكتوراه و هو وسيلة من الوسائل التي اعتمدها الباحث لجمع المعلومات،يرمي هذا الاستفسار لمعرفة مواقفكم اتجاه الطريق الناجح لاكتساب اللغة في الجزائر،الشكر الكبير موصول لكل من شارك في الاستفسار :

-كيف نصل إلى اكتساب لغة ناجح في الجزائر ؟ هل هو عن طريق :

1- إقرار نوعية المهارات التي تتماشى و احتياجات المجتمع

2- الاهتمام بالأستاذ (في مجال التوزيع الجيد للأساتذة،التكوين الجيد، العلاوات و المكافآت)

3- إقرار التلميذ المناسب للتعليم

4- إقرار إستراتيجية للحصول على تأييد و موافقة المجتمع المدني

5- التحضير المادي و الادواتي و كل الوسائل التي تساهم تلك المنهجية

6- التقويم البناء الذي يتابع أداء التلميذ و الأستاذ و النظام التربوي ككل

7- التموين المادي المحض الذي يساهم التعليم في الجزائر

8- تحديد الأهداف من تدريس و تعلم اللغة

Questionnaire 3: Predictionner's model (original version)

الموقف من السلم الترتيبي للغات حسب الوضعية، المستوى مع التوضيح :

الوضعية	المستوى	التوضيح
100	السنة الأولى	- تدريس اللغة العربية مباشرة مع دخول التلميذ للمدرسة
80	السنة الأولى	- تدريس اللغة الام مع دخول التلميذ للمدرسة
60	السنة الثالثة	-تدريس اللغة الام مع اللغة العربية الفصحى إلى غاية السنة الثالثة
40	السنة الرابعة	-تدريس اللغة العربية
20	السنة الخامسة	-تدريس اللغة العربية
0		- عدم إدراج بتاتا اللغة العربية في المدرسة

95 ← اهتمام اكبر نحو استعمال اللغة العربية كوسيلة للتعلم

75 ← اهتمام معتدل نحو استعمال اللغة العربية كوسيلة للتعلم

50 ← اهتمام متوسط نحو استعمال اللغة العربية كوسيلة للتعلم

25 ← اهتمام منخفض نحو استعمال اللغة العربية كوسيلة للتعلم

10 ← لا يوجد أي اهتمام نحو استعمال اللغة العربية كوسيلة للتعلم

Questionnaire 3: Students' questionnaire (original version)

الموقف من اللغة و الهوية :

العربية الفصحى هي رمز الهوية الوطنية و الفخر الوطني موافق رافض غير متأكد

تعليق :

العربية الفصحى لا تكفي وحدها لبناء الهوية موافق رافض غير متأكد

تعليق :

- استعمال اللغات الام هو مصدر للتضامن و الولاء موافق رافض غير متأكد

تعليق :

- استعمال اللغات الام وحده لا يكفي لبناء هوية موافق رافض غير متأكد

تعليق :

- يمكن للغة الفرنسية ان تكون مؤشر للهوية موافق رافض غير متأكد

تعليق :

- ادراج الفرنسية كلغة اجنبية اولى قرار صائب موافق رافض غير متأكد

تعليق :

_ ليس لدينا اي سبب لاتخاذ مواقف متعنتة اتجاه الانجليزية موافق رافض غير متأكد

تعليق :

_ الفرنسية و الانجليزية لغتان لبناء الامم موافق رافض غير متأكد

تعليق :

_ السياسة اللغوية هي وسيلة لبناء امة و هوية موافق رافض غير متأكد

تعليق :

Appendix B: Questionnaires (translated version)

Language Vitality in Algeria

You are kindly requested to fill in the present questionnaire which is part of doctoral research study on the educational language planning policy in Algeria.

Thanks to all participants

Table 3.1 Attitudes towards status planning

Statement	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
The officialization of MSA is a sound governmental pace					
The officialization of MSA is an erroneous footstep in a world enrolled in technological advance					
The nationalization of Tamazight is a valuable decision					
The officialization of MSA and Tamazight is a distortion of the linguistic scenery.					
There is an official indifference towards mother tongues in Algeria					
The introduction of French as FL1 and English as FL2 is an assertion of their high market value					
The introduction of foreign languages is detrimental to mother tongues in Algeria					

Note. The above table illustrates respondents' attitudes towards status planning.

Table 3.2 Attitudes towards corpus planning

Statement	Agree completely	Agree	Neither agree nor disagree	Disagree	Disagree completely
Language regulatory bodies perform a perfect role towards MSA					
It is a triviality to modernize MSA					
There is a successful standardization and elaboration of Tamazight					
Carelessness towards the standardization and elaboration of mother tongues					
All mother tongues should have an established orthography and literacy reality					
There is a split between the policy approach and the cultivation approach					

Note. The table above highlights participants' attitudes towards corpus planning

Table. 3.3 Language sequencing options for learners in schools

Level	Language	Option 1	Option 2	Option 3
Primary level	MSA			
	Regional languages (Algerian Arabic, Mozabite, Targui, Chaouia...)			
	Foreign languages			
Middle school				
High school level				

Note. The corresponding table presents learners options for languages in the three learning levels

Table 3.4 Attitudes towards successful language acquisition

Qu: out of the following 8 criteria what is the best criterion of language enhancement that allow to successfully acquire the language?

Criteria	%
Access policy: who learns, what and when	
Personnel policy: teachers' trainings and rewards	
Curriculum policy: salient objectives in language teaching and learning	
Methods and material policy: accurate methodology with materials appropriate time duration	
Resourcing policy: resources and payment	
Community policy: agency consultation and involvement	
Evaluation policy: the attainment of objectives	
Access policy, personnel policy, material policy, curriculum policy, resourcing, community, and evaluation policy	

Note. The table enhances key-success criteria for language acquisition.

Attitudes towards Language and Identity (translated version)

-MSA is an emblem of our Arab identity and national pride.

Agree disagree uncertain

Comment:

-MSA does not perfectly fit your identity.

Agree disagree uncertain

Comment:

Comment:

-The use of local dialects is a source of solidarity and loyalty.

Agree disagree uncertain

Comment:

-The use of local dialects does not fit your identity at all.

Agree disagree uncertain

Comment:

-The French language can be a part of our identity

Agree disagree uncertain

Comment:

-The introduction of the French language as FL1 is a right decision.

Agree disagree uncertain

Comment:

-We have no reason to have frozen attitudes towards English.

Agree disagree uncertain

Comment:

-French and English are languages of nation-building.

Agree disagree uncertain

Comment:

-Language policy is a means for nation-building and identity construction.

Agree disagree uncertain

Comment:

Appendix C: Interview protocol (original version)

- هذه الاطروحة معنونة ب: نظرة نقدية حول واقع السياسة اللغوية في الجزائر، امور خفية و افاق مستقبلية . من اجل الحصول على شهادة الدكتوراه في اللسانيات . نريد من خلال هذا البحث اثبات او نفي مجموعة من المعايير التي تساهم في نجاح او فشل السياسة و ذلك بمعرفة رأيكم او موقفكم اتجاهها . مشاركتكم اليوم من خلال هذا الحوار ستس اعطني لا محالة في كشف الستار عن مجموعة من المفاهيم و حوصلة المقاييس نحو ادارة راشدة للغة . او من سيدي او سيدتي ان مشاركتكم بالأراء و الافكار ستفضي لا محالة السبعث فضاء جديد نحو انجاح السياسة اللغوية في الجزائر . يمكنكم إيقاف الحوار فياي وقت شئتم ولكم كل الحرية في الاجابة او عدم الاجابة على بعض الاسئلة .

الموقف من عقلنة السياسة اللغوية في الجزائر :

- كل سياسة لغوية تبدأ برؤية ثم مهمة ثم تقويم، هل هذا ما مرت به السياسة اللغوية في الجزائر؟
- هل السياسة اللغوية لعبة يحضرها لاعبون محنون هدفهم النجاح؟ من هؤلاء اللاعبون على حد رأيك؟ يحاولون صنع ماذا وبأي نتائج او اهداف؟
- هل يجب تغليب العقلانية و المنطق في القرارات الموجهة نحو اللغة و التعليم؟ كيف يجب تطبيق هذه العقلانية؟
- هل للظروف المحلية و الدولية تأثير على السياسية اللغوية و التعليم في الجزائر؟
- هل لك ان ترسم لنا العراقل القاتلة لنجاح السياسة اللغوية؟

الموقف من ايدولوجية اللغة:

- هل ايدولوجية المجتمع (معناها طريقة الحكم على اللغات) عامل هام لسياسة لغوية ناجحة؟
- اي ايدولوجية لغة اكثر ملائمة للمجتمع الجزائري في المليونيم الجديد: هل هي لغة واحدة و بالتالي امة واحدة ام ايدولوجية التعدد؟
- هل ايدولوجية اللغة (قاعدة الهرم) الممثلة ب: المعلم، المتعلم، الولي مأخوذة بعين الاعتبار في اي اصلاح تربوي؟
- الايدولوجية هي فكرة، هي رؤية تتبع بتفعيل و تنشيط هذه الرؤية، كيف يستطيع افراد المجتمع تفعيل ايدولوجياتهم؟
- هل يجب التزاوج و الترابط بين ايدولوجية اعلى الهرم (السياسية) و ايدولوجية الاجتماعية (قاعدة الهرم) لسياسة لغوية راشدة و ناجحة؟

- ماهي الايدولوجية الغالبة هنا في الجزائر؟

الموقف من اشراك الطاقات الاجتماعية الفاعلة في السياسة اللغوية :

- هل للشريك الاجتماعي الدور الفعال لبلوغ سياسة لغوية ناجحة؟
- من هم الشركاء الاجتماعيون على حد رأيك؟
- هل نقزم في الجزائر من دور المعلم، المتعلم و الاولياء في السياسات اللغوية و المشاريع التربوية؟
- هل فتح قنوات الحوار و التشاور مع كل الفاعلين الاجتماعيين سيؤدي الى فرص للأخذ و العطاء بين الطرفين؟
- الموقف من ايكولوجية اللغة
- هل هناك دراسة معمقة حول التواجد الإيكولوجي للغات في الجزائر؟
- هل دراسة الواقع اللغوي في الجزائر يساهم في تسيير راشد للغة؟

Appendix D: Interview protocol translation in French

Cette recherche est sur la politique linguistique. Je voudrais à travers ce projet prouver ou infirmer un ensemble de normes ou des paramètres qui contribuent à la réussite ou à l'échec de la politique en donnant votre avis envers ces normes. Votre participation Monsieur, à travers cette interview me permettrait inévitablement de découvrir un ensemble de concepts pour établir une politique linguistique rationnelle. Vous pouvez m'arrêter à tout moments et vous êtes libre de répondre ou de ne pas répondre à certaines questions.

1- La rationalization de la politique linguistique

-Est-ce-que la politique linguistique est un jeu assisté par des joueurs/ des acteurs expérimentés dont le seul objectif est la réussite ?

-Qui sont ces joueurs à votre avis ? essayent de faire quoi et parvenir à quels buts ?

-Comment faut-il appliquer la rationalization dans les politiques linguistiques ?

-Selon votre vision, quelle seraient les obstacles mortels de la politique linguistique ?

2- L'idéologie de la langue

-Que veut dire l'idéologie de la langue ?

-Est-ce- que l'idéologie sociale est un facteur important pour la réussite de la politique linguistique ?

-Quelle est l'idéologie de la langue la plus approprié à la communauté algérienne dans le: une seule langue ou bien plusieurs langues

-Est-ce-que l'idéologie de la langue représenté par : l'enseignant, l'apprenant, les parents est prise en considération dans les réformes pédagogique ?

*Pour atteindre une gestion du langue fructueuse, le lien inextricable entre l'idéologie politique et sociale est nécessaire. Dans quel sens ?

-La planification doit considérer les attitudes populaires de chaque langue dans la société ; et sa pertinence pour une large utilisation. Est-ce-que ce mécanisme est appliqué en Algérie ?

-Est-ce-qu'on peut sous-estimer le rôle des professeurs, les apprenants et les parents ?

4- l'écologie de la langue

- Est-ce-qu'il ya un étude de l'écologie de la langue en Algérie ?

-Est-ce que l'étude du marché linguistique est un facteur vital pour la réussite du politique linguistique ?

Appendix E : Interview protocol translation in English

1. language agency :Top-down and bottom-up level

- What does it mean agency in language policy?
- Is it a subservient factor for language management?
- The role of human agency is totally absent during the educational trip. Could you explain why?
- We notice a complete rift between the macro and the micro level. Why?
- Is it a tolerable mistake to underestimate the essential role of teachers, learners and parents?
- Who are the players forming the Algerian ELPP scenario?
- Parental involvement and support is critical for the success or failure of LPP. Could You clarify their role?
- Does consultancy of agency open-up the opportunity for both the macro and micro level to learn from each other?

2.Attitudes towards social ideology

- 1- what is language ideology?
- 2-Is It relevant to take into account social ideology as a factor for language management?
- 4-Which language ideology is convenient for the Algerian community: one language or multiple languages?
- 5-Does bottom-up language ideology (i.e., learners, teachers, parents, language activists) be taken into consideration?
- 6-To arrive at fruitful language management, the inextricable link between political and social ideology is needed, in which sense?
- Can language be used as a means of centralization?
- 8- Do political systems support linguisticism ?

3. Managing the fruitful educational game: the rational decision

-It can be said that ELPP is a game of perfectly logical players interested only in winning. Is there rationality and logic in decisions devised towards the game of languages in Algeria?

-Do they play a linguistic game in which all the language issues are tackled, and all the policy mechanisms are applied?

-According to you what are the thorny impediments of ELPP?

4-Language ecology

- Is there a detailed study of the language ecology in Algeria?

-Is it an important feature fo successfully manage the language?

Appendix F: Participants' approval and confidentiality sheets

1-Participant information and confidentiality sheet

English version

A critical perspective on the Algerian educational system :Hidden agendas and new horizons

I am asking for your help in research project on Educational Language Planning Policy (ELPP) in Algeria. The research is for my Doctor of Linguistics degree. My supervisor is Professor Abid. Samira. Our contact details are given at the end of this sheet. I would like via this research to unveil the hidden agendas and to enlighten the path for new horizons in the Algerian education. Your participation in an interview will help me to understand how the present ELPP came about, and to demystify the core constituent criteria of language management. I believe that your ideas and opinions will contribute to achieve a fruitful ELPP in Algeria. Participation is voluntary. Even if you agree to participate, you may stop at any time without giving a reason.

Details

Your participation in this research will involve an interview with me. The interview will take approximately one hour. The interview can be in Arabic, English or French. I would like your permission to record the interview so that I can listen to it again, transcribe it and look for patterns in what you and other people say. After the interview I will contact you again if necessary to talk about what happened during our discussion, or if I need to clarify anything.

Confidentiality

I will be very careful with confidential information. The recorded interview will be heard only by me. Information about the recorded interview will not be given to any other person. I will make sure that you cannot be identified from the recording or transcript.

Concerns or questions

Please contact me at any time if you have questions or concerns about the research.

Djillali Liabes university is grateful for your assistance with this research project

Researcher : Mama Gacem. Supervisor : Professor. Samira ABID

University of Djillali Liabes of languages

Telephone : 0779786477. Email : ziati.mama@yahoo.fr

2-Participant freedomof consent sheet

English version

A critical perspective on the Algerian educational system : H idden agendas and new horizons

Summary of Research

Each volunteer will be interviewed for about an hour. The interview will be taped-recorded. If necessary the researcher will contact volunteers if clarification or follow-up is needed. Confidential information will be fully protected. Only the researcher will hear the audio tape of each interview unless you give your permission in writing for others to hear it. The tape- recorded interview will not be given to anyone else.

Consent

Please sign the statement below and return it to the researcher, Gacem. Mama immediately.

I have read the information sheet and the consent form. I agree to participate in the project and give my consent freely. I understand the project will be conducted as described in the information statement, a copy of which I have retained. I realize that wether or not I decide to participate is my decision. I also understand that I can withdraw from this research at any time and that I do not have to give any reason for withdrawing.

Participant's name :

Occupation :

Signature :

Thank you for agreeing to take part in this project.

Researcher's signature :

Gacem Mama

University of Djillali Liabes

Mobile phone : 0779786477

Email : ziati.mama@yahoo.fr

Within this phase the researcher provides a list of language laws and decrees in Algeria from 1963 till 2016 as they are presented in:

http://www.axl.cefan.ulaval.ca/afrique/algerie-3politique_ling.htm

1-The status of languages after independence in various constitutions of Algeria

Constitution of 1963

Art.5: Arabic is the national and official language of the state.

Art.76: The effective realization of Arabization must take place as soon as possible on the territory of the Republic. However, notwithstanding the provisions of this act, the French language may be used momentarily alongside the Arabic language.

Constitution of 1976

Art.3: Arabic is the national and official language. The state works to generalize the use of the national language to the official plan.

Constitution of 1989

Art.3: Arabic is the national and official language.

Constitution of 1996

Art.3: Arabic is the national and official language.

Art.3 bis: Tamazight is also a national language. The state works on its promotion and development, with all its linguistic varieties that are in use throughout the national territory.

Art.178: Any constitutional revision can not flout:

3-Islam, as the religion of the state;

4-A rabic as the national and official language;

5-Fundamental liberties, rights of men and citizens.

Constitution of 2016

Art.3: Arabic is the national and official language.

Tamazight is equally a national and official language.

2-Prohibited languages

Law N°. 91-05 of January 16, 1991.

Art. 5: All official documents , reports and minutes of public administrations, institutions and companies and associations are written in Arabic language.

-The use of any foreign language in the deliberations and discussions of official meetings is prohibited.

3-Exclusiveness of Arabic

Law N°. 91-05 of January 16, 1991.

Art.4: Public administrations, institutions, companies and associations, whatever their nature are required to use solely the Arabic language in all their activities, such as communication, administration, financial, technical and artistic management.

Art.29: Any official document in a language other than Arabic is unsound and void. The person/ institution who drafted or signed the document assumes full responsibility of the effects that result.

4- Languages in education

4.1. Public schools: Law N°.91-05 of January 16, 1991.

Art.15: Teaching, education and training in all sectors, in all levels and in all specialties are delivered in Arabic, taking account of foreign languages teaching methodologies.

Art.4: Ensure the mastery of Arabic language as a national and official language, and as an instrument of knowledge acquisition in all the teaching levels, means of social communication, tool of work and intellectual production.

-To promote Tamazight and broaden its teaching.

-To permit the mastery of at least two foreign languages as an opening on the world and a means of access for documentation and exchanges of cultures and foreign civilizations.

Executive decree N°. 03-470 of December 2, 2003.

Art.1: This decree concerns the establishment , organization and functioning of an educational and linguistic national centre for teaching Tamazight.

Dcree N°. 03-09 of August 13, 2003.

Art.4:

Art.8 bis: The state works on promoting and developing the teaching of Tamazight in all its linguistic varieties that are spoken throughout the country, mobilizing organizational and educational resources that are required to meet of this teaching countrywide.

Law of 23 January 2008.

Art.34: The teaching of Tamazight language is introduced in the educational system so as to respond to the demand along the national territory.

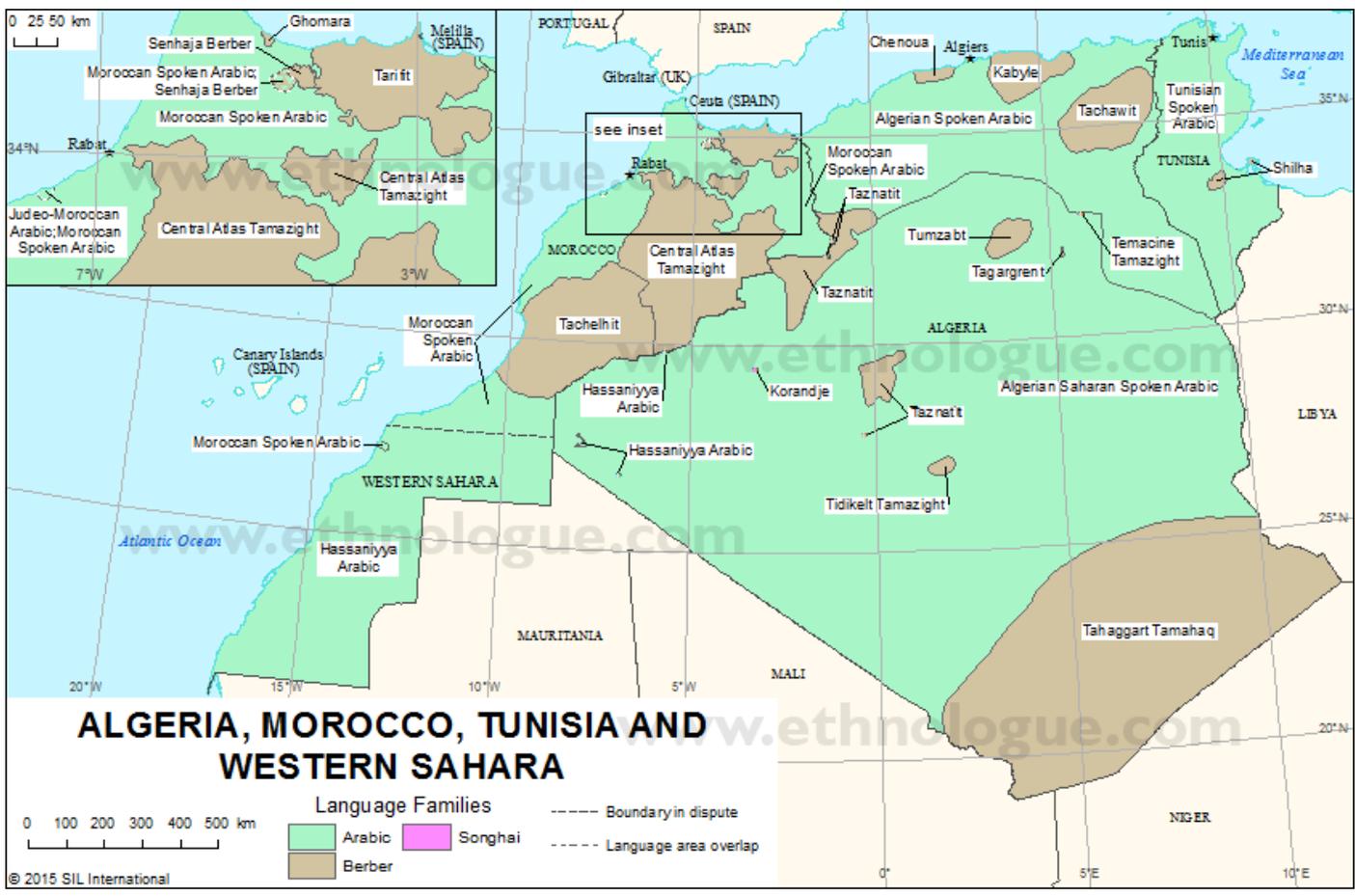
B-Private schools: Dcree N°.05-07 of 23 August 2005.

Art.8: Except teaching foreign languages, teaching in private educational institutions is compulsory ensured in the Arabic language in all the disciplines and in all the teaching levels.

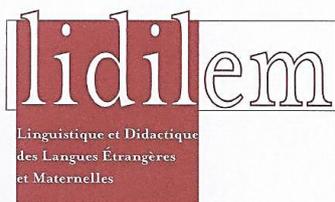
5-Modification of the linguistic landscape: Decree N°.81-36 of March 14,1981

Art.1: Signs, panels and, in general, any inscription painted, engraved or luminous indicating an institution, a company, an organization or any other body pointing the activity that it carries, are in the national language.

Appendix H : The main languages in Algeria, Morocco, Tunisia and Western Sahara.



Note. This map highlights the languages that exist in four countries.



LETTRE D'ACCUEIL

Je soussigné, Nom et Prénoms : **BENRABAH Mohamed**

Grade : **Professeur des universités**

Structure de rattachement : **UFR de Langues Etrangères - Université Grenoble III**

Etablissement universitaire ou de recherche d'accueil : **LIDILEM (Linguistique et Didactique des Langues Etrangères et Maternelles) Université Grenoble III** (Université, Ecole, Centre de Recherche, Laboratoire de Recherche, etc...)

Tél : **04 76 82 77 75** Fax : **04 76 82 41 21** Email : **Mohamed.Benrabah@u-grenoble3.fr**

Atteste

accueillir dans mon laboratoire de recherche

accueillir dans mon laboratoire de recherche

Madame Mama GACEM, doctorante à la **Faculté des lettres des langues et des Sciences Sociales et Humaines Département d'Anglais. Université Dr. Moulay Taher Saida, Algérie**,

pour une durée d'**un mois (30 jours maximum)** pendant **l'année universitaire 2014/2015**

et ce pour **l'approfondissement de ses connaissances pour ses recherches en politique/planification linguistique.**

Fait à **Grenoble**, le **17 mars 2014**

Signature

Visa du Laboratoire de Recherche
Sceau de l'établissement d'accueil





UFR de Langue Française

Le directeur M. Olivier Soutet

Le 11 octobre 2016

Je soussigné,

Olivier SOUTET,
directeur de l'UFR de Langue Française de l'Université Paris-Sorbonne,

certifie que

Madame Mama Ziati, née Gaecm,
Maître Assistant à L'Université de Saida, Algérie.

a été reçue à l'UFR de Langue Française du 11 au 23 Mai 2016 dans le cadre d'une recherche sur LA PLANIFICATION LINGUISTIQUE RATIONNELLE et que, dans ce cadre, elle a sollicité de moi une interview, qui a fait l'objet d'un enregistrement.

Mme
M. Olivier SOUTET
Le Directeur
UFR DE LANGUE FRANÇAISE
UNIVERSITÉ DE PARIS SORBONNE

Document établi à la demande de l'intéressée

سعيدة في :2017/03/02

الاستاذة: قاسم مامة

جامعة الجليلي اليابس

سيدي بلعباس

رقم الهاتف: 0779786477

البريد الإلكتروني: Ziati.mama@yahoo.fr

استمارة الموافقة لاجراء حوار

بصفتكم جمعية اولياء التلاميذ , نرجو من سيادتكم الموقرة التوقيع وملء هذه الاستمارة لأنها تدرج تحت بروتكول الموافقة الفعلية لاجراء هذا الحوار الذي يدور حول المنظومة التربوية و السياسات اللغوية والذي يعد ضمن الفصل التطبيقي لأطروحة الدكتوراه

السيد(ة):

المهنة:

الإمضاء:

نشكركم جزيل الشكر على الوقت والجهد المبذول للمشاركة في هذا الحوار.

إمضاء الباحثة: سعيدة في :2017/03/02

الاستاذة: قاسم مامة

جامعة الجيلالي اليابس

سيدي بلعباس

رقم الهاتف: 0779786477

البريد الإلكتروني: Ziati.mama@yahoo.fr

استمارة الموافقة لاجراء حوار

بصفتكم أساتذة التعليم الثانوي , نرجو من سيادتكم الموافقة التوقيع وملء هذه الاستمارة لأنها تدرج تحت بروتكول الموافقة الفعلية لاجراء هذا الحوار الذي يدور حول المنظومة التربوية و السياسات اللغوية والذي يعد ضمن الفصل التطبيقي لأطروحة الدكتوراه

السيد(ة):

المهنة:

الإمضاء:

نشكركم جزيل الشكر على الوقت والجهد المبذول للمشاركة في هذا الحوار.

إمضاء الباحثة:

سعيدة في: 2017/03/14

الاستاذة: قاسم مامة

جامعة الجبلالي اليابس

سيدي بلعباس

رقم الهاتف: 0779786477

البريد الإلكتروني: Ziati.mama@yahoo.fr

استمارة الموافقة لاجراء حوار

بصفتكم مديرة التربية لولاية سعيدة, نرجو من سيادتكم الموافقة التوقيع
وملىء هذه الاستمارة لأنها تدرج تحت بروتكول الموافقة الفعلية لاجراء
هذا الحوار الذي يدور حول المنظومة التربوية و السياسات اللغوية,
والذي يعد ضمن الفصل التطبيقي لأطروحة الدكتوراه .

السيدة(ة):

المهنة:

الأمضاء:

نشكركم جزيل الشكر على الوقت والجهد المبذول للمشاركة في هذا
الحوار.

إمضاء الباحثة:



الملخص:

هذه الأطروحة هي محاولة لإعطاء نظرة نقدية حول واقع السياسة اللغوية في المنظومة التربوية فهي تهدف إلى التعريف و تبيان الأجندات الخفية التي ميزت هذا الميدان في الجزائر و تجديد مدى فعالية الولوج إلى إدارة لغوية راشدة أو بعبارة أخرى الوصول إلى طريقة عمل ناجحة لسياسة لغوية هادفة. فقد بينت النتائج أن المحيط اللغوي لا يدرس بعناية بالإضافة إلى عدم عقلنة القرار في الجزائر و إهمال إيديولوجية و مواقف المجتمع المدني. وبالتالي فالأطروحة تقدم عددا من التوصيات التي تركز على الحاجة الماسة لتفعيل النموذج اللعبة الإستراتيجي الايكولوجي بكل معاييره بالإضافة إلى تبني طريق تطبيقي للغة ألا و هو بستان اللغة التماثلي لضمان أفاق تربوية واعدة.

الكلمات المفتاحية: منهج الإدارة اللغوية، إيكولوجية اللغة، إيديولوجية اللغة، نموذج اللعبة الإستراتيجي، بستان اللغة

Summary

This thesis is an attempt to present a critical perspective on the Algerian Educational LPP. It tries to critically identify and demystify some hidden agendas and intricate scenarios that feature this enterprise. It also explores the feasibility and the practicality of the language management approach. From another angle, the researcher endeavours to work out the very viable and successful *modus operandi* with all its nitty-gritty for the Algerian ELPP. The results indicate that the linguistic ecology is unsuccessfully managed due to unconsidered rational frame of decision-making, disregard of social ideology, indifference towards agency and language ecology. The thesis provides a number of suggestions stressing the urgent need for integrating the strategic ecological game paradigm with all its pertinent dimensions. Hence, it seems quite primordial to adopt this game with the very functional path of Language Garden Analogy to ensure future educational horizons.

Key words: Educational language planning policy, language ecology, social ideology, language garden analogy, language management approach.

Résumé

La présente thèse fournit un point de vue critique sur la politique d'aménagement Linguistique éducatif algérien. Elle vise à identifier et à démystifier, de manière critique, les objectifs et les scénarios complexes qui caractérisent une telle démarche tout en analysant sa portée stratégique. la chercheure s'efforce également de proposer un *modus operandi* viable et réussi pour la planification Linguistique dans le système éducatif algérien. Les résultats obtenus indiquent que l'écologie linguistique n'a pas été gérée avec succès à cause d'une certaine incohérence dans la prise de décision, un mépris des réalités sociales, et de l'indifférence envers l'environnement et l'écologie linguistiques. Cette thèse, donc, fournit un certain nombre de suggestions en insistant sur la nécessité d'intégrer une stratégie écolinguistique avec toutes ses dimensions pertinentes. Par conséquent, il demeure important opter pour une écologie linguistique fonctionnelle et d'adopter l'analogie du jardin des langues pour ouvrir des horizons éducatifs.

Mots Clés: Politique linguistique éducative, écologie du Language, idéologie sociale, analogie du jardin de la langue.

Summary of the thesis

The central aim of the present research is, to scrutinize the fruitful frame of language management, with special reference to educational language planning policy in Algeria. It sheds light on the three dominant discourses; that is, the discourse of Arabization, globalization and mother tongue. The rationale of this study lies in casting due weightage on language ecology, social ideology and bottom up agency and delineating the area of relevance. Since independence, decisions and language policies portray the way to a linguistic impoverishment. To put it differently, the national authorities have jeopardized the very survival of various languages in Algeria.

It is to be mentioned; however, that the objectives of the present study can be summarized as follows: First, it aims to unfold the hidden agendas and critical scenarios within prevalent policies in education applying critical discourse analysis and Cooper's eight fold scheme. Second, it endeavours at examining linguists, teachers, parents and inspectors' perceptions about the boundary markers of the LMA. Third, it seeks to show the extent of language vitality in Algeria in terms of status, corpus and acquisition planning. Fourth, it aims to detect learners' attitudes towards the constituents features of identity. Eventually, it seeks to pinpoint the useful frame of the strategic ecological game paradigm.

To attain these purposes and achieve responses to the research questions, a set of research tools were administered to the sample consisting of 15 informants in interviews and 205 respondents in questionnaires. The study is conducted with a variety of participants including: academics, teachers, inspectors, parents, and university students so as to obtain subservient answers about the above mentioned areas of interest. The data collected from the sample population have been elucidated both quantitatively and qualitatively, and the results have been discussed accordingly.

Indeed, four central chapters make up the design of this research. Chapter one reviews some of the pertinent literature about some key concepts and topmost terminologies upon which our study is underlied. Thus, it is made up of two subsections. The first one sketches key notions about critical theory, critical language planning policy, theoretical and contextual framework of LPP. The second subsection provides some lenses on research methodology and research perspectives. More importantly, this chapter attempts to construct a genuine pillar to govern the study in the processes of data collection analysis and interpretation. Chapter two provides an in- depth scrutiny of ELPP in Algeria with its hidden agendas and critical

scenarios applying two fundamental approaches: Critical discourse analysis, and Cooper's eight fold scheme with the aim of unveiling the abysses and demystifying the rifts that stire fractures and create drawbacks in the very structure of the Algerian ELPP mission with critical viewpoint. It is important at this juncture to stress that critical thinking is the thoroughly well organized process of actively and competently conceptualizing, scrutinizing, synthesizing, and generating information gathered from or produced by experience, analyzing or conversing, as a guide to a guesswork or action. It is based on transparency, precision, regularity, uniformity, worth, depth and impartiality. It entails the examination of a question at-issue, assumptions leading to conclusions, implications and results from alternative standpoints and frames of reference. In addition, the researcher also tackled identity, power and language maintenance from a language planning perspective.

Chapter three mirrors the very practical part of this research work. It analyses the various data collected from semi-structured interviews, semi structured questionnaires and the predictionner's model with the targeted diversified population. With the inclination to meet the standards of reliability and validity, the researcher has had recourse to a mixed methodology embracing open, axial and selective coding. As a matter of fact, these three phases of grounded theory were helpful to scrutinize respondents' perceptions about bottom-up agency, social ideology, language ecology and the rational layout of decision-making, in addition to the extent to which status, corpus and acquisition planning can embody a sense of language vitality in Algeria. Further, game theory with the implementation of the predictionner's pattern was used as a yardstick for determining the language that best suits learners at an early grade in education. The fourth chapter is the concluding part which aims at mapping out significant outputs and clarify the weight of arguments of the data obtained as a whole in order to work out the very workable and illuminative path of ELPP.

As regards the first hypothesis which states that the hidden agendas of the three dominant linguistic policies are illustrated by top-down monopoly, endangered language vitality and irrational frame of decision-making. The results acquired revealed a glaring verity in the sense that neither bottom-up agency, social ideology and language ecology nor the structural process of decision-making are well considered. According to participants, linguistic matters in Algeria have purely top-down fashion; that is, ELPP has been undertaken quickly and in a non-inclusive ways. What is more, all bottom-up partners of the pedagogical act are almost excluded. In addition to social ideology that appears from the respondents' perceptions to be an essential and substantial criterion that still to be neglected and unconsidered. Besides, the

appropriation of language ideology with a linguistic diversity option. From another parameter, there is a linguistic insecurity, a language pathology and a kind of cultural slimming down in the sense of the neglect directed towards the status, corpus and acquisition planning and;hence, endangering language vitality and efflorescence in Algeria. Also, the data demonstrated that the decision-making process is irrational and unstructural.

Concerning the second hypothesis which indicates that learners identify themselves with a whole hybrid inhabited identity that affirms its unity. In this respect, it becomes no wonder that students enhanced positive attitudes towards identity construction. They ensured that identity is not a matter of articulating only one feature but it is the mobilization of a whole repertoire of features. In clearer words, MSA holds primordialist ranking, mother tongues still carry a constructivist merit and form a true linguistic richness and powerful heritage. Foreign languages perform an instrumentalist role for international integration.

The point which should be raised is that the results of the predictionner's model that is based on salience, position and influence of several actors seem to go in parallel with language acquisition option questionnaire. The results highlight a remarkable and explicit approval to be exposed initially to mother tongues at an early stage,i.e., the exposure to mother tongues for three years, then the introduction of MSA in grade 3 in tandem with mother tongues. On the basis of these results (MSA 44.10%, mother tongues 32.40% and the weighted mean 74.10%), the introduction of mother tongues at an early phase will guarantee a solid mastery of MSA and foreign languages. Most importantly, inquiry in both fields of education and psychology has enhanced that the use of the learner's dialects is pivotal for persuasive learning outputs, as there is a match between the child's first linguistic system of reference and his cognitive development. Such operation confirms a soft transition from home to school with noteworthy achievements.

Regarding the third hypothesis, the strategic ecological game paradigm adapted from Laitin's model (1993) can be used to attain promising linguistic prospects. The model discloses key ingredients placed in sequential points in the diagram. To illustrate, a multilayered ELPP game is highly about time reform that involves n-person players, or top-down and bottom-up actors who tend to apply a rational and systematic step by step strategy that leads to a non-zero sum payoff resulting in a linguistic equilibrium. From another angle, the conclusions we can draw for this study can be summarized under several points. First, the results of interviews reveal key failure factors; namely, the neglect of bottom up agency,

underestimation of social ideology, the trivial frame of decision-making, and faulty assessment of ecolinguistic habitat. Another thorny issue that emerged from the questionnaire data is that of language vitality and its current pathological state of affairs that seems to plague ELPP. Thus strenuous efforts have to be performed to make the policy approach inextricably linked with the cultivation approach. To put it another way, a thorough examination of language ecology is needed so as to detect all the existing languages without exception and enlarge their domain of use, strengthen and boost their status, and enrich their corpus; chiefly Algerian dialects as Algerian Arabic and Berber varieties that still receive weak and fragile elaboration. Also, and to plaster the cracks, all players of the pedagogical enterprise have to be involved as teachers, students, inspectors and parents.

A great deal of attention have to be cast on the way participants have dealt with identity construction, i.e., students' attitudes towards languages. Learners emphasized that considering only one facet of a multidimensional entity like identity is erroneous. Hence, identity is dynamic, vibrant, negotiated and diverse over space and time. In other words, the Algerian identity is in process rather than crisis. Different languages are recognized by learners to aptly form the identity repertoire as MSA the primordial language, mother tongues our constructivist system of reference, and foreign languages with its instrumentalist function.

Of importance to this discussion is to figure out the practical path that enlightens educational horizons is the strategic ecological game paradigm that stipulates a thorough paced ELPP game that triggers n-person players from various top-down and bottom-up spheres. Arguing in similar vein, cogent strategies and rational procedures have to be devised towards language in Algeria, and this entails transparency in devising our vision, mission and revision, or conscious initiation, valuable implementation and worthy evaluation. What is more, well-designed measures have to be taken vis-à-vis the language in Algeria in terms of: Making interesting seminars for local languages codification; providing socio-economic opportunities for learning mother tongues, protecting and documenting mother tongues by making dictionaries and encyclopedias; organizing regular pre-service professional development programmes for mother tongues' teachers; the cooperation between the inspectorate staff and teachers to coordinate better the policy of the introduction of mother tongues in the educational sector and their fruitful acquisition as the sort of language proficiency needed, substantial and available teaching workforce, the kind of pupils who will be exposed to these languages, determining methodologies, support systems like materials and assessment.

Indeed, the findings of this empirical work unveil that ELPP is a standardized game in the sense that it is systemic and well-thought since it establishes a sound and serene climate for all the integrated languages and not a linguistic prosthesis that is utopian and flimsy. Besides, this game centres around the implementation of the collectivity's will rather than one's or elite's will. It sets an arrow versus linguisticism; that is, the production of unequal division of power between groups on the basis of language (Phillipson, 1992). It goes without saying that this game focuses on peace and harmony instead of conflicts and wars and; hence, projects linguistic peace education where multilingualism and the frequent interplay between languages is the norm. Therefore the critical scope of the strategic ecological game paradigm is to be a methodical apparatus and a panacea to all the possible ills as schizophrenia, language asphyxia and malfunctions the country is witnessing.

It is of prime necessity to propose the language garden analogy (Garcia, 1992) for the Algerian context as a bright linguistic prospect and valuable educational horizon. If it is applied on the Algerian linguistic setting, this garden will stipulate: First, the protection and nurturing of languages as MSA and mother tongues by the mobilization of the whole community with varied gradations and at different levels to use, develop and promote their closest more intimate systems of reference. Second, adding flowers to the garden; that is, other foreign languages as Spanish, German, Chinese, Russian in order to empower our foreign language repertoire. Third, controlling flowers that mushroom fastly and naturally as English and French by monitoring its spread so as not to threaten the survival of other existing languages.

It should be worth mentioning again that criticality is an important factor in yielding fruitful ELPP in Algeria by unfolding ideology, understanding and correctly perceiving our true situation and real interests so as to free ourselves from social repression and exclusion. In addition to questioning hegemony via the exercise of corrective power (Foucault, 1980); that is, the implementation of self-control and self-discipline to eradicate fallacies and the compulsion of ideas and guessworks. Thus, actors awareness raising would be an essential first step and a counter hegemonic deed. Furthermore, unveiling power is also an interesting criterion that enables people to have potency, prospects and a way to be in the world, or to be attached with the collectivity. Also, eluding alienation which is antithetical to freedom that implies the suppression of the former to fulfill the latter. Asserting self-determination by boosting members of the community to make choices and decisions, and discuss alternatives that best suit their characters and directions. Another two relevant criterions are those of

applying democracy and rehabilitating reason because the greater the freedom of communication that people have, the higher the genuine critical reason is done is achieve a fair and democratic society.

The significance of the present study for decision-makers in Algeria lies in its emphasis on the principal precepts of language management. It calls for an urgent need to firmly mull over the touchstones of ELPP that means good scrutiny of language ecology, full consideration of social ideology and far-reaching rational frame of decision-making. It also accentuate on the three paramount parameters of status, corpus and acquisition planning upon which language vitality is founded. Furthermore, it stresses the necessity to clearly mark out and characterize linguistic identity with the three peripheries; that is, the local, national and global that are in continuous contact. Moreover, the predictionner's model could be applied by decision makers since it reflects a variety of attitudes by several actors on the language to be integrated at an early stage in education. Accordingly, the strategic ecological model is the very systematic area within which decision-makers should navigate. In addition to language garden analogy that constitutes a safe haven to fairly treat languages in the big language garden.