

**The Reality of Linguistic Practices in the Algerian School in the Context of
Linguistic Plurality
A Field Study among First-Year Secondary Education Learners**

Wardia Azzouz

Laboratory of Linguistics and Discourse Analysis, University of Oran 1 Ahmed Ben Bella,
Algeria

Email: azzouz.wardia@yahoo.com

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Abstract

This study aims to examine the reality of linguistic practices in the Algerian school in light of the linguistic plurality that characterises the Algerian sociolinguistic space, and to demonstrate its reflection on the linguistic environment of teaching and learning. It also seeks to monitor the extent to which Standard Arabic is present, in comparison with colloquial dialect and foreign languages, in learning situations among first-year secondary education learners, given that this level represents a transitional stage in the learning path of the Algerian learner. To achieve these objectives, the study adopted the descriptive analytical method, drawing on the questionnaire as a research tool. The questionnaire was administered to the research sample with a view to investigating learners' opinions regarding linguistic practices inside the classroom. The study reached a set of findings, the most prominent of which is the existence of factors that hinder communication in Arabic, including feelings of shyness, exposure to ridicule and bullying, and the influence of the learner's social milieu. The findings also showed that learners at this stage are aware that academic achievement is linked to the possession of good linguistic competence, since Standard Arabic is the language adopted in official examinations.

Keywords: linguistic practices; learner; linguistic plurality; first year of secondary education; classroom.

1.Introduction

Language is a social phenomenon and one of the most salient components of human personality. It is a mode of thought, a system of communication and expression, and an instrument for the acquisition of knowledge and the expansion of learning. Teaching Arabic to younger generations today is one of the foremost concerns of those responsible for the Algerian educational system, which seeks, through its programmes and curricula, to prepare a learner capable of communicating in sound language in various situations.

Yet, despite the spread of education in Algeria and in most Arab countries, and the consequent decline in illiteracy, not to mention the reforms recently witnessed by the Algerian educational system in line with the scientific development occurring in the learner's lived reality, the excessive use of colloquial expression continues to intensify and expand. This is only because we

acquired this colloquial variety in our earliest childhood, and therefore continued to yearn for it, out of nostalgia and affection for it, as Abdelmalek Mortad maintains.

Moreover, were we to consider the reality of our Arabic language at the regional and national levels, we would observe that Arab constitutions adopt Standard Arabic as the official language of the state. Linguistic practices, however, indicate otherwise. From time to time, complaints are raised about the weakness experienced by Standard Arabic in schools, as the majority of learners adopt a language other than Arabic and are lax in their linguistic usage. Some others even boast of their use of foreign languages, such as French, English, and others, and compete to prove their ability to master them in the process of communication, especially as this age has come to be dominated by globalisation, which has sought, with all the means at its disposal, to impose its language across all countries of the world, namely English. It has also attempted to extend its influence over all economic, political, educational, and other forms of interaction. How could it be otherwise, when our Algerian educational system has moved towards adopting the teaching of English from the third year of primary education, alongside French?

Research Problem

- What is the reality of linguistic practices in the Algerian school in the context of linguistic plurality?
- What mechanisms should the teacher adopt in order to strengthen learners' use of Standard Arabic, rather than allowing it to remain confined to pen and paper?

Instrument Used in the Study: The means selected for carrying out this research was the "questionnaire". It included a set of questions centred on the extent to which learners use Standard Arabic.

Time Frame: The questionnaire was administered to the learners during the period extending from 15 January to 19 January 2025.

Research Sample and Research Setting: This study was conducted with a group of first-year secondary education learners enrolled in the Common Core Sciences stream at Bekkai Mohamed Secondary School, Hassi Bounif, Oran. Their number totalled 37 learners, consisting of 23 female learners and 14 male learners.

Research Method: The study relied on the descriptive analytical method, owing to the precision and objectivity it requires, while employing statistics as an auxiliary tool to support the findings and interpret them scientifically.

2.The Linguistic Reality in Algerian Society

Language is a means of communication and an expression of identity. Algerian society is characterised by linguistic plurality, which gives rise to interference in daily usage between Standard Arabic, dialects, and other languages. Nevertheless, Standard Arabic remains present, which necessitates the use of the learner's everyday language as a means of gradual transition towards its use in education. The languages and dialects principally used in Algerian society may be presented as follows:

2.1 The Colloquial Dialect

Colloquial Arabic in Algeria represents the linguistic level most widely circulated and commonly used among all people, including intellectuals, particularly outside official communicative contexts. Colloquial language is characterised by spontaneity, naturalness, and brevity; it involves neither artifice nor affectation.¹ Examples of this are numerous, including, by way of illustration and not limitation, the following:

Algerian Colloquial Arabic	Its Equivalent in Standard Arabic
Wah , meaning "yes".	It corresponds in Standard Arabic to the statement of the poet Abu al-Najm al-Ijli: <i>Wahan li-Rayya thumma wahan waha...</i> ²
Al-qasa , with emphatic pronunciation of the letter <i>qaf</i> : the vessel in which food is placed.	It exists in Standard Arabic, as Badi al-Zaman al-Hamadhani used it in his <i>Maqama al-Mudiriyya</i> : "... in a bowl from which the gaze slips away". ³
Al-taqa ; some replace the letter <i>ta</i> with <i>ta</i> , saying al-taqa , meaning "window" or "casement".	<i>Al-taqa</i> is an eloquent Arabic word, and Badi al-Zaman al-Hamadhani also used it in his <i>Maqama al-Mudiriyya</i> : "This is my house. How much do you estimate, my master, that I spent on this <i>taqa</i> [window]? By God, I spent on it beyond my <i>taqa</i> [capacity and ability]..." ⁴
Al-mikhadda , meaning "pillow".	It is an eloquent Arabic word, so called because the head or cheek is placed upon it during sleep.
Al-saffud , meaning an iron skewer on which meat is arranged for roasting.	It is a correct Arabic word, and it occurs in a verse by Abada ibn al-Tabib: <i>Wa-l-kubu malanu tafin fawqahu zabadun... wa-tabaqu al-kabshi fi al-saffudi makhhlulu.</i> ⁵
Jay , meaning "coming".	Its origin is jai , from which the hamza was omitted because of its heaviness on the tongue, especially among the common people. The word jai appears in the line of the mukhadram poet Haritha ibn Badr: <i>Wa-ma al-yawmu illa mithlu amsi alladhi mada... wa-mithlu ghadi al-jai wa-kullun sayadhhabu.</i> ⁶
Afasa , meaning "to tread upon" or "to trample".	It is a correct and eloquent Arabic word, and the common people in Algerian society use afasa instead of dasa .

¹ See Abd al-Rahman al-Hajj Salih, *Buhuth wa-Dirasat fi Ulum al-Lisan* (Algiers: Mufam li-l-Nashr, 2012), 185.

² Ibn Qudama Abu al-Najm al-Ijli, *Diwan Abi al-Najm al-Ijli*, ed. Muhammad Adib Abd al-Wahid Jamran (Damascus: Matbuat Majma al-Lugha al-Arabiyya bi-Dimashq, 1428 AH/2006), 449.

³ Abu al-Fadl Ahmad ibn al-Husayn ibn Yahya al-Hamadhani, *Maqamat Badi al-Zaman al-Hamadhani*, introd. and annotated by Muhammad Abduh, 2nd ed. (Beirut: Dar al-Kutub al-Ilmiyya, 1426 AH/2005), 122.

⁴ Al-Hamadhani, *Maqamat Badi al-Zaman al-Hamadhani*, 126.

⁵ Yahya al-Juburi, *Shir Abada ibn al-Tabib* (Baghdad: Dar al-Tarbiya li-l-Tibaa wa-l-Nashr wa-l-Tawzi, 1391 AH/1971), 81.

⁶ Abu Uthman Amr ibn Bahr al-Jahiz, *Kitab al-Hayawan*, annotated by Muhammad Basil Uyun al-Sud, 2nd ed. (Beirut: Dar al-Kutub al-Ilmiyya, 1424 AH/2002), 36.

It thus becomes clear that there is a degree of proximity between Standard Arabic and colloquial Arabic. Colloquial Arabic is the language most frequently used in everyday life, and it is employed at home, in the street, and sometimes at school. The teacher may also resort to it in order to simplify explanation, especially in the early stages of education.

2.2 The Intermediate Language

This is the language of the educated and learned class, through which they communicate in discussions and scholarly seminars. It is also the language of the media, government, and the judiciary. It is used primarily in oral communication, bearing in mind that this level is, from time to time, influenced by local dialects. The intermediate language adheres to the rules of Arabic while, at the same time, employing some simple structures particular to dialect. In other words, it is an intermediate language between colloquial Arabic and Standard Arabic.⁷

2.3 Standard Arabic

This is the highest level. It is used more in written than in spoken form, and it is the language of those educated in Arabic and of specialists in it, including writers and teachers. It is also used in audio-visual and print journalism, which relies on modern vocabulary and structures imposed by scientific and technological development through translation and Arabisation after having contributed to their simplification.⁸

What should be noted is that Arabic, like a living organism, passes through periods of strength and periods of weakness. It emerged strong, and its strength increased with the revelation of the Qur'an in a clear Arabic tongue. "The linguistic faculty acquired by the Arabs from this was the finest of faculties and the clearest in expressing meanings, because elements other than words indicated many meanings therein... and this is found only in the language of the Arabs."⁹ They transmitted it instinctively and spoke it by nature and disposition, "until that instinctive faculty faded and the linguistic faculty weakened as a result of the mixing of the Arabs with non-Arab nations."¹⁰ Ibn Manzur, in the introduction to *Lisan al-Arab*, maintains that Arabic had experienced weakness in his time owing to the spread of other languages and the multiplicity of tongues, to the extent that linguistic error became widespread and speaking Arabic came to be regarded as a defect. He also referred to people's inclination towards foreign languages and their distancing themselves from Arabic, which prompted him to compile his book in order to preserve the language and serve it, despite the mockery of some of his contemporaries.¹¹ This statement reflects the contemporary linguistic reality; nevertheless, it does not preclude optimism regarding the future of Arabic, which has proven throughout its history its ability to rise again from

⁷ See Karima Aouchiche, "Al-Waqi al-Lughawi fi al-Jazair wa-Atharuhu fi Takwin Maharat al-Tawassul al-Lughawi lada al-Mutaallim," *Majallat al-Ulum al-Insaniyya li-Jamiat Umm al-Bawaqi* 8, no. 3 (2021): 896.

⁸ See Aouchiche, "Al-Waqi al-Lughawi fi al-Jazair," 897.

⁹ Abd al-Rahman ibn Khaldun, *Muqaddimat Ibn Khaldun*, ed. Abd Allah Muhammad al-Darwish, 1st ed. (Damascus: Dar al-Balkhi, 1425 AH/2004), 2:367.

¹⁰ Abd al-Fattah Hasan al-Bajja, *Usul Tadris al-Lugha al-Arabiyya bayna al-Nazariyya wa-l-Mumarasa: al-Marhala al-Asasiyya al-Dunya*, 1st ed. (Jordan: Dar al-Fikr li-l-Tibaa wa-l-Nashr wa-l-Tawzi, 1420 AH/2004), 497.

¹¹ Abu al-Fadl Jamal al-Din Muhammad ibn Mukarram ibn Manzur, *Lisan al-Arab* (Saudi Arabia: Ministry of Islamic Affairs, Endowments, Dawah, and Guidance, 2014), 1:4.

challenges. Shawqi Dayf, in his book *On Heritage, Poetry, and Language*, affirmed his belief that Arabic would remain in a state of flourishing and increasing expansion, until it gradually replaces colloquial Arabic in various domains of use, including daily communication and the popular arts.¹²

2.4 The Amazigh Dialect

Amazigh is one of the indigenous languages of the Maghreb, including Algeria, and was influenced by Arabic after the Islamic conquest. Although it has declined in some countries, it remains present in Algeria and Morocco in many regions, such as Tizi Ouzou and Bejaia. The Amazigh dialect in Algeria is divided into several major groups, the most prominent of which are as follows:

a. **Kabyle:** This is the most widely spoken Amazigh language, and Kabylia is the most prominent Amazigh-speaking region. Kabylia includes Bejaia and Tizi Ouzou, with minorities present along the axis extending from Setif to Algiers, encompassing Setif, Bordj Bou Arreridj, Bouira, and Algiers.

b. **Chaoui:** This is the language spoken by a group of Amazigh inhabitants residing in the Aures Mountains within the provinces of Batna, Oum El Bouaghi, Khenchela, Tebessa, and the southern part of Setif.

c. **Targui:** This is spoken by the Tuareg, a large tribe distributed across Algeria, Libya, and Niger.

d. **Chelha:** This is the language of populations concentrated in scattered areas such as Tipaza and the towns of the strip adjacent to Morocco, such as Maghnia, and they have significant extensions in Morocco.

e. **Mzabite:** This is the language spoken by the inhabitants of Beni Mzab, who are settled in Ghardaia and the other Ibadi towns of southern Algeria.

The Amazigh varieties are the mother tongues of their speakers, who constitute approximately 20 per cent of the total population of Algeria. Amazigh became the second national and official language after Arabic in Algeria from 2002 onwards.¹³

2.5 Foreign Languages

Algeria was influenced by contact with foreign countries, especially France, which led to a clear impact on the linguistic situation. French became widespread after independence, as it is used in education, administration, writing, and certain university specialisms, in addition to being used in communication within certain social groups, namely:

- the group belonging to the older generation, who lived during the French colonial period or received their education in French, and whose speech was consequently influenced by French;

¹² Shawqi Dayf, *Fi al-Turath wa-l-Shir wa-l-Lugha* (Cairo: Dar al-Maarif, 1987), 244.

¹³ See Jilali Ben Yechou, "Al-Wad al-Lughawi fi al-Jazair bayna al-Izdawaj wa-l-Taaddud," *Majallat al-Miyar* 3, no. 5 (2012): 68.

- a group of Algerians educated in French, specialising primarily in scientific and technical fields and, secondarily, in the humanities;
- a group of Algerian young people fond of speaking French, regarding this as a feature of civilisation and progress and as a manifestation of social and intellectual refinement.¹⁴

3.The Language of Teaching and the Communicative Function

The language of teaching constitutes an important communicative approach in the educational process, as it is based on listening and on learners' understanding of the teacher's language, which the teacher seeks to simplify. The language of teaching also varies according to educational situations and components, which helps improve the acquisition of knowledge.¹⁵ The language of teaching contributes to developing linguistic communication among learners through various educational activities. It also aims to enhance communicative competence and to link language to practical use. The role of the teacher is evident in facilitating learning and addressing linguistic difficulties through classroom interaction. Under the competency-based approach, the teacher becomes a guide who helps the learner construct knowledge independently. These roles include the following:

- developing a deeper understanding of the curricula and their accompanying documents in order to understand the strategies on the basis of which the curriculum, in all its components, is constructed;
- helping learners to engage in effective learning and training them to invest their learning in solving problem situations;
- contributing to the improvement of learners' scientific, affective, and social outcomes, such as self-esteem and cooperative behaviour;
- relying on various resources to prepare lesson plans, providing learners with opportunities to participate in the lesson, and modifying teaching methods whenever necessary;
- working to monitor and reinforce the progress achieved by the learner, and to identify and remediate areas of weakness.¹⁶

The role of the teacher in the educational process is evident in preparing learners, developing their various dimensions, and supporting their abilities through the development of learning skills rather than reliance on memorisation alone. The learner also becomes the centre of the educational process and participates in the construction of the lesson within an interactive framework that connects learning to the learner's reality, while making positive use of the learner's experiences and mother tongue.

¹⁴ Aouchiche, "Al-Waqi al-Lughawi fi al-Jazair," 899.

¹⁵ See Adil Sabbagh, "Lughat al-Tadris fi Qism al-Lugha al-Arabiyya: Qism al-Thaniya Bakaluriya bi-l-Maghrib Namudhajan," *Jusur al-Marifa* 1, no. 1 (2015): 59.

¹⁶ See Azzam ibn Muhammad al-Dakhil, *Maa al-Muallim: Lamahat fi Ahammiyyat Dawr al-Muallim fi al-Amaliyya al-Tarbawiyya wa-l-Talimiyya*, 3rd ed. (Beirut: al-Dar al-Arabiyya li-l-Ulum, 1437 AH/2016), 33.

4. Causes of the Learner's Weakness in Arabic

Researchers and educationalists point to a manifest weakness among learners in the skills of reading, writing, expression, comprehension, and communication, in addition to a limited inclination towards learning Arabic. This problem is not recent; rather, it is an old one that appeared in various periods, prompting scholars to compose works aimed at reducing the phenomenon of solecism, such as Ibn al-Jawzi's *Taqwim al-Lisan*, in which he criticised the prevalence of linguistic errors even among some men of learning.¹⁷ Among the causes of the learner's weakness in Arabic are the following:

4.1 Social Media

Social media platforms contribute to facilitating communication and reducing distances between individuals and peoples. In return, however, they have negatively affected intellectual, cultural, and linguistic aspects, especially Arabic, which has come to face a threat as a result of its hybridisation within these media. This has led to the widespread use of colloquial Arabic and foreign languages, as well as the emergence among young people of what is known as Franco-Arabic, which has caused Standard Arabic to recede in use on these platforms. Among the forms and manifestations of communication through these platforms are the following:

- the phenomenon of abbreviations, for example, writing the phrase "in sha Allah" in three foreign letters, *isa*, and writing the phrase "ma sha Allah" with the following letters: *msa*;
- writing Arabic letters in Latin characters, such as using the letter *s* instead of the letter *sin*;
- using colloquial Arabic at the expense of Standard Arabic;
- using emoticons instead of language;
- since Arabic is distinguished by the presence of letters that have no equivalents in other languages, users of Franco-Arabic resorted to a device to fill these gaps by using numbers; for example, the letter ayn is represented by the number 3, and the letter ha by the number 7.

Users of social networks invent new linguistic methods to facilitate communication, yet these may reflect linguistic weakness. Nevertheless, Arabic remains a flexible language, capable of keeping pace with scientific and technological developments and of expressing various emerging phenomena.¹⁸

4.2 Translation into Arabic Colloquials

In the middle of the last century, critics used to repeat the view that "if a playwright or novelist deals with a historical subject, he must treat it in Standard Arabic, not in the local colloquial dialect, so that it may be closer to historical reality".¹⁹ Despite the abundance of media outlets in the Arab world, colloquial varieties continue to compete with Standard Arabic and to reduce its presence to the confines of news bulletins only. The translation of foreign series into local

¹⁷ Ibn al-Jawzi, *Taqwim al-Lisan*, ed. Abd al-Aziz Matar, 1st ed. (Cairo: Dar al-Maarif, 1966), 41.

¹⁸ See Shaimaa Afifi, "Madha law Saytarat al-Lugha al-Arabiyya ala Mawaqi al-Tawassul al-Ijtimai?," June 2024, <https://shaimaaafifi.net>, accessed January 3, 2025, 10:40 p.m.

¹⁹ Abd al-Malik Murtad, *Miat Qadiyya... wa-Qadiyya* (Algiers: Dar Houma li-l-Tibaa wa-l-Nashr wa-l-Tawzi, 2012), 282.

dialects has also contributed to reinforcing this tendency, under the pretext of bringing them closer to the viewer, although the audience in reality needs content that elevates its taste and knowledge.²⁰

4.3 Curricula

Learners suffer from weakness in Arabic-language skills because of curricula that do not take their reality into account, the limited time allocated, and the neglect of applying grammar and rhetoric in an integrated manner, which leads to the accumulation of this weakness across the stages of education. Moreover, directing some pupils towards literary streams or university specialisations without their possessing a strong linguistic foundation further exacerbates the problem. This may even lead to the graduation of teachers who already suffer from linguistic weakness, thereby negatively affecting the quality of education.²¹ Therefore, curricula should periodically be subject to:

- circumstantial regulation and correction, which is a normal matter in curriculum management;
- updating imposed by the advancement of science and technology, with a view to incorporating new knowledge;
- the emergence of new needs in our society and new aspirations in the field of education;
- remedying the shortcomings recorded in previous curricula.²²

4.4 The Learner's Social Environment

The Algerian child initially acquires the colloquial dialect or Amazigh within the family, and may then learn a foreign language in nursery school, which creates early linguistic plurality. Upon entering school, the child encounters Standard Arabic as the language of study, and thus lives between colloquial Arabic, Standard Arabic, and foreign languages, which may weaken his or her linguistic level. The text attributes this to the role of the family, which sometimes gives priority to foreign languages at the expense of Arabic in the early stages of development.²³

5. The Reality of the Use of Arabic in the Algerian School

In order to gauge the reality of the use of Arabic in the Algerian school, we deemed it appropriate to administer a questionnaire addressed to first-year secondary education learners, Common Core Sciences and Technology. It included a set of questions serving the subject, most of which centred on the learner's linguistic practice in Arabic inside the classroom.

•- Questionnaire Analysis

Q1. Which language do you prefer to communicate in inside the classroom: Arabic, the colloquial dialect, or a foreign language, namely French or English?

²⁰ Murtad, *Miat Qadiyya... wa-Qadiyya*, 282–83.

²¹ See Layla Belkhir, "Didaktik al-Lugha al-Arabiyya wa-Mashari al-Islah," *Majallat al-Dirasat al-Lughawiyya* 11, no. 4 (2010): 147.

²² National Curriculum Committee, *Al-Itar al-Marjii li-Iadat Kitabat al-Manahij* (Algeria: Ministry of National Education, 2009), 2.

²³ See Abd al-Qadir al-Fasi al-Fihri, *Al-Lugha wa-l-Bia* (Rabat: Manshurat al-Zaman, 2003), 20–21.

The results show that the majority of learners, 64.86 per cent, prefer to use the colloquial dialect because of its ease and their familiarity with it, in addition to their weak command of Arabic. By contrast, 21.62 per cent prefer Arabic and seek to develop their level in it, particularly through educational media such as dubbed films, while 13.51 per cent prefer foreign languages because of their use within the family and because they receive supplementary lessons to support them. The text stresses the importance of the family's role in strengthening Arabic among children before they learn foreign languages, given the effect of this on preserving identity and avoiding linguistic disturbances.²⁴

Thus, learning the mother tongue, which here is Arabic, within the family before learning any other language in the early stages of the child's life contributes to the formation of the child's personality and to its sound construction. Umar ibn al-Khattab, may God be pleased with him, says: "Learn Arabic, for it strengthens the intellect and increases manliness."²⁵

Q2. Can you communicate in Arabic without feeling embarrassed?

The results show that 78.38 per cent of learners are able to communicate in Standard Arabic without embarrassment. This is a positive indicator that can be invested in strengthening oral and written communication skills inside the classroom, activating pedagogical interaction, and enabling the teacher to assess the extent to which learners have assimilated linguistic rules through their practical application. By contrast, 21.62 per cent of learners like using Arabic but encounter difficulties that hinder their communication in it, including:

- **Embarrassment:** some learners feel embarrassed when speaking Arabic.
- **Exposure to ridicule and bullying:** when some learners speak Arabic, they are subjected to bullying and ridicule by others, especially learners who suffer from speech disorders such as aphasia, stuttering, and similar conditions; they therefore avoid speaking it inside the classroom.
- **The social milieu:** "Man is by nature a social being."²⁶ The learner is influenced by his or her social environment, which constitutes an important source of language acquisition after the family, since the use of the colloquial dialect prevails in daily communication in Algerian society. This makes it difficult for the learner to employ the rules of Arabic learned outside the classroom, so he or she deals with it only as a school language, as a result of the gap between the language of the school and the language of society.²⁷

Q3. Do you work on developing your abilities in communicating in Arabic?

The results show that 75.68 per cent of learners seek to develop their skills in communicating in Arabic through reading and study, especially the Qur'an and books, because of the weakness of

²⁴ Al-Fasi al-Fihri, *Al-Lughah wa-l-Bia*, 19.

²⁵ Ahmad ibn al-Husayn al-Bayhaqi, *Al-Jami li-Shuab al-Iman*, ed. Abd al-Ali Abd al-Hamid Hamid, 1st ed. (Riyadh: Maktabat al-Rushd Nashirun, 1323 AH/2003), 3:210.

²⁶ Abd al-Rahman ibn Khaldun, *Muqaddimat Ibn Khaldun*, ed. Abd Allah Muhammad al-Darwish, 1st ed. (Damascus: Dar al-Balkhi, 1425 AH/2004), 2:159.

²⁷ See Abdelkader Bqader, "Waqi al-Lughah al-Arabiyya fi al-Madaris al-Talimiyya bi-Wilayat Adrar: al-Mutawassita Unmudhajan," *Al-Mumarasat al-Lughawiyya* 3, no. 3 (2012): 64.

their linguistic repertoire and the difficulty they experience in expression during examinations. The text emphasises the importance of the teacher's role in motivating these learners and strengthening their motivation, which reflects positively on the rest of the learners and encourages them also to improve their linguistic level.

Q4. Do you think that the linguistic content provided to you in the subject of Arabic Language and Literature helps you develop your linguistic abilities?

The results show that 94.59 per cent of learners believe that Arabic-language activities, such as literary and communicative texts, reading, grammar, and rhetoric, contribute to improving their linguistic level, which reflects positively on their academic achievement in the other subjects. The text emphasises the importance of developing Arabic-language curricula by combining contemporary Standard Arabic with the heritage of the language, while adopting a gradual method that begins with what is familiar to learners and then moves towards deeper levels, thereby helping them to understand knowledge and employ it in various educational situations.²⁸

Q5. Do you think that the teacher's use of Standard Arabic in explaining the lesson and communicating inside the classroom helps you assimilate and understand knowledge well?

The results show that the teacher's use of Arabic in explanation helps learners to understand and assimilate knowledge. It also contributes to developing their linguistic repertoire and encouraging them to use it inside the classroom, which reflects their awareness of the importance of Arabic and their preference for practising it. It is therefore advisable that the teacher be keen to adopt Standard Arabic in teaching and communication inside the classroom, while limiting the use of colloquial Arabic, without neglecting the deliberate use of popular proverbs, given their rhetorical value in facilitating understanding. The teacher should also strike a balance between simplifying language and avoiding complexity, and should focus on employing knowledge in applied situations. The text also emphasises the importance of activating the activity of extracurricular reading, owing to its role in developing learners' linguistic abilities and broadening their cognitive horizons.²⁹

For this reason, a set of books was proposed for organising the activity of extracurricular reading, while giving learners freedom of choice, owing to the difficulty they face in selecting books and their limited knowledge of the appropriate fields for reading. This reflects the weak attention given to this activity within both the school and the family, and the fact that it is regarded as a secondary activity. This perception, however, is incorrect, because reading contributes to the learner's cognitive and affective development and broadens his or her awareness of the surrounding world. The books selected for extracurricular reading are six in number:

Work	Author/Translator
<i>Fatatni al-Salah</i>	Islam Jamal
<i>Zad</i>	

²⁸ See Abduh al-Rajihi, *Ilm al-Lugha al-Tatbiqi wa-Talim al-Arabiyya* (Alexandria: Dar al-Marifa al-Jamiyya, 1995), 94–95.

²⁹ Abbas Mahmud al-Aqqad, *Ana* (Cairo: Hindawi Foundation, 2017), 122.

<i>La-Kanud</i>	
<i>Bidayat Tariq</i>	Mahir Muhsin
<i>You Can</i>	Translated by Ula Dayyub
<i>From a Different Angle</i>	Muhammad Ghanayim

These books were not chosen randomly; rather, we took into account a set of conditions:

- that they be appropriate to the learners' level in terms of language, style, and content;
- that they contribute to enriching the learners' language in terms of style and structure, and help them avoid spelling errors;
- that they correspond to the learners' intellectual and mental level, so that the learner does not come to belittle what he or she reads, but rather reads in order to benefit;
- that they serve both the educational and instructional dimensions;
- that they develop learners' ideas and their cognitive, cultural, and skill-based abilities.
- Learners should be guided in how to choose useful books that contribute to the development of their intellectual level and the nourishment of their minds, especially first-year secondary-school pupils, who need guidance and direction in a manner that helps them avoid social ills that may lead to school dropout.

After learners had been given a period of three months to read the books and had been assigned to present their oral productions, the observations showed that they were able to use Arabic without embarrassment and were capable of summarising what they had read in relatively sound language, while employing some quoted expressions. Some of them were also able to read more than one book, with a noticeable improvement in the use of Standard Arabic, despite differences in performance among them in terms of mastery. It becomes clear that reading contributes to the development of oral and written linguistic abilities, the improvement of comprehension and assimilation, and the support of academic achievement in various subjects, in addition to enhancing the skills of concentration and deliberation in answering.

Conclusion

After studying the subject of linguistic practices in the Algerian school in the context of linguistic plurality, several findings were reached, the most important of which are the following: most learners prefer the colloquial dialect because of their familiarity with it and its use in the family and society; there are obstacles that limit the use of Arabic, such as embarrassment, bullying, and the influence of the social milieu; and learners are aware that academic excellence is linked to linguistic competence. The prescribed linguistic content contributes to language development; however, its effectiveness depends on the teacher's competence in simplifying knowledge and diversifying teaching methods. In addition, extracurricular reading has proven its role in developing linguistic repertoire, educational values, the ability to concentrate, and the improvement of learning.

On the basis of the findings reached in this research, we present a number of recommendations that may contribute to strengthening the use of Arabic inside the classroom:

- reducing the curriculum load and activating the activity of extracurricular reading by providing learners with a set of books to read and summarise orally, on condition that these books correspond to their age and intellectual level;
- giving attention to oral expression activities, because they achieve many objectives through the investment of the rhetorical and grammatical resources that the learner has previously studied and appreciated;
- avoiding overcrowding inside the classroom, because it makes the task of teaching more difficult and prevents the application of modern teaching methods, which require fewer than twenty-five learners in the classroom in order to involve the learner in the teaching-learning process;
- working to activate communication in Arabic inside the classroom in all subjects, and ensuring that this is not confined to the subject of Arabic; this is because the basic foundation of any knowledge, even when the matter concerns learning a foreign language, begins first with the linguistic ability that the learner possesses in his or her mother tongue, by which we mean Arabic.

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