

# THE ATTITUDES OF TEACHERS OF THE LANGUAGE AMAZIGH FACE TO THE LANGUAGES LEARNERS

Hassiba KHERBOUCHE

PhD student, Department of Amazigh language and culture

Laboratory of Search LAILEMM

University of Bejaia, Algeria

E-mail: [kerbouchehassiba@gmail.com](mailto:kerbouchehassiba@gmail.com)

**Abstract:** *This work, which addresses the problem of the mix of language in the field of the teaching of the Amazigh language including the oral, it is planned to show that this language used by learners in the classroom is caused by several reasons: lack of mastery of their native language, the influence of the family and/or social environment in which he learns this language, the lack of concentration of learners when they speak. For this study, we've pressed two socio-linguistic and didactic approaches. The analysis we conducted our survey data has allowed us to show that teachers are not satisfied with the mixed language learners use besides they consider errors and each of them uses a method to remedy this.*

**Key words:** *amazigh language; socio-linguistic; attitudes; teachers; learners.*

## 1. Introduction

Multilingualism is a phenomenon that one can study taking into account not only the linguistic facts because they do not concern only the existence of several languages, but the interaction between them caused by learning several languages simultaneously. As the learner is a social being, he uses his language skills and language skills by taking into consideration circumstances related to its environment.

According to Dominique mountain-Macaire (2008), "as a result of Gumperz (Gumperz, 1971), based on the notation of linguistic repertoires, Castelloti and Moore (Castelloti & Moore, 2005) show that every speaker has multiple resources it combines to build his language repertoire."

We propose to illustrate the vision of teachers towards this use of "multiple sources" that occurs during a course of tongue through declarations we have gained interviews with them in the context of the realization of our thesis of doctorate in the Amazigh language.

Our research fits into an educational framework and relies on a communicative and sociolinguistic approach. We will begin this work by the kernel of the didactic action which is learner, seen as the citizen of tomorrow. When he

speaks, he produces acts of speech in to unconsciously refer to languages that he knows (studied) or he hears that vehicles of different cultures. What is due to the fact that he rushes to convey his message to his interlocutors at the expense of the language he uses? The oral production of learners especially when verbal interactions, promotes interference, that some researchers (J. P. Cuq, 2003) as errors. In terms of our study, we would know that think interference in the Amazigh language teachers and how they react to this use of language?

We assume that this is due to their achievements in foreign languages or lack of knowledge of the target language.

Before responding to this issue, we believe it is important to give a brief overview on the sociolinguistic situation in kabylophone Bejaia region in which we have conducted our investigation and set the status of the Amazigh language in Algeria.

Several reasons contributed to the plurilingualism in Kabylia, the most important is the historical factor. Indeed, we find in the kabyle language traces of some foreign languages with whom she was in contact, namely; the Punic, latin, Turkish, etc. Languages that have survived are Arabic and the French because they are more functional there is also Turkish but to a lower degree. The existence of the Arabic language dates back to the Arab conquest of the seventh century, it has been consolidated following the creation of the Koranic schools that made those who the frequented a kabyle Arabic-speaking elite. In addition, French colonialism that began since 1830 and the installation of his Government and the appearance of religious and secular schools in 1871 formed a kabyle francophone letters category. Continuous contact with the French of Algeria with the kabyles forced them to adopt another use of the Amazigh language.

## **2. Theoretical framework**

### **2. 1. The sociolinguistic and sociopolitical context present in Kabylie**

Today kabyle society is multilingual, we find four languages kabyle, dialectal Arabic, standard Arabic as well as the french. The contact is perpetual between those languages, however each has a status that differs it from the other, so KARA A.Y (2004 pp. 31 - 38) confirms that, "the linguistic situation of the Algeria may be referred to as plurilingual insofar as several different languages live together. We firstly what the official discourse tends to appoint, the national language (classical Arabic) and foreign languages (mainly the french), on the

other hand, the native languages: Berber (kabyle, chaoui...) and dialectal Arabic. »

Actually, since independence, the language policy of the Algerian State has chosen classical Arabic as an official national language, considered the first class, high status because it is the language of religion. She so enjoys a symbolic, doctrinal and cultural faculty. It is the first language of the school. Its prestigious status has made her a language for use in the highest places, namely; justice, administration, media, etc. Thus, the Aboriginal language (kabyle) is marginalized even though she is of great use in the kabyle population.

After the Arabic language, it is the French language which is first foreign language. Although it has no official status, but it is of great importance because it occupies vast estates in Algeria, namely; the field of scientific, economic, technological, etc. It is the language of the development of the State and opening to the outside world. In this sense Asselah Rahal (2004 p.24) points out, "the linguistic reality reveals that the french has not lost much of its prestige not only because, he is recognized as a chance for social mobility but remains a widely used instrument for communication, even outside the sectors "aspects and financial.

Certainly, the French language is seen in most part of which operates the cultural life in Kabylia kabyle literature, research, media speeches and political opinions. Assellah Rahal confirms that, "this language is seen as the possibility of social advancement and as an instrument of opening towards modernity, knowledge."

The French language is taught in primary school from the age of 10, she is also a way by which several professional and academic training are provided particularly in kabylie. And despite the varied and voluminous corpus has in Algeria, the French language has no political or legal place because it is regarded as a foreign language.

Below the two languages that we have just quoted, we have the amazigh and dialectal Arabic, considered with reference to the theory of diglossia as of low status languages, despite the fact that they are indigenous. They are of the same category. According to Lounaouci (1997, 35), "from the point of view of the social function, dialectal Arabic occupies substantially the same rank as the Berber."

However, dialectal Arabic and Amazigh language have the same legal status and politico. Of the fact that the use of Arabic dialect is strictly oral, is spoken by

80% of Algerians ( Farid BENMOKHTAR, 2014, p.33), its use has expanded more and more in Kabylia, she became the second language. Though its dominance in everyday life and culture has not been beneficial also it is even not recognized in the constitution because it is seen as vulgar language and dialect. Unlike the Amazigh language which evolved from the new status which was awarded to him.

As our work is based on the Amazigh language, we chose to present it in detail in order to show the process of his status as a language reduced to a language of science.

## **2. 2. The new status of the Amazigh language**

The Amazigh language managed to wrest the status of the national language as a result of the multiple movements of fight and protest of its activists who have started since the colonial era. The events of 1980 protests and the boycott School of 1994 gave their fruit. Actually, the Amazigh language is introduced in the education system one year after. In 2002 the Government decided to introduce the Amazigh language in the constitution and give it the status of a national language and national language and official in 2016, and this, after the battle of different movements that this recognize this identity claim.

Thus, we see that despite the status granted by the State to the Amazigh language, Amazigh people trying to save and transmit all Kabyle generations because it represents for them a very powerful identity. The official recognition of the Amazigh language gave it value, knowing that it has become a topic of great interest which enabled him to reach different areas such as the literary field which bloomed, the cultural field such as art film and audio visual to the national and international ladder with the creation of several radio channels and the 4 national television channel and Berber television that broadcast only in the Amazigh language. Additionally, the will of the State to promote the Amazigh language appeared by the creation of two institutions the HCA and the CNPLET that scheduled regular work through study days, translation workshops, trainings, so healthy seminars on various themes concerning the Amazigh culture and language.

## **2. 3. The Amazigh language in schools**

The Amazigh language is taught, but with an optional status, his schooling started with means minimal that it either educational or human. As, thanks to the great efforts provided by teachers and researchers in this field, the teaching

of the Amazigh language has earned its place among the other languages. It is endowed with qualified staff (teachers). Programs, textbooks and accompanying document are designed also by the M.E.N for teaching tamazight as the 4th grade until the 3rd year secondary school level. The Amazigh language has also reached higher education, the fact that the departments of the Amazigh language and culture are create in four universities; Tizi Ouzou, Bouira and Bejaia, Batna in which scientific projects (field investigations, memoirs of license, Magisterium and theses) have been made and supported in many specialities (Linguistics, literature, didactic, anthropologies, etc). In addition, academic researchers from Europe including at the INALCO in France are interested in the Amazigh language.

After the brief overview on the sociolinguistic and sociopolitical situation current of the Amazigh language and his schooling. We will now define the concept of representation, switching and borrowing that will focus our work that we will proceed with the analysis of the representations of teachers of the Amazigh language on the use of switching in the Amazigh language by learners in the classroom.

## **2. 4. Representation**

Representation is a concept which may designate an image, figure, symbol, sign that indicates a phenomenon, an idea. It is an action to make something sensible with a figure, a symbol, a sign. For example: writing is the representation of the spoken language. The language is the representation of the thought.

The concept of representation is an old term used for the first time in the philosophical field by Emmanuel Kant. The founding father of this concept in sociology is E. Durkheim he defines, "a broad class of mental forms (sciences, religions, myths, space, time), opinions and knowledge without distinction. The term is equivalent to the idea or system, its cognitive characters being not specified"(quoted by S. Moscovici, 1989, 65).

He distinguished collective representations and individual performances. For him the collective are more dominant and what they admit can provide us explanations for the phenomena that we all around. In the 20th century, the concept of representation is a revival of interest in all disciplines of the Humanities also, we often hear about "linguistic representation. According to Calvet (1998) « the representations (...) » consist of all of the images, ideological positions, beliefs that have speakers about the languages and linguistic practices".

The use of this term in this field is a loan to the Humanities (geography, history, social psychology), that hold themselves, the vocabulary of philosophy. "It means a common form and not learned of knowledge, socially shared, that contribute to a vision of reality and of social and cultural groups" (Gueunier N.1997, 246)

In education sciences, Philippe Meirieu notion that speaking of the student: "a topic does not so from ignorance to knowledge, it goes from one representation to another, more efficient." Representations of the subject (representations of the environment, knowledge, of course), according to J. Clenet, 1999, 51) "are built by and in action and contribute to the development of cognitive and affective forms. Therefore, the action must be present to facilitate a learning situation. For our work, we have chosen to use the term representation to show the position of the teachers who will speak through the choice of switching in the Amazigh language.

## **2. 5. Switching**

Switching or interference is a french concept known under the name of code switching in English, which means; mix codes, blending of languages or mixture of languages, etc. It is therefore the use of several languages. It's a discussion in which the speaker appealed to several languages to express themselves. According to Ziamari K. (2008,63), "the definition of code switching has been adjustments since the first studies on this phenomenon. With E. Haugen (1950), code switching has been defined as alternates more usage of a language code. 'Another definition has been advanced by Pietro R.J.Di (1977), which considers the code switching as the use of several languages by the reader in a conversation or in a speech act.

We can say that switching may be subject to several uses. The bilingual or trilingual speaker can bring sentences in its discussions, as it can only be content with a few adjectives, articles, of another language. On his part William Mackey (1965) defined the concept of interference as "employment, when speaking or writing in a language, elements belonging to another language. He interprets according to F. BENMOKHTAR, the "level of learning language of the speaker, sex or socio-linguistic affiliation" (Idem, p.14).

This means that the use of switching is not common, is varied according to the speakers who design it according to their interlocutors. It is also very common oral that the speaker who finds himself in an oral situation not often found the time he needs to connect in a perfect way. It is for this reason that it uses only the words that are close or ready to the use of its lexical directory even if they

belong to other languages. Thus, we say that this code doesn't have the same meaning as the loan.

## **2. 6. The loan borrowing**

The loan borrowing is expanded language usage; the borrowed term fits easily in the language which integrates it until it appears not as a loan. This is what differs it from switching that has a personal use and belongs to the vocabulary of each speaker. The use of the loan is a mandatory approach by which we come to create and to fill lexical gaps of a language. Similarly for amazigh which borrowing is very common especially in oral as it is not obvious to a speaker Amazigh to find all the words he needs to express himself or to explain what he said RHA it addresses an area that is not reached by the Amazigh language as medicine, technology, the economy, etc.

After the theoretical overview that we just expose about our work, we are to clarify the methodology adopted for the collection and analysis of data.

## **3. Methodology**

To complete this work, we opted for an approach that will lead us to answer the questions asked previously; know the representations of teachers of the Amazigh language on the use of the learners of the 2nd year average of switching the session of tamazight. The data from this study are the result of a directive interview that we conducted with teachers of the Amazigh language as part of our doctoral thesis on the teaching of the Amazigh language, which the study deals with the teaching of oral class the average sophomore. In which we are framed by Mr MEKSEM Zahir.

It's ten extracted steps of responses that litters on the use of switching by learners. We collected them by recording using a dictaphone with 9 teachers. What made subject to the usual transcription. After having pointed out all the passages on which our study focused, we have designed a table composed of ten rows and three columns. The first column is reserved for questions to our interviewees. In the second column are classified codes to the names of the teachers interviewed designated by letters, the choice of letters is done to maintain anonymity. When in the third column, it contains excerpts of responses from teachers who litters on switching. This method enabled us to see clearly the contents of our data.

To provide answers to the questions posed in this work. And as it is an analysis of the representations of teachers, we opted for a qualitative analysis of data drawn from our collects. Provides that, after identifying categories of responses

by the interviewees. Thus, we focused our analysis on the responses addressing the use of switching. Who has preceded each time the question responses, analysis is made by following the sequence of such questions which are presented in the table (see Appendix pages p.8-p.11).

As a preliminary result, we can say that, produce a discourse in the Amazigh language even more oral which is known by its spontaneity, is an activity that is not often easy for learners amazighophones since they do not often find the words they need to complete their speeches. There are words they don't know or that do not exist in tamazight. The circumstances of the communication sometimes force them to take one or more words of French or Arabic language that they shape even under the linguistic system of the Amazigh language. Indeed, listening to discussions at the meeting of Amazigh language or outside the classroom, we find sometimes that they cannot avoid switching. It is a linguistic need that may be caused by not mastery of their native language.

#### **4. Analysis**

Excerpts of answers provided by the teachers of the Amazigh language to the questions we there have asked during interviews with them. We allow to read they are not be satisfied with the current state of the Amazigh language in other words of its use. And are concerned about the use of switching in the Amazigh language class, also the most part of them have shown in answering the question that scope on the difficulties they encounter when they teach oral. This proves that the interference of the languages became a real problem for teachers and a concern for the Amazigh language. Other teachers take it as a mistake to fix, there are also those who try to propose means of remediation.

In his answer to the question "*What is the role of oral teaching ?* ", the interviewed S. referred to the role of teachers in the class. She insists in saying, "*Teaching of tamazight it let's you learn in tamazight words so that it does not appeal to foreign languages when he speaks*/"

This shows that teaching of the Amazigh language should not just do its course only to finish the annual program. He must think to provide good training for learners by bringing them to master properly this language that in the helping to enrich their lexical repertoire so that they arrive at the Amazigh language properly without use of foreign languages. Of the fact that they do not learn it in their company and/or their family which is the first school since they are native. In fact, she has become the main cause of the expansion of the use of switching because learners interferent languages by imitation and they lack the proper use of the Amazigh language.



De\_la\_sorte, **S.** says, that the teaching of oral much helps learners in learning of the Amazigh language. And the activities they carry out in class collaborate on the progression of skills in oral and written production.

Question: « " How appears the oral in the classroom activities? " created the **Z.** discontent. towards the use of switching by learners, in its expression, «... *If only whenever he hears one thing he will try to repeat in the Amazigh language without reference to the words of French or Arabic...* ». She approved his wish that his learners speak in Amazigh language since it was stated that there is a very strong use of switching to oral. We understand by that lexical lack in the Amazigh language is much more noticeable in the oral language that the learner speaks it more that he writes. What caused a real problem for the Amazigh language and the fact that the frequent use of foreign words instead of those belonging to tamazight exposes at risk, besides **Z.** said: "*These words of the Amazigh language are endangered ...*». It means, using words from other languages whenever speaking leads according to the Amazigh language to the disappearance. Indeed, when the terms are not used, they do not circulate, are transmitted they eventually be forgotten. To put an end to switching in the amazigh language, **Z.** says: "*If only we could reuse them. We have to follow when they speak or they quote*"

It offers to use archaic words speaking in class in order to update them and to encourage learners to use them, follow them every time when they talk.

Deal with the question: "What are the mistakes that you weigh and how you do it? " Teachers **H. A. S., B.H., B.K., Z.** agree that learners do not properly speak the Amazigh language **A.** says that in saying that, "*It's a disaster when they speak they do not speak Tamazight at 100%, there is a word in french, there is a word in Arabic...*"

Which shows that these teachers are not satisfied with the way in which learners speak when answering questions in class because they are too use the Arabic language and the French language. They consider it a mistake because they must use of the Amazigh language when they are at a meeting of the so-called language. As reaction to this not tolerated use of language **A., B.H., B.K., Z.,** declare that they follow their learners in the classroom and their paying attention at the time where they talk, **B.K.** assures us saying, "*...I fellow them when they talk about/*"similarly for **S.** which adds, '*... i follow the learner when he speaks...*»

This shows that the Amazigh language teachers give great importance to listening in class, since it is the code that learners will have more need in their professional and daily lives. Besides, they find sessions do oral and the activities

they carry out in class to help them to address this phenomenon. They adopt several assessment techniques namely; the self assessment, by inviting the learner speaker to find him evens the equivalent of the words or phrases that it job in the Amazigh language. If it fails to find it, the teacher passes the co-evaluation by asking classmates to correct him. This tells us the teaching method «approach by skills» they currently take to teach tamazight. In the case where his comrades are not equivalent, the teacher is himself to correct them, **A.** says that in saying, *"When they say "Après", i ask them not to use! "You can say outside but tamazight classroom use then (...) there is the word because I told them to do not use use "axaṭer" '.*

In the same sense, **BH.**, said, *".. .I give importance to the lexicon i ask learners do not mix words from other languages such as the french or Arabic... I told them to try not to incorporate other languages."* What between teachers try to teach learners to speak in Amazigh language and to control themselves when they speak in order to give complete answers and/or produce lengthy speeches. In addition, teachers consider it important to explain the origin of the phenomenon of switching to learners so that they realize that the existence of other languages in the Amazigh language is not part of the proper use. **A.** points out, *"I did a session of oral in which i made the loan, a loan word, i joined the loan and i explained"*

To show that it is insufficient to ask learners to avoid the use of loans by talking. Because the latter cannot understand the reason why denied to speak as he used to do. Therefore, make him know what is a loan and the factors that generated it. To do this, **A.N.** informed us that *"I did a session on the history of tamazight, how she was, how stick went (...) they left their languages and since they use their languages instead of the Amazigh language ...»*

A session that scope on the history of the amazighophone region is essential to explain to learners as the historical factor that colonialism was the main cause of the current use of switching. As a result of the arrival of the Arabic language and the French language and their anchorage in the Amazigh language today is the result of the French and Arabic invasion that influenced on the Amazigh language. To contribute to the enrichment of the lexical repertoire of learners and in order to help them deal with the use of switching, the teacher interviewed

**Z.** says, *'... sometimes i give them words they don't know so they can learn them so they use them and all // two to three words each time from time to time so that they memorize them...'*

This means it offers each time two to three words archaic class that its learners do not know and asks them to use them on a daily basis so that they can learn and get used to use them instead of looking up words other languages.

As answer question: « ". What are the difficulties in the teaching of Tamazight? "A. and H. agree that code switching or switching is a very common problem when oral teaching. H. retorts, '*...there are a few difficulties/ the greatest that i see it is already this kabyle language / since now it is difficult to find a learner who will talk only in kabyle //*'"

In this passage, the teacher to complain about the use of learners loans whenever they speak. He confirms that it is not easy these days to find a learner who communicates carefully in the so-called language, although this is his first language, he learned first places during his first contact with his environment family. To overcome this difficulty A., assures us that it directs its good use of the Amazigh language learners.

Our analysis showed us that languages that learners do use speaking are the Arabic language and the French language. What is based, because they are the most dominant language in the media, school, Government, etc.

Thus, we have raised the point of view of teachers of the Amazigh language to switching, reflecting their non satisfaction, of the fact that they treat it as a real problem coming out of the company and a difficulty for learners who fail to surpass her. Its teachers have approved their duty as head of this language in class, they must assume. In fact, they think of solutions by which they can contribute to help the learners to speak in a clean way. For them the best solution is to follow the learner sessions carried out orally (formative evaluation) steering to correct on-site (self-assessment), to be careful speaking, does not hurry by communicating in order to find the words he needs. A co-evaluation and also essential in class. There are also teachers who have stated that the use from time to time the archaic words of Amazigh language (kabyle) which are rare these days use, is also a solution to this case. It is an opportunity for them to know new words to enrich their lexical repertoire. And to revive the Amazigh language terminology is endangered, today causing a lexical failure for the speakers and the inevitable use of borrowing as an interim solution to fill its lack.

## **5. Conclusion**

Our study on the use of switching in the Amazigh language is conducted in two parts. The first is devoted to the theory in which we made a description of the sociolinguistic situation and socio-political of the Kabylie as well as integration

of Amazigh in the field of education, to explain the reasons why speakers interfere amaziphones languages speaking more learners. The second part is convenient, we've compiled our corpus that has been the subject of analysis. The use of switching in the Amazigh language by learners is the result of the diglossia situation whose life the kabylie and in which he finds himself as illustrated in our study. The Tamazight language known unequal status although it is Aboriginal. The daily presence of the two dominant languages Arabic and the french have made use of the inevitable switching in learners. The objective of this work is to know the representations of teachers of the Amazigh language regarding the use of this code in class learners. For that fact, we extract sequences of answers given by a few teachers who achieved during our research for a doctoral thesis on a topic on the didactics of oral interviews.

We analyzed corpus based on the statements of teachers which enabled us to identify their views towards the use of switching which is purist because they think it is a danger to the Amazigh language unlike those who think it's a wealth, embellishment and a valuation of the said language. They return his imitation of the way their parents talk and not use their first language. We found that they neglected the real problem in which the language Amazigh life right now which is the lexical deficit in several areas such as the scientific, economic field including the use of foreign languages is compulsory. They find it difficult to explain natural phenomena or teach the scientific texts in the classroom as they already confessed me it during a friendly discussion.

In addition, this work enabled us to identify methods and practices that teachers report adopted in class to be learners when the use of switching in order to preserve the Amazigh language.

This study is a small preview of switching in the Amazigh language; it cannot be exhaustive because wearing only a small nail in the educational field. Should a search deepened to answer questions that arise about the use of switching in the area said. However, we managed to spread the sociolinguistic and sociopolitical context in Kabylia and explain the representations of teachers of the Amazigh language towards the use of switching by learners in the classroom.

## 6. Annex

Questions	Names of the teachers	Answers
<p>Dacu i d tawuri n uselmed n timawit ?</p> <p><i>T.E: What is the role of oral teaching</i></p>	<p><b>S.</b></p>	<p>“... nekkni s yiselmeden n tmaziyt ilaq ad nessiweḍ anelmad ad yelmed awalen n tmaziyt ur d-yessexlaḍ ara tutlayin tiberraniyin mi ara ihedder/ dayen/ mi ara yissin akken ilaq tutlayt ad tt-yehder deg yal tagnit mebla lxuf akked ukuru/ axaṭer dayen ad-iserreḥ deg-s/ akka am tutlayin tiberraniyin/ amedya/ aqcic ur nessin ara akken ilaq tafransist ad yeseu uguren akken ad tt-ihder...”</p> <p><i>T.E: “Teaching of tamazight it let’s you learn in tamazight words so that it does not appeal to foreign languages when he speaks/ he talk about it without fear or fear in every situation /because he’ll get used to it/ is”as foreign languages / for example, the child who does not know well the French it will find difficulties to speak...»</i></p>
<p>Amek i d-tettili deg timawit - smell?</p> <p><i>T.E. How appears the oral in the classroom activities ?</i></p>	<p><b>Z.</b></p>	<p>« ... Awi yufan ilaq <i>même</i> lḥaḡa i yesla s umezzuy-is u kullec akkit ad yeereḍ amek ad as-d-yales s tutlayt n tmaziyt/ ur d-yettcuḍdu ara awalen-nni n tefransist n taerabt ad isekcem axaṭer-ik d ayen i nettaf tura deg timawit/ nettaf yiwen isexdam mliḥ awalen-agi n tefransist ney n taerabt// Awalen-nni n tmaziyt ttruḥun ad negren// Awi yufan nekkni ad ten-id-nessekfel// Ad ten-netteassa akka mi ara ad-d-tmeslayen ney kra ad ten-id-ttebdaren ».</p> <p><i>T.E; “...We wish that he repeats every word he hears with his ears in the Amazigh langage/ he doesn’t mix words from Arabic or the French langage because that’s we find oral now/ we find it mixes too many words</i></p>

		<p><i>from Arabic or French// these words of amazigh are see endangered / we want to immortalize them // we'll follow them here when they're talking about or they pronounce them.»</i></p>
<p>Anita tucçdiwin ilmend n wacu i teskazalayeđ?</p> <p>T.F: What are the mistakes that you weigh and how you do it?</p>	<p><b>A.</b></p>	<p>“... Ma yella deg tririyin-nsen <i>c'est une catastrophe</i> mi ara-d-ttmeslayen ur d-xedmen ara tutlayt 100 % s tmaziyt/ yella wawal trumit/ yella wawal taerabt <i>Après</i>-agi deg ufares s tira <i>Après, après, après</i>, yexdem axessar <i>jamais</i> am-d-xedmen tafyirt tekmeł s tmaziyt/ <i>toujours</i> yella wawal taerabt ney awal trumit// Nekki imaren ttakey-asen-d awal, mi ara d-qqaren <i>Après</i>, qqarey-asen xađi, ur qqaret ara <i>après!</i> Ma yal ass xas tsexdamem <i>après</i> maelic maca deg temsirt n tmaziyt ini-t-d sin akin. Yella wawal <i>parce que</i> nniy-asen ur sexdamet ara awal <i>parce que</i> ini-t-d axađer, acku/ Safi seytayey-asen-d anda i xedmen tucçdiwin d wamek i ilaq ad ten-id-inin (...) <i>La dernière fois</i> xedmey-asen-d aah ! kecmey dacu akken i xedmey ? Aah ! di tullist wellah ma cfiy dacu-t akken uđris- nni i xedmey, nniy-am xedmey-asen ssaea n timawit, xedmey-asen aređtal, awal aređtal, skecmey-asen-d awal aređtal, sfhemey-asen-d dacu i d awal aređtal/ <i>Après</i> xedmey-asen <i>une séance</i> yef tmazya/ amek i tella zik tmazya/ amek id-kecmen imnekcamen, <i>ddawla leutmaniya</i> ney fransa/ imnekcamen kecmen-d ġġan-d tutlayt-nsen uyalen sexdamen awalen iređtalen wala tutlayt n tmaziyt, axađer mi ara d-yekcem ilaq as-nehder s tmeslayt-is akken ay-d-yefhem/ <i>dya à force</i> nsexdam tameslayt n umyekcam <i>alors</i> tutlayt-nney tettruđu/ atas, nuyal nsexdam s wađas iređtalen// xedmey-asen amezruy n tmazya, wwiy-asen-d akk ameslay yef tmazya d wamek i tella tmaziyt ».</p> <p><i>T.E; "... In their replies is a disaster when they</i></p>

	<p><i>talk they do not use Tamazight to 100% / there is a word in french / there is an Arabic word / the word 'After' in writing ' after, after, after "is abundant he never make a sentence entirely in tamazight / there is always an Arabic word or a word in french / / I give them a word and i told them to do not say 'after '! In the life of every day you can say after but in so-called tamazight class "Axaṭer"/ si i correct them ou they make mistakes and how should speak (...) the last time i did an hour of speaking on the loan i explained well/ I did a session on the Amazigh history / how it was before / how it has been invaded by the utmans and the frenchs / they left their traces and how they have integrated our talked / by dint of using it at the time he had to use it for what they we "include / so this is from using the languages of others we lost ours / so we use too much borrowing / I made them the history of the Berbers and told them how it was before."</i></p>
	<p><b>B. H.</b> “... ttakey azal i umawal qqarey-asen i warrac ur sexlaḍen ara awalen n tutlayin-nniḍen am tefransist ney taerabt axaṭer meḥsub taqbaylit tura truḥ akk d lcode switching ...”</p> <p><i>T.E; “I give importance to the lexicon/ I ask learners do not mix words from other languages such as the french or Arabic because the kabyle is filled with code switching ...”</i></p>
	<p><b>B. K.</b> “... mi ara ttmeslayen tabaey-ten/ qqarey-asen ad eerdən ur d-ggaren ara tutlayin-nniḍen mi ara ttmeslayen akken ad ḥefḍen tamaziyt akken ilaq <i>surtout</i> wid akken ur tt-yessinen ara”.</p> <p><i>T.E; “I fellow them when they talk about/ ask</i></p>

	<p><i>them to try to use other languages when they talk so that they can learn especially those who do not know tamazight."</i></p>
<p><b>H.</b></p>	<p>"... s tirmad-a yezmer yiwen ad yessiweđ anelmad ad iseyti tucđdiwin i ixeddem ama deg tira ama deg timawit axađer llan wid ur nessin ara/ sexdamen s waņas iretđalen ama seg taerabt/ ama seg tefransist..."</p> <p><i>T.E; "... with these activities the learner will be able to correct the mistakes he made written and oral because there are those who do not know / they use too many loans to Arabic and the french..."</i></p>
	<p><b>S.</b></p> <p>"... rnu yer waya mi ara yettmeslay weqđic tabaey-t/ amedya mi ara ad d-yettmeslay ad d-yini <i>après</i> nekk as-iniy awal-agi ur t-nessexdam ara <i>après</i>-agi d awal aretđal yekka-d seg tutlayt tarumit/(...) mi ara ttmeslayan warrac/ ur sexdamen ara awalen-nni n ssađ n ssađ n tmaziyt / tikelt d awalen iretđalen d awalen/ aah / sexdamen tarumit/ aah / akken i ttwaliy ah/ tilaq kul mi ara ad d-tiniđ lhađa s teqbaylit/ ad tt-id-traduid yer tutlayt-nniđen/ tfehmed ?/ axađer nnumen deg tmetti-nney akka/ amedya tura deg uxxam/ nnumen amek i heddren/ sexdamen tarumit / sexdamen taerabt <i>après</i> win-tt-id kan akken/ yur-sen tamaziyt am akken i heddren akken deg uxxam/ ney am akken i heddren deg berra / akken i tt-id-wwin ad tt-hedren deg tneyrit netta maci akkenni/ deg timawit xussen mliđ/ nekk katey amek ara hedren tamaziyt / <i>ttbazi plus</i> yef tmaziyt.</p> <p><i>T.F; "... In addition to that I follow the learner when he speaks / for example when he speaks he said 'after' me I told him we don't use that Word is a loan it comes from the</i></p>



	<p><i>French language / (...) when learners speak they not use the Kabyle Word / sometimes is s loans / they use the french / as I see / every time you said something you must translate it to another language / you understand? / because they are accustomed to cc in this society / for example at home it is here that they speak / they use the f French / they use Arabic / after they brought him such that it is / for them tamazight is as they did speak at home / or as they speak out / it is here that he speaks in class while he can't / they have a lack in the oral / I force them to speak «tamazight // I based more on tamazight.»</i></p>
<p><b>Z.</b></p>	<p>« Nekk yur-i tucçdiwin akk ara yexdem unelmad ilaq ad ttwaskazlent, axaṭer sexdamen kra n wawalen i yeffyen i tutlayt-ney, am-d-inin amedya tikwal “Après” nekk qqarey-asen ini-t-d “sin akkin” ur sexdamet ara awalen n tutlayin-nniḍen. Axater ma yeḡḡa-ten yiwen ad qqimen kan akken ur ttissinen ara ad meslayen tamaziṭt akken ilaq. Tikwal dayen ggarey-asen-d kra n wawalen ur ssinen ara akken ad ten-lemden u ad uyalen ad ten seqdacen u kullec. Sin ar tlata n wawalen kan yal tikelt akka <i>de temps en temps</i> iwakken ad cfun fell-asen...”</p> <p><i>T.F; “For me all the fault that the learner fact must assess/ because they use a few words which does not belong to our language / I quote as an example of the time “after”I ask them to say “sin akkin” do not use the words of the other languages.Because if someone lets them thy’ll stay like this they won’t learn to speak tamazigh. Also sometimes i give them words they don’t know so they can learn them so they use them and all // two to three words each time from time to time so that they memorize them...”</i></p>

<p>- Deg usedmed n tmaziyt n wuguren iyellan d acu?</p> <p>T.E; What are the difficulties in the teaching of Tamazight ?</p>	<p><b>A.</b></p>	<p>« Aah / uguren aṭas i yellan (...) yerna dayen imi ara d-heddren warrac sexlaḍen-d akka awalen s tutlayin-nniḍen / laḍya deg tallit-agi-nney aṭas i iheddren s tefransist deg uxxam <i>donc</i> imi ara nexdem akka timawit nettwellih-iten.»</p> <p><i>T.E; "Oh/ there are several difficulties (...) in more when children speak they mix words of other languages / State current many people speak in french at home so when we do oral orients them."</i></p>
	<p><b>H.</b></p>	<p>«Aah/ uguren/ llan akka kra n wuguren. Ameqqran akk i ttwaliḡ d taqbaylit-nni yakan, imi tura yuḡer mliḡ ad tafed anelmad ara ak-d-yemmeslayen s teqbaylit iman-is. Ugur-nney ameqqran d timetti, tura nufa-d iman-nney maci d taqbaylit i nettmeslay d amexluḍ n tutlayin.»</p> <p><i>T.E; "Oh/ difficulties/ there are a few difficulties/ the greatest that i see it is already this kabyle language / since now it is difficult to find a learner who will talk only in kabyle // our great problem is the company / we found now this isn't the kabyle language we're talking about is that a mixture of language."</i></p>

#### References:

1. Benmokhtar F., (2014), study of code switching in Kabylia, ed. pulled.
2. Calvet, J. L. (1998), "linguistic insecurity and representations. "Historical approach", in J - L Calvet, M - L Moreau, (ed), *a standard or standards? Linguistic insecurity and endogenous standards in French-speaking Africa*, Didier Erudition.

3. Dominique mountain-Macarius (2008), "Research in Didactics of languages the Alsace in the heart of multilingualism", in the Acedle books, vol 5, no. 1, 24. Available on the website: [acedle.org/IMG/pdf/Macaire\\_Cah5-1.pdf](http://acedle.org/IMG/pdf/Macaire_Cah5-1.pdf)
4. Gueunier N. , 'linguistic representation', in, sociolinguistic of basics, S/D M.L
5. J. Clenet (1999), course master of education, C.U.E.E.P in Lille.
6. J. P. Cuq, (2003), *Dictionary of the french language second St*, ed. Key international.
7. Kara A.Y. (2004), switching as a language strategy in Algerian reality, in Boyer H., (ed.), *languages and languages in the Mediterranean, area contact* Paris, L'Harmattan.
8. Lounaouci M. (1997), *test of comparative Sociolinguistics: language planning in the field of Berber, basque and catalan*, memory of DEA, Inalco, Paris.
9. Mackey, W. (1995), "Interference is the use of elements of one language while speaking or writing another", in *Bilingual interference its analysis and measurement*, Quebec.
10. Mimoune O. (2011), the place of the tamazight language in the attitudes and linguistic representations of learners to the cycle way (case of the wilaya of Tizi Ouzou), memory of Magisterium, University mouloud Mammeri of Tizi Ouzou.
11. Rahal Asselah (2004), *multilingualism and Migration*, edition L'Harmattan, Paris.
12. Moscovici, Serge (1989), *Collective representations to social representations*, in Jodelet D., *social representations*, al. sociology of today, P.U.F. , Paris
13. Ziamari K. (2008), *Code switching in Morocco, in contact with the french Moroccan Arabic*, edition L'Harmattan, Paris.