Language Policy Buds Generated off Language Management  
after a Hundred-thirty-Two Year French Landscape: Algeria,  
2019-2020

This paper is a live ins and outs eye witness light shedding on the birth of a new government-authorised language policy imposed by the people (language management) in Algeria, 2019. It delves tacitly into the query which probes how come a given language policy raises in an overnight leaving behind a whole second language. What are the motives, the circumstances and the timing are offbeat questions that this paper tries to decipher, a sound sample explaining that an unexpected language management can be generated by the people in an unexpected timing can adapt the polity’s choice to a given language policy more efficient over another. Indeed, the French language knows a substitution to the English language instead while coinciding the potential “hyrak” following February 22, 2019. Incarnation of fruitful features of the latter movement appeared unpredictably thanks to some new laws adopted in a daily one-by-one rhythm by all of the ministries of education, higher education, and trade. In fact, such language policy fields would sharpen a new path to a whole country language policy, trade quality, language prestige within the people, dialects, borrowings, etc. just the same way happened to the previous cases around the world.

Keywords: language policy; government; people weight; English; French.

Introduction

Currently, the French language is the second wide spread language in the country of Algeria. It is believed it is the second largest spoken language after France – more even than Canada. More precisely, besides, it is nearly scriptualised in most both private and state administrations and institutions except some features like religious spheres or city halls.

In Algeria, French is ubiquitous, the language of research, dictation and writing in various faculties as is the case in medical science, for example. Pupils in the primary school, as well, are headed French courses regularly with full examinations just like parallel modules of maths, Arabic and religion. This is none of opacity why many families send their children to private French learning schools by the age of 5-12. Farther, the landscape, in most northern cities of the country, appears entirely French; all headings of groceries, fast-foods, chic and artless restaurants, youth dormitories, advertisement panels, etc. are printed in bold French – and in many cases both the style (à-la-française) and language coincide. Inside the state institutions, like pharmacies, laboratories, chemical industries, etc. all the hanged notes are written in French; too, the reports are released by heads and co-workers in French. On the television, ministers and higher-ups representing the politician and the elite layers get expressed in French live when it is about any display release. In many cases, moreover, when the latter cohort stoops on classical Arabic,
speeches are commonly underwent in French when talk gaps and slips of tongues befall. Except the preceding, it is admitted to note that the southern side of Algeria is less exposed to such evidences and facts among the people. Above all, however, erroneous utterances, pronunciations or enunciations – or even written faults by any full-grown person – of French language are made account as a shameful level of intellectuality and education in countless cases, for the latter language has been inevitably held as a symbol of prestige, education and self-status in the daily Algerian life. This cohort of egregious level of French is called the passive francophone speakers\(^1\).

Although the arabisation reforms enticed practices before the independence (by Zawaya\(^2\), Friday sermons, teaching Qur’an by father to son) and later by many successive governments mandates (declaring Arabic as the first national language by president Ben Bella and the second vast language policy applied by president Houari Boumediene), the French language endured so far to this very day to be considered as the symbol of prestige and modernism. But regardless, and in an abrupt social reaction by the Algerian people in February 22, 2019 following the presidential electoral groundings (2019-2023) marches of thousands of citizens foamed on a Friday noon many streets of the country. It was for the first time in the history of Algeria when massive walks appealed overly without fear the rejection of the fifth mandate. On the one hand, the people refused many political issues that, as they claimed and wrote on panels, plagued the country since the independence. On the other hand, insofar as this work is concerned, the people requested the substitution of French to English in all its forms of quotidian life. Henceforward, This work is technically a standing bridge amid French, which is a fact intermeshed with the Algerian culture and history, and the new language policy starting from post-hyrak (post-march), which will still be a matter of people willingness, polity and time. Above all, only time may assert and frame such results; otherwise, the following lines below will explain step by step the background of French in Algeria and its fate vis-à-vis the future and English which is globalising the world.

History

A vigorous sociologist or socio/linguist cannot deny that all lands of the world marked different peoples scripturising truly poles apart languages and that the scale of footing and thumbing got altered from a place to another since the modern era to the nameless, perpetual past. Algeria, however, still can be retained as one of the rarest samples of lands that cradled and amassed more peoples of various languages. For history, this strategic Mediterranean space was exposed to many indigenous tribes and conquests like for instance Berbers, the Romans, the vandals and the Byzantine, the Arabs (Umayyad, Abbasid,\

\(^1\)They would know few words like the expression of love, anger, insulting and so on.

\(^2\)Plural of zawya, meaning a humble temple mainly used to learn Quranic lectures (a term known in the Maghreb mainly).
Fatimid, etc.), the Ottomans, the Spanish, and lastly the French (1827-1962). It is believed that the Berber people are meant to be the endogenous people of Algeria – who named it Numidia. With the early Arabs’ missionaries whom settled down from Saudi Arabia to North Africa Arabic sustained to be the wide spread language as a large variety countering no reluctance thanks the massive conversions. Besides, Berber, with all of its verities, remained as well the wide spread language among Kabyle people, Mzabi people, Shaoui people, etc. as a sign of identity clinging. Insofar as this paper is apprehensive as regards to the language policy Algeria is getting a radical regeneration, the following lines develop more about Arabic versus French.

The French language initiated first with the early invasions following “the fan incident” in 1827 which declared the battle of Navarin. As the French invaded more lands of the Algerian territory following 1830, the French language became ubiquitous mostly on northern lands, for the French policy played on erasing the Arabic identity in urgent. This can be well sensed in De Montagnac’s\(^3\) vocalised passage in 1843, “All populations who do not accept our conditions must be erased.” (as cited in Leclerc, 2001) France, afterwards, intensified its policy based on four or five main delicate domains: military power and adaptation to all the Algerian territory, political power for manipulation, brain wash and world general opinion vindication, judicial power for moral, and the French language imposition. Well-nigh, France “disintegrated all social, economic, and cultural traits of the Algerian identity to be substituted to the colonial State referents by means of army strength, political power, judicial power and mainly the French language imposition.” (Leclerc, 2001) Following the escalation of the worse-going reality behind the isolated borders, the Algerian citizens, furthermore, were deprived access of pursuing studies neither in Arab, nor in French: a slow cadence rendering the people illiterate through time unconsciously. Otherwise, the lesser opportunities which were ceded place inside the French schools were meant for both a language policy and evangelisation. In 1932, France announced a new law regarding Arabic language, it was since then and on when Arabic got considered as a foreign language of all the Algerian territories (as cited in Hadjira Medane, 2015, p. 41). As was the case, Arabic noticed a sharp degradation, as there were no academic spheres except some left zawaya (most were destroyed) which delivered Quranic lectures and introductions, as Duc d’Aumale noted, but were still meant and leased by the coloniser to serve other occult purposes (as cited in Colonat 1987, p.83). Henceforward, as most citizens seemed regular – excluding those who fled to Saudi Arabia, Egypt and Tunisia for scholarship – it became undeniably a must to exchange communication with the coloniser in French only. Civic spheres like cinema, markets, railways, etc., which were constructed by the French administration, appeared given posts only in French. Posters, panels, advertisements, journals, libraries, etc. were all francized; that is, any local Algerian individual would be obliged and urged to pursue learning in/about French even though he was

\(^3\)François Joseph Lucien de Montagnac De Montagnac’s (March 27, 1803 - September 23, 1845), a lieutenant-colonel.
Besides, many ladies headed working in flats of French endemic people downtown; some of them even lived in their houses to do all kinds of tough home works. Eventually, the “OAS”, French military forces, was against the latter idea which incarnated in killing Algerian workers inside the French flats in case of search warrants. In countryside, citizens suffered two devastating policies: the “burnt earth” and hanger 1944-1945 (the receipt year). Following this rhythm, besides the French language policy practiced in the landscape, learning French whether in written or oral skills converted inescapable before earning the piece of bread; talking French became inevitably a total must to survive where the French people were about. Furthermore, the elite layer was not sceptical to use French as a weapon to make heard the Algerian case on the international level, as it was the only way-out language to pursue justice, identification and dignity. Ironically, it turned out to be a sort of a blowback against the French language policy. Three pertinent soft revolutionists amongst whom were Katib Yacin, Mohamed Dib, Mouloud Feraoun: those who wrote better than French native speakers as believed.

Following 1962, the independence year – since 1827 – the first constitution declared Arabic as the official language of Algeria: “The Arabic language is the national and official language of the State.” But however, following all the language policies granted by the constitutions reforms it appeared well obvious, through still even the landscape and despite all the efforts made to render the Standard Arabic a national language of all domains of the civic life, the French language remained privileged and protruding in the Algerian society. GrandGuillaume (2002) noted that “the role of the French language as regards to the daily socio-economic life made account the impossibility to deny it as a language of promotion to many Algerians.” (as cited in Bistolfi, Giordan, 2003 p.147)

Eventually, as French was the language of science reaching its utmost levels of readership seeking medical sciences, literature, philosophy and sociology, and petroleum domains in the twentieth century, most translated sciences into French paved the way to the Algerian students as it was already their second language. As escalating knowledge is a privilege to a minority of people who pursued their studies in years of poverty and radical reformulation after the independence, the use of French outdoors in communion daily communication became a prestige and education. In number language factually, it is believed that 87% of the population was literate when France invaded the Algerian lands; whereas, the D-day of independent in July 1962 was a start based on 10 to 13 percent of humbly educated people (some say only 500 had reached the baccalaureate certificate).

In October 1963, the first Algerian president, Ahmed Ben Bella, proclaimed that Islam is the religion of Algeria Sate but did not emphasise on Literal Arabic, as was believed that the Arabic of that stage was intruded by

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4People were obliged to eat except what the French authorities delivered and organised in receipts.

many foreign words; besides, Classical Arabic was used except in prayers. Practically, Ben Bella endorsed learning Arabic in all Algerian Primary Schools in 1963 by a rhythm of 7 hours out of 30 hours per week. In 1964, the latter number advanced to 10 hours per day. As there were nearly no pedagogically skilled teachers of primary schools, the president, by announcing recruitment, sought help from Syria and Egypt.6

After framing the military in June 19, 1965 by Colonel Houari Boumedien against his peer Ben Bella for an ouster, this successive bared a penetrating animosity regarding French language. Clues of this abhorrence performed overly when he got nominated the first Arab president who spoke Classical Arabic in United Nations in April 1974, despite of his well advanced French. Unlike the erstwhile one, many historians passed on that the colonel-president imposed Arabisation by force and it was the first step to a better Arabic language policy. In June 19, 1965 Boumediene presented a discourse regarding “the National Chart” in a conference mentioning central dots. He contended that, though there are several concurrent languages on the national level territory and numerous Arabic dialects that are undeniably imposed by many French words being part the Algerian history cultural background, Literal Arabic must be thoroughly sovereign. The level of Arabic, as Boubediene supplemented additionally, is a question amongst fundamentals of the country issues. Finally, he added that the local dialects which are different regarding other dialects of different areas whether in the South or in the North – and otherwise – risk Algerians sharp incompressibility with other Arab nations like Damas, Iraq, Egypt, etc. if the case goes with the flow fifty years from that date (date of the conference). Inclusively linguistically speaking, the Colonel-president Houari Boumediene operated on levelling up the status of Classical Arabic, erasing as much as possible local dialects and regionalism, and unifying and coagulating nationalism. Practically, the mere time following the “National Chart” many administrations, like education (Taleb Ibrahimi, minister) and justice mainly, responded to his appeal to arabise all francized texts, laws and panels. Regardless of all these efforts, and mainly after Arabising the faculties of law and history, the students displayed no applauding to the new status. This was proved by a questionnaire sought after by the university of Berkeley in 1968; the results maintained that 80 percent of students favoured the on-going of teaching in French in local universities.

In 1979, President Chadli Ben Djdid escalated the presidency and also engaged in pursuing promoting Arabisation and “islamisation”. As religious languages do never die, Chadli believed that Arabic would be a must and help of learning and arabling as Islam urges practitioners to read the holy Quran in Arabic in prayers. Furthermore, he ordered pupils to boycott all establishments having the stance of French cultural means (établissement de la mission culturelle française). In what concerns Tamazight, this third president sidestepped applying any rule concerned with teaching as it could deviate to

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6Some say those recruited Egyptians were Religionists and not Arabic language teachers. Besides, Egypt applauded this covenant as it wished getting rid of the more and more endorsed movement of « Al Ikhwan Al Muslimin / The Muslim brothers »
the national division and regionalism, as he claimed. In 1981, Benjedid
approved a new decry, n°81-36/March, which granted arabisation to the
landscapes of state administrations like the police, civil protection, customs,
hospitals, universities, and so on; a step mostly sensitive on the linguistic level.
In 1986, the Algerian Parliament adopted a new law defining the creation of
“Arabic language Algerian Academy” (L’Académie Algérienne de la Langue
Arabe) under the new consensus law n°86-10/August, 1986 (article n°5), which
worked on promoting Classical Arabic and most importantly including it in all
varieties of science and disciplines. In 1991, President Chadli Benjedid
prescribed a new law with reference to language policy, which is believed a
radically unparalleled plan to integrate classical Arabic once for all in Algeria.
The law n°91-05/January, 1991 concerned a commitment of – if not
exaggerated – a hundred percent of Arabisation of all administrations,
establishments, and institutions and even contests of recruitments besides.
Nevertheless, the latter decry has never been applied as the successive
president Mohamed Boudiaf (1992) froze the law n°91-05 in 1992, for he
assumed that the circumstances do not allow such gigantic once-for-all
language policy. In fact, this step was predictable the mere time earlier as he
addressed the folks in Algerian Arabic – not classical one – that they would
understand with ease.

The successive Colonel-president Ali Kafi (1992-1994) referred to the
earlier law adapted by Chadli Ben Djedid (n° 91-05) in upgrading and
approving two new laws: one presidential and one legislative. The first one, n°
92-303/July 4, 1992 highlighted that the nationalising and the spread of Literal
Arabic in all classes of administrations of the state, the establishments, and the
institutions is a compulsion that cannot be revised. The second decry, on the
other hand, n°92-02/July 4, 1992, which seemed obviously contradicting the
first one, maintained to “suspend” the earlier law n°91-05/ July 16, 1991,
which concerned generalising classical Arabic fully hundred percent in all over
the country. During Colonel Alik Kafi, the language policy, just as was the
case of two contradicting laws, seemed not having salient maintenance by the
polity, for – perhaps – the political rhythm was a bit alternative and hazy. But
however, in a juncture unlike the previous years, the English language got
introduced to be taught in primary schools for the first time in 1993, a strong
concurrence to the French language. Despite of the new introduced foreign
language in neutrality (abolishing Tamazight and French), the French language
appeared maintaining no efforts in derailing English; indeed, the National
Centre for Analysis and Studies Planning Precised that only 55 950 had chosen
studying English out of 4.7 million pupils after a recommendation of their parents in
the scholar year four years later (1997-1998).

In 1994, the fifth Algerian president was Liamine Zeroual, a 61 percent
vote gainer who delivered Algerian Arabic and French in his discourses.
During his mandate, thousands of protests hailed Berbers in the country to
question the status of Tamazight in nationalism. At the moment of the reaction
summit the Algerian Government disclosed no response to the Berber appeal.
Unexpectedly, the government called out parents to choose what language
amongst French versus French they prefer their children to be thought in
primary schools under the title that English is the language of science and technology. Practically speaking, the English language, again, was but a theory far away to be kicked in the gear; some say it was due to the parents’ choice that circled French, whereas some say it was due to the lack of skilled/Enough teachers specialised in English (TOEFL). As no response got vocalised officially by the Algerian authorities, August 18, 1994 was a D-day when all Berber territories protested; a serious strike and recant to schools seats. It was mainly known by “the strike of schoolbags” (la grèves des cartables). As the case kept on an alternative status for more than nine months by appealing Tamazight to be included in education, president Zeroual announced a presidential decry, n° 95-147/March 17, 1995, mentioning the creation of the Supreme Bureau for Tamazight (haut commissariat à l’amaghiété). In what concerns Classical Arabic, this fifth president decided to regenerate the law n°91-05/January 16, 1991 – which amassed theoretically no chance of applicability – to be reset in law n°96-30/December 21, 1996 by which he nominated the use of Arabic in the non-arabised spheres so far like university faculties mainly. However, by the course of two year later, and as the civic rhythm was racking down in Algeria (the black decade), in June 5, 1998, Matoub Lounes (a famous Kabylian singer) was assassinated causing the Berber territories sharp riots. Eventually, the rage in Berber cities put term to all Arabic posts, panels, advertisement papers, etc. except those written in French and in Berber were kept.

As Zeroual resigned leaving behind the palace of Moradia in Algiers the capital in April 27, 1999, his successive president was Abd Al Aziz Bouteflika. The latter president spoke in Algerian Arabic in a populist manner that some considered comprehensible to all ages; besides, he spoke French language with highly advanced quality, particularly when having questionnaires with external western channels. Bouteflika was in fact aware of the issue Berbers versus Classical language, but never claimed that Algeria had linguistic issues. But in order to culminate the tension, and following some constitution adjustments regardless, the parliament declared in April 2002 Berber as a national language too for the first time – but implicitly not official. Following the second mandate (2004-2008), in 2005 Bouteflika responded to the Berber movement by reluctance:

“No country in the world stands for two official languages, and this will never be the case in Algeria wherein Arabic will remain the only official language dedicated by the constitution. […] But this does not veil of learning about Tamazight and its variations and dialects.” (October 4, 2005. National Television)

The translation : Il n’y a aucun pays au monde possédant deux langues officielles et ce ne sera jamais le cas en Algérie où la seule langue officielle, consacrée par la Constitution, est l’arabe. […] Ceci ne nous empêche pas d’apprendre la langue amazighe avec toutes ses variantes et dialectes.
Though there are truly countries that admit and adapt two official languages (case of 18 countries in Africa), the Algerian government, did not welcome the idea of cracking unilinguism as it is a great pillar of the national unity.

Otherwise, in what concerns the deep-rooted matter of Arabic versus French, the president declared enacting the law n°05-07/August 23, 2005, which served supervising the private schools for teaching languages – mainly French. The president called implicitly the private schools acting in Kabylia territories to give priority to Arabic language and to respond to the national programme of arabisation. He declared, “It is absolutely clear enough that any private institution, which does not respond to the fact that Arabic is national and official in its absolute priority, must be removed.”

Practically speaking not very far from the latter declared, in March 2006 Bouteflika ordered concluding the term of 42 francophone establishments acting inside the country. Ostensibly, Arabisation got endorsed by a language policy well agreed intention in lines of “article 33” expounding the regulatory law of January 2008: teaching is provided in Arabic at all educational levels; whether in public establishments or in private teaching and educating. In what concerns Tamazight, as “article 34” highlighted and introduced, the core did not emphasis application as dedicated to Classical Arabic; a form of superficial recommendation rather. Technically speaking, the law 2008 was a stimulating version of to the executive decry mentioned earlier n° 76-35/ April 16, 1976. Both laws supervised stretching arabising in law courts, city halls, universities, etc. For example, though in 2008 nearly all law courts were Arabised, the law n°08-09/February 25 (2008) served clarifying additionally the use of Arabic inside law courts, in debates, and in sentencing verbally judgments in Arabic merely. In February 7, 2016, however, the Algerian Parliament called for the constitution reform; indeed, it got applauded by 499 parliamentarians – but still denied by two deputies – and nominated for the first time in the Algerian history Tamazight, just like Arabic, both a national and official language. The former is well phrased in “Article 3”: Tamazight is equally [like Arabic] a national and official language.” (The constitution).

All things considered, although the efforts of all presidents (government-authorised language policy) dedicated to classical Arabic, the French language pertained to many fundamental fields in the Algerian society and the civic rhythm. A good proof for that are the years 1987, 1993, and 1997 where parents were queried by the government to pick amid French and English to be taught in primary schools as they cannot be both charged in one syllabus. In a many expectable referendums, ninety percent of parents selected French over English in all over Algeria. Today, 2019-2020, the status of spoken languages, particularly in North-western cities, is still ceded privilege to French – and its speakers – over many concurrent languages like Arabic, Tamazight and English.

8The translation : Il est tout à fait clair que toute institution privée, qui ne tient pas compte du fait que l’arabe est la langue nationale et officielle, et qui ne lui accorde pas une priorité absolue, est appelée à disparaître.
From People to Government-authorised Language Policy (2019)

The reason why nowadays French is still part of the Algerian society as is fully francized landscapes engrained gradually on behalf of many years of “parsimonious” arabising reforms. Eventually, people who traced pedagogical academic scholarship in colleges after the independence earned advanced civic rhythm than those who did pursue their studies because of the harsh conditions and poverty. Yet however, teaching was nearly fully in French; therefor, French and educations became two faces of the same coin. Moreover, even with the successive second generation courting from the independence date, most graduate students seemed gravering traits of successful people in life amongst which were general practitioners, teachers, chemists, etc. appeared in advanced step regarding regular people whether in life style, purchasing power and affording, health status, social acceptance, etc. GrandGuillaume (2002) attested, “it ended up impossible to deny the role of French within the socio-economic life as a language of promotion to many Algerians” (p. 147). But still however, many faculties could not rail arabising reforms (as mentioned in presidential and legislative decries and laws earlier in “History”) like Medical sciences, chemistry, IAP (petroleum studies) and many other faculties. In addition, fields recruitments based on scientific attestations were much better likely expected than those fields of law, Arabic teaching, and religious studies. As was the case, through time the French language – and even the one code-switched or code-mixed with Arabic – ‘performed’ to be more or less a symbol of two important components in any society: prestige and education. The latter picturing might be a salient plausible reason why French is intricate with the Algerian society.

On February 22, 2019, many Algerians walked out to streets to express their refusal on the subject of the presidential election of 2019-2013 which would seemingly nominate the current president Bouteflika to a fifth mandate consecutively. In general, the march was an unorganised plan; it was impulsive, potential, and spontaneous. On the succeeding Friday (February 29), thousands of Algerians rushed countless streets of the country wishing and begging marchers not to destroy, to insult, to invade shops or to cause any immoral act that leads to quandary of rabblerousing amid the police and the people. As hundreds of media means around the world demonstrated, all what protesters have been seeking was depicted on skins, panels, shirts, flags, dyed hairs and so on with all the recognised peaceful forms of expression in streets. In an odd scene, marchers shared milk, dates, bottle of water with the police corps who stood unable to react as none of riots got committed. Precisely, the loud populist acoustics characterised two sedentary, wide-reaching expressions in the country: “silmiya silmiya” and “la li al ouhda al khamissa”, meaning “peaceful, peaceful” and “no to the fifth mandate”. As the case escalated

The translation: “Il fut impossible de dénier au français son rôle dans la vie socio-économique comme langue de promotion pour beaucoup d’Algériens.”
irreducibly with more and more protesters on each on-going Friday though
President Bouteflika resigned – as he was required an ouster as one amongst
tens of requests – the people demanded other political and civic requests like
the prosecution of many political personalities, military leaders and other well-
off businessmen.

Far of any political analysis, a worth sociolinguistic highpoint prompts
that the troops demanded the government, in an odd watchfulness
unprecedented since the independence, to substitute French to English in all
schools, universities (chemistry, medical sciences, biology and other techni-
scientific scopes) in many forms of expressions. The hub of this request shared
out perchance not only with which option deals the science of language but
rather with a matter of discounting the French language as is the symbol of an
objectionable acculturation deep-rooted off colonialism from allegedly 1962 to
the past. As a result, and still in the core of language vis-à-vis the government
regardless some arrests the meant authorities generated following truly the
Hyrak, the government (as the ministry of the education and the ministry of
higher education) declared verbalising some changes live on the television and
on social media (Facebook mainly). As these responses were was palpable and
practical in some ways, the French government condemned both tacitly and
directly about such hasty decisions; indeed, it would be sharp tentacular
failures. France promoted ahead its language policy afterwards the
independence across mobilising “L'institut Française” in Oran and Algiers
mainly, trade-off and swap facilitations, hosting general practitioners and
specialties for special studies, scholarships for students and many other both
“occult” and protruding privileges inaccessible to neighbouring countries or
even others of coalition. As the Algerian government appeared through mass
media serious and cautious in response to the people, and mainly after the
government had required shops, groceries, and business spheres Arabic
headings instead of French, France again endorsed its language policy (on
September 3-4, 2019) fawning overly that the visa gate is regular to any
Algerian. For instance, the visa for regular Algerians was totally denied access
and suspended since all along six months earlier.

Among what came following the higher-ups decisions or even the people’s
decisions are the following:

- Tayeb Bouzid, minister of higher education and scientific research,
  replied a student-general-practitioner, who asked about the possibility
  of using English instead of French, that this matter goes back
  particularly to the public of academicians after a survey they conclude
  (as cited in Al Masdar Newspaper, August 20, 2019),

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10Language policy is not politics; instead, it deals with political matters and government-
authorised decisions powered either by the people or by the polity. For instance,
sociolinguistics is not the sociology of language. The first concentrates on language whilst the
second concentrate on sociology but still from the window of language.
Minister of education, Abd Al Hakim Belabed, announced that contests for recruitments concerned with primary/middle/high schools will be freed of French language skills examination. (June 1, 2019),

Tidjani Hassane Heddam, Minister of profession and social insurance, promised officially that workers of the seat (insurances) will be trained English courses following the academic year 2019-2020,

Algerian authorities desire a survey ahead querying about the matter of French versus English. Besides, Tayeb Bouzid affirmed that a covenant will be signed in the very bried with the U.S. Ambassador Jean Derocher delving into eight issues concerning data and social promotion (as cited in Al Ain Newspaper, 27 June 6, 2019).

The new university for medical sciences in Oran City hanged its identical panel written in Arabic subtitled in English lately in June 2019.

Many pages and profiles on Facebook called to recant using French; moreover, some of them commented in different publications that they do not read French commentaries anymore.

Numerous shops in well know avenues labelled their groceries, restaurants, and shops in English.

In USTO University in Oran City (Scientific studies), the student administrative file recap (Bachelor and MA degrees) was printed in Arabic at the right with English translation at the left. Besides, headings of the departments were translated into English instead of French,

The subscribing of many families for their children in English and American schools like Metro languages, BLC, and the American Corner

Between this and that, it is imperative upon all the proofs and facts that followed this “hyrak” (the peaceful march) that the generator of this government-authorised language policy is meant by the people. This is a great proof telling that language policies all over the world cannot be governmental decisions only, but man made, too. Such particulars reminds of the case of “la revolution tranquille” pursued by the Quebecois in 1960 when they demanded to use French in administrations instead of English.

In whys and wherefores language regarding the current Algerian case – since this paper is being written in the middle of the “hyrak” – only time may assert whether or not such polity decisions are applicable and factual on the real field. But however, such analyses (like the one at hand) explain at least why such future linguistic changes occur in a given shapes instead of others. The opportunities of such second languages change set in a given country are outgrowths of such gargantuan people movement, or otherwise.
Conclusion

Algeria is a country that suffered a serious French languages policy all long 1962 to the past (1830). A sound proof for that is its francized landscape reaching many domains in all over the administrations of the country. The foundation was the early days the French authorities operated on eradicating the Algerian culture off roots. But however, as Arabic was part of the Algerian culture (Islam urges prayers in Arabic), France maintained cracking the language successively that the looked-for goal hits in ease. All almost, Algerians found themselves with poor non-minded Arabic, as at a given period they were not withdrew any form of scholarship for decades; neither in Arabic nor in French. After the independence, French seem not torn of the system; henceforth, it became symbolised with self-esteem and prestige. The ego of holding on to “prestige” and “tough social acceptance” in the Algerian society is what handicapped getting rid of French after the independence. Moreover, despite of all the presidential and legislative reforms concerning arabisation, French sustained in a way or another being “an informal second language” – though many linguists asserted it degradation in terms of mastership and learning amongst youngsters mainly. In February 2019, the people protested against the fifth mandate raising in streets aloud three main demands: ouster to the fifth mandate, justice against authority symbols, and the replacing French by English. Eventually, the upcoming days following the Hyrk ended up with fruitful results like the elimination of the fifth mandate, prosecution of several politicians and leaders between – allegedly – 15 top 20 year of prison and sowing buds of a new language policy regarding French versus English. Linguistically speaking, language policies around the world, whether direct or indirect, receptive or impulsive, paly of the scale of time their results. The latter meant that any language policy can benefit of its language policy reforms between twenty to forty years – a whole generation. As is the case, Algeria, likewise all the past sample of countries or regions which sought language change like Quebec, Catalonia, Papua New Guinea, etc. is committed with time to clear-cut and say that French is discarded finally from the society and replaced by English. The years 2045, 2055 up to/and 2070 are sound proofs to assert such results.

References


