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**Family Language Policy for Mixed Language Couples in Bejaia:  
The Dynamics of Language Transmission & Attitudes**

A Dissertation Submitted in Partial Fulfilment of the  
Requirements for a **Master's Degree in Linguistics**

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## Dedication

With the expression of my gratitude, I dedicate this modest work to those who, whatever the terms embraced, I would never manage to express my most sincere gratitude to them.

To the man, who owes my life, my success and all my respect "**My Dear Father**"

To the woman who never said no to my demands and spared no effort to make me happy "**My Lovely Mother**"

To my dear little brother "**Aimed**"

To my mother of heart, my dear tent who has always been there for me "**Fahima**"

To my uncle who encouraged me and gave me moral support "**Abderrahmane**"

To my friend and partner "**Thinhinane**" with whom I was able to overcome all the difficulties throughout our journey of carrying out a work that lived up to our expectations.

To all my family and all my dear friends without exception.

Lydia,

## Dedication

I dedicate this work to my family, who endowed me with a worthy education, particularly to my “**Dear Father Akli**”

To my “**Lovely Mother Zakia**” to whom I owe my life and all that I have.

To my dear brother "**Ghiles**" and my lovely sister "**Melissa**"

To my grandmothers of love "**Djamila and Rekia**"

To my “**Dear Husband**” who has always supported me and who has always been by my side.

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To all the rest of my family and all my friends

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## Abstract

The present research investigates how family language policies of mixed-language households are played out at home. The main concern is the understanding of the parents' dynamics and strategies they adopt throughout the process of language transmission and how this can be associated to parental language ideologies and to other influencing factors. Data are gathered from organized semi-structured interviews with one spouse of each of nine intermarried couples of different linguistic profiles, speaking either Kabyle or Arabic and living in the Wilaya of Bejaia. Additionally, two families out of the nine were subject to observations of their home interactions. The results of the study show mainly that 1) parents' ideologies are of a great importance in the establishment of the FLP of mixed-language families as they are the primary decision makers in the home. 2) FLP is specific to every mixed-language household. 3) FLP is a naturally rooted process regardless the fact that it can be either spontaneous or sometimes decided. 4) FLP can remain constant as it can undergo changes through time. 5) Children have important roles in building the families' linguistic profiles. 6) Siblings and grandparents show great contributions in planning out the FLP's and in children's language acquisition. 7) There are possible factors either intra or extra-family that can impact the FLP. 8) Language loyalty is a key reason behind the maintenance and the transmission of the mother tongues. And finally, 9) the language to be used in home discussions can be chosen according to the nature of the subject to be discussed.

**Key Words:** Family Language Policy, Language Ideologies, Language Choice, Language Practices, Language Transmission, Mixed-languages, Multilingual Family, Algeria.

## Table of Contents

Dedication.....	I
Dedication.....	II
Acknowledgments.....	III
Abstract.....	IV
Table of Contents.....	V
List of Abbreviations.....	VIII
List of Tables.....	IX
List of Figures.....	X
Definition of Terms.....	XI

## General Introduction

1- Statement of the Problem.....	1
2- Questions of the Study.....	1
3- Purpose of the Study.....	2
4- Assumptions of the Study.....	2
5- Significance of the Study.....	3
6- Organization of the Study.....	4

## Chapter One

### Theoretical Background

<b>Introduction.....</b>	<b>5</b>
--------------------------	----------

#### **Section One: Multilingual Society & Family**

1.1- Introduction to Multilingual Society and Family.....	5
1.2- The Sociolinguistic Situation of Algeria.....	8

#### **Section Two: Introduction to Family Language Policy**

1.3-	Immersion and Definition of FLP.....	11
1.4-	Family Patterns of Language Use.....	14
1.5-	Factors Influencing FLP.....	15
1.6-	The Process of Language Transmission.....	17
1.7-	Phenomena Issued from Mixed Language Couples.....	20
1.8-	Attitudes in Sociolinguistics.....	22
<b>Section Three: Literature Review.....</b>		<b>23</b>
<b>Conclusion.....</b>		<b>26</b>

## Chapter Two

### Research Methods, Analysis, & Discussion of the Findings

<b>Introduction.....</b>	<b>28</b>
--------------------------	-----------

#### **Section One: Research Methods of the Study**

2.1-	Research Methods.....	28
2.2-	Instruments of the Study.....	28
2.3-	Data Analysis Procedures.....	29
2.4-	Sample of the Study.....	29

#### **Section Two: Analysis & Discussion of the Findings**

2.5-	Profiles of the Sample Families.....	30
------	--------------------------------------	----

#### **Part One: Analysis and discussion of the Interviews**

2.6-	Attitudes of the Families Regardless the Languages.....	33
2.7-	FLP of the Interviewees.....	36
2.8-	Characteristics of Language Dynamics.....	38
2.9-	The Process of Language Transmission.....	45
2.10-	Factors Influencing the FLP of the Families.....	48

#### **Part Two: Analysis and Discussion of the Observation**

#### **Section Three: Conclusions, Limitations, & Suggestions for Further Research**

1- Conclusions of the Study.....	55
2- Limitations of the Study.....	55
3- Suggestions for Further Research.....	56

## **General Conclusion**

<b>References.....</b>	<b>59</b>
<b>Appendices.....</b>	<b>70</b>
<b>Résumé.....</b>	<b>73</b>
<b>الملخص.....</b>	<b>74</b>

## **List of Abbreviations**

**FLP:** Family Language policy

**OPOL:** One Parent one Language

**FLM:** Family Language Management

**RLS:** Reversing Language Shift

**MSA:** Modern Standard Arabic

**L1:** First Language (Mother Tongue)

**L2:** Second Language

**F:** Female

**M:** Male

## List of Tables

<b>Table 01:</b> Families' Profiles.....	30
<b>Table 02:</b> Children's Profiles.....	32
<b>Table 03:</b> Observed Family Language Policy.....	53

## List of Figures

<b>Figure 1:</b> Spolsky's Language policy (2004).....	13
--------------------------------------------------------	----

## **Definition of Terms**

### **Family Language Policy (FLP)**

According to Fogle (2013), Family Language Policy refers to explicit and implicit processes that establish particular language and literacy strategies in the home, as well as implicit processes that justify some language and literacy practices over others. Simultaneously, according to Curdt Christiansen (2009), Family Language Policy (FLP) might be defined as a purposeful effort to practice a specific language use pattern and literacy practices among family members and within home domains.

### **Language Practice**

According to Spolsky (2004), Language Practices are the habitual pattern of selecting among the varieties that make up its linguistic repertoire; its language beliefs or ideology – the beliefs about language and language use; and any specific efforts to modify or influence that practice by any kind of language intervention, planning, or management.

### **Language Management**

According to Spolsky (2004), Language Management can be defined as any attempt to modify or affect language practice through any type of language intervention, planning, or management (what people strive to accomplish with language).

### **Language Ideology**

According to Fishman (2000), Language Ideologies are unconsciously evaluated assessments of a language or language variety's social utility in a given society that reflect values and patterns ingrained in language culture.

### **Language Transmission**

According to Labov (1992), Language Transmission is regarded as “a primarily sociolinguistic” active process dynamised by usages, with acquisition as the end result.

### **Parental Attitudes**

According to Michel (1995) and Gruntova (2018), Attitudes of children and parents toward the languages of their speakers and the cultures to which they are tied are frequently

highlighted as a barrier. It is consequently critical to research family linguistic practices and attitudes in order to detect parental influence on their children's language choices.

### **Multilingualism**

According to Cenoz (2013), the phrase "multilingualism" is frequently used as a catch-all term for two or more languages, including bilingualism and trilingualism.

### **Mixed-Language Couples**

According to Varro (1995), mixed-couples depend on the opinion of their observes and on the involved factors. Thus, the main concern is the FLP of couples who have different L1s and to whom the naming of mixed-language couples was attributed by Varro (2017).

### **Bilingualism**

According to Skutnabb-Kangas (1981), a bilingual human being is someone who can function in two (or more) languages within either unilingual or bilingual groups.

# **General Introduction**

## **1- Statement of the Problem**

The Algerian sociolinguistic landscape is characterised by the presence, practice and coexistence of several linguistic codes, making of it a multi-lingual country. Algeria has a variety of languages including Arabic and Tamazight (Berber) with their different dialects and French as a foreign language.

The social development of the Algerian society paved the way for the Algerian citizens to establish relationships with other people of different cultures and languages mainly between Berbers and Arabs. This contact resulted in mixed marriages, which generated on their turn mixed-language couples who were and still a source of inspiration for several researchers in the field of sociolinguistics. Accordingly, the important family management is the process of family language policy (FLP) encompassing language management, language ideology and language practices (as listed in the model of Spolsky (2004)).

The mixed-language families present multi-lingual settings where one can easily notice the existence of a diversity of languages used by family members in their daily communication. According to Fishman (1991), family is the most common and essential basis for the transmission, connection, use and stabilization of the mother tongue. Hence, the issue of family language policy (FLP) in the Algerian society is examined.

## **2- Questions of the Study**

For a better understanding of family language policy of mixed- language couples residing in Bejaia particularly, we formulated the following questions:

1. How are languages used within mixed-language families?
2. Is there any FLP put forward by parents?
3. What are the factors influencing parents' choices?
4. How do parental attitudes regarding language contribute to daily communication?
5. What relates between parents' language beliefs, language management and language practices?

6. Do children participate in shaping the linguistic profile of multilingual families?

In order to answer these research questions, this study identifies the distinctive features of the bi/multilingual practices of the participant families by looking at the ways in which language choice and language use are deployed and negotiated on a moment-by-moment basis within the everyday activities of family members.

### **3- Purpose of the Study**

When it comes to the family's linguistic choice and change, parents are considered the major decision makers in multilingual families. Hence, all relevant language policy is played at home. In line with this, this study investigates language policy, language choice, and language transmission in inter-ethnic marriages from a micro-sociolinguistic viewpoint, focusing on kabyle-Arabic couples and their children, with the following goals in mind:

- Examining the linguistic management and choice of mixed-language couples, with focus on parents regarded as the central driving force in deciding of the language(s) to be used and transmitted among the family members.
- Exploring the process of language transmission (from parents to children), along with parental attitudes and the factors having an impact on their language choice
- Investigating the extra and intra family factors that can shape the family language policy (FLP)
- Examining the strategies that can be designed by parents regardless the language use in the daily communication process.

### **4- Assumptions of the Study**

The assumptions below are what could be formulated in accordance with the research questions and that we are willing to test all along the study.

1- Languages are managed according to a specific policy.

2- Parents usually set strategies regarding language choice and language to teach to their children.

3- There are extra and intra-family factors that contribute to language choice and language management.

4- The beliefs parents have regarding languages influence their language management and practices.

5- Children do participate in shaping the family linguistic profile.

## **5- Significance of the Study**

Language policy is an interdisciplinary academic field that many scholars disagreed regardless its classification. Some of them such as Fishman, consider it as part of sociolinguistics; whereas, others such as Spolsky, consider it as a branch of applied linguistics.

From the idea that many multilingual families have a language plan designed to favor or discourage the use of given languages, family language policy as a sub-discipline rose.

Curdt-Christiansen (2009), King et al. (2008), and Spolsky (2004) claimed that the emerging concept of family language policy (FLP) has been defined recently and its appellation was attributed by Luykx (2003). Family language policy (FLP) is defined by many figures as a range of practices that all family members continuously consider regarding the language use and acquisition in the home (Curdt-Christiansen, 2009; King, Fogle and Logan-Terry, 2008; Spolsky, 2004).

In this research on family language policy, stress is on families in which both parents had been born and grown in different speech communities. The analyses are to reveal details on the linguistic ideologies of the parents and their drawbacks on the establishment of conceptual frameworks for language use and management in the home environment.

When gathering data for FLP research, it's critical to keep children's perspectives in mind. There are few studies that have collected data on FLP from both parents and children (Okita, 2002). Thus We attempted to incorporate this perspective into our research by collecting responses from both children and parents, because including children's and teenagers' FLP reports and observing their language socialization can greatly improve the validity of data collected from parents. Overall, the new perspective we provide will contribute significantly to FLP research and other researchers working in the same area.

## **6- Organization of the Study**

The present research is articulated in two fundamental chapters in addition to the general introduction and the general conclusion.

The first chapter is divided into three sections. The first section provides an overview of the sociolinguistic landscape in Algeria, as well as the various languages spoken there. The second section is a theoretical contextualization of the research encompassing an overview of the growing research field of family language policy (FLP), and definitions of key terms in direct relation to the research topic. Whereas, the third section presents a review of the relevant literature to this study and provides the background for this investigation.

Similarly, the second chapter covers three sections. The first section introduces the methodology adopted, data collection instruments, and the analytical criteria. Thus, will examine a variety of data gathering methods in order to explain the analytical strategy we have chosen for our study. The second section is devoted to the analysis of the data collected from the participant families. It summarizes the major findings, their analysis and discussion along with an introduction of sociolinguistic profiles of the interviewees and the language environment of the home. The third section concludes the study. It presents the limitations and the difficulties encountered during the process of the study, and provides some suggestions for further researchers interested in the same fieldwork.

# Chapter one

## Theoretical Background

### Introduction

According to Karpava (2021), the linguistic repertoire of multilingual families is characterized by dynamicity and fluidity, which can undergo changes over time depending on the life circumstances of the families, since they are separate sociolinguistic realms that shape important sociocultural contexts (Andritsou & Chatzidimou, 2020).

Mixed-language families' linguistic organization is a dynamic phenomenon that can exhibit characteristics of self-organization that are either, spontaneous and unreflective, or more intentionally selected and planned by family members. Parents in multilingual communities, according to Gynan (2011), face the issue of picking which language to raise their children in. Interpersonal behaviors have a propensity to persist once established, but they can also alter as members of a couple's language skills improve and/or as their relationship with their family or social network evolves. The fact that each parent speaks a different language to their children has become 'normal' and 'expected' in some situations. In some circumstances, on the other hand, the couple must need to discuss the language to be used in the home and decide on a family language policy.

The creation of theories for children's language socialization and acquisition is aided by research on linguistic practices in the family setting, where macro- and micro-sociolinguistic realities collide. (Andritsou & Chatzidimou, 2020).

### Section one : Multilingual Society & Family

#### 1.1- Introduction to Multilingual Society and Family

Multilingualism is a generic term that encompasses both bilingualism and trilingualism (Cenoz, 2013), and represents the societal norm in the vast majority of the world, as it is not only a trait of individual polyglots but of societies as well. It is defined as "the ability of societies, institutions, groups, and individuals to engage, on a regular basis, with more than one language in their day-to-day lives" (the European Commission, 2007).

Multilingualism, according to Nyberg (2021), is a multidimensional issue that may be addressed on both an individual and societal level. Individual multilingualism, also known as plurilingualism, refers to a person's ability to communicate in many languages. It can be learned either simultaneously – by being exposed to two or more languages from birth – or sequentially – by being exposed to additional language(s) later in life. Anyone who can communicate in more than one language, either actively (by speaking and writing) or passively (through reading and listening), is considered multilingual (Li, 2008). Besides, while societal multilingualism refers to the use of languages in society, family multilingualism refers to the use of languages in the home.

### **1.1.1- Multilingual Society**

Multilingual societies make up the majority of modern societies. Most global cities have attracted large-scale immigration from across the country or from overseas, resulting in language minorities in urban areas. Most multilingual civilizations' languages have distinct specialized purposes. One language is frequently used for informal group communication, another for inter-ethnic contact, and yet another in the public sphere - for education and media, as well as correspondence and institutions. Multilingual societies face the difficult task of maintaining an effective communication medium while simultaneously preserving the language and cultural heritage of various population divisions (Manchester working group on language contact, 2010).

Ali-bencherif (2013) stated that due to the frequent usage of French alongside Arabic and Berber, Algerians can be described as bi-plurilingues, or at the very least have a multilingual verbal repertoire. This characteristic is a key factor in locuteurs' ability to gain linguistic skills in various languages while preserving their primary social language.

### **1.1.2- Multilingual Family**

In recent studies, transnational and transcultural multilingual families have gotten a lot of attention (Curdt-Christiansen & Lanza, 2018; Macalister & Mirvahedi, 2017). While some multilingual families are newer, others have been around for generations; globalization only serves to exacerbate the clash of values, traditions, and languages among family members (Lanza & Li Wei, 2016). As a result, multilingual families are multicultural households with husbands and wives who come from various cultural backgrounds and speak various first languages.

### **1.1.3- Mixed Marriage Families and Mixed Languages**

Lanza and Wei (2016) assumed that some transcultural families are formed as a result of immigration and cross-national movement, while others are formed as a result of intercultural marriages and relationships formed through constant societal contact.

Mixity is a resource combination rather than a confrontation of "differences" (Varro, 2017). For statistical institutions (Ined, Insee), a "mixed marriage" is defined as a relationship consisting of one citizen and one foreigner, without the use of a value judgment based on the differences present (Varro, 2017).

According to Varro (2017), intercultural discourse is the meeting of diverse cultures, and hierarchization is extremely rare. The language of residence is the most frequent for mixed couples living in one of their common-law partner's countries. The fact that the transplanted partner's language is marginalized and prone to dominance could become a metaphor for the situation. Indeed, it is normal for a mixed couple to use the dominant spouse's native language as their common language, especially if the dominant spouse does not speak the other's native tongue.

He added that the concept of diversity, taken in the individual sense, such as in the case of a child born to a mixed couple, defined by Unterreiner (2014) as an individual whose parents were born in different countries, regardless of the country, allows one to comprehend a person's or a couple's specific situation in society. The child of a mixed relationship is thus a participant in the transmission process, rather than a sponge whose identity would be defined solely by the rigorous replication of the parental will. On the other hand, the "identity referents" conveyed to mixed-couple offspring, particularly language, may differ from the transmission project of the parents, which may alter with time (Unterreiner, 2014).

Furthermore, speakers in some mixed-married households acquire speech patterns that include incorporating words from one language into utterances or sentences in another. They may do this on a regular basis in order to maintain a form of communication that is unique to them and incomprehensible to others. These "Mixed Languages" are often used just as secret languages, requiring simply the introduction of words on rare occasions to prevent others from comprehending important meaning (Unterreiner, 2014).

## **1.2- The Sociolinguistic Situation of Algeria**

Retrospective sociological studies reveal that the Algerian population is presented as a disparate ethnic group. His dominant social origins are mostly Berber or Arab. Throughout its history, North Africa, including Algeria, has known the conquests of different races and invaders, whose direct effects resulted in the integration of different elements of a cultural and linguistic nature. While disregarding a few isolated dialects, we can see the existence of three main languages used by the Algerian society, namely the Amazigh language, the Arabic language and the French language.

To put it in another way, Algeria is a multilingual country, and its linguistic situation is a product of the country's intricate past, which has been shaped by many historical periods and conquerors who have all contributed to the country's sociolinguistic profile, and each language or linguistic variety has its own genesis, which relates to a specific historical period (Ali Chaouche, 2006). All of these languages are intrinsically related to Algeria's linguistic legacy, making the country multilingual and multidialectal. Algeria is unique in terms of linguistic diversity, with Algerian Arabic, Standard Arabic, Berber, and French coexisting. As a result of this linguistic heterogeneity, two distinct speech communities emerge: Berber speaking community and Arabic speaking community (Ali Chaouche, 2006).

According to Ali Chaouche (2006), various invasions have shaped Algeria's cultural and sociolinguistic character in the past, one of which is the French conquest, which severely damaged the country's sense of self-identity, both in Arabophone and Berber expressions (Ait Dahmane, 2013).

In Algeria, the linguistic situation is complicated not only by the Arabic/French mix, which results in dialects full of borrowings and various types of code-switching, but also by the linguistic phenomenon of two varieties of the same language coexisting side by side in a 'diglossia relationship' (Ferguson, 1959). In truth, speakers' mother tongues are a colloquial variant of Arabic used for everyday speech in all Arab countries, whereas MSA is the variation used in official circumstances like school, religious speaking, television/radio news, and, of course, written material (books, newspapers...).

### **1.2.1- Standard and Dialectal Arabic**

The Arabic language had occupied an important place in the Algerian sociological context, in regard of its prehistoric status of the language of expression of Muslim revelation and its prestigious spread throughout North Africa. This is thanks to disciples' expeditions, and thanks to the many scholars who had volunteered to transmit new concepts, which, presided over the establishment of a new society eager for science and knowledge (Tilmatine, 2015).

Nowadays, the term Arabic is a catch-all term that we use to group together many dialects of the language. Standard Arabic and dialectal Arabic are the two types of Arabic spoken in Algeria. According to El Kirat (2007), standard Arabic is Algeria's official language and it is spoken and written, in formal circumstances and official occasions. It is a modified version of classical Arabic that incorporates components from various languages in order to suit the scientific and technological demands of modern life. Only the educated people are able to communicate in proper Standard Arabic. It is a "High Diversity" and is well regarded in society.

For a need of simplification of the phonetic and grammatical expressions, the natives of North Africa and substantially those of Algeria created Algerian Arabic which is a derivative of Classical Arabic but also a dialect made up of alternative terms showing a kind of Arabic-Berber dialectal ambivalence. It is also known as "Darija" which represents the majority of the population's mother tongue. It is also the language of the home, intimacy, and oral communication, spoken in daily basis in a variety of forms, including regional variants. The three principal regional types that can be distinguished in Algeria are the eastern variety, the western variety, and the central variant and the southern variety (El kirat, 2007).

### **1.2.2- Berber**

The Tamazight or Amazigh language<sup>1</sup>, commonly known as Berber in western literature, is the native language of the Amazigh people of Tamazgha (North Africa plus Mali, Niger and the Canary Islands). Kabylia, located in northern Algeria, is one of the most important areas where the Amazigh or Berber language is still spoken, with three administrative departments: Tizi-Ouzou, Bejaia, Bouira, and Boumerdes, besides two further regions namely the Chaouia region and southern Algeria (Achab, 2001).

People's language and cultural awareness has substantially enhanced in this areas (Achab, 2001). According to Swahel (2018), the Amazigh population's efforts to promote the Amazigh language prompted Algeria to enact a draft law allowing the establishment of an Amazigh language academy dedicated to language training, research, and standardization. This will aid in the Tamazight rehabilitation process as well as the language's development.

### **1.2.3- French**

The French language, since 1830, it became through a century of the French occupation, an official and compulsory language in schools and the colonial administration (Benrabah, 2007). Notwithstanding, the Algerians succumb to the domination of the French language out of passion for education and the acquisition of modernity, and thus their state of mind constantly puts the reflexive expression of the writer Mouloud Maamari who proudly replies that the French language is the spoils of our war. All the efforts made and provided by France with a view to naturalize Algerians have not discouraged these latter to create favorable conditions for their education, behind the scenes and within the confines of their two mother tongues, Amazigh language and Arabic.

According to Rouabah (2020), French colonisation had a lasting social and linguistic impact on the country, spanning 132 years and enforcing a rigid assimilation plan. El Kirat (2007) claims that it is still one of the most widely spoken languages in everyday life, particularly among educated people. Algeria, according to many observers, is the second-largest Francophone country after France (Saadi, 2002, p.53). At first look, it appears that the importance of French in Algerians' daily life qualifies it as a second language (Ali-bencherif, 2013). Moreover, in the Francophone African space, the French is defined as a "current language of education, work, or transportation" that cohabits with maternal languages and one or more vehicular languages (Calvet, 2010). And thus, it holds the status of "language of knowledge, power, social ascension, economic development, and democracy." (Ngalasso-Mwatha, 2012, p. 17).

The repertoire of the families' different expressions, as well as the crossing of terminology in everyday expressions used by members of Algerian societies, explain the alteration of all three dialects and languages into a spoken language with remarkable variation. To this context, Bessaid (2020) claimed that it is rare to hear an Algerian,

formulating utterances free of French terminology. Also, in this regard, Bouhadiba (1998) asserts:

“A great number of French borrowings, both adapted and non-adapted, can frequently attest in everyday speech, particularly in urban areas where French got to hold more firmly than in rural ones. The Algerian society has so deeply been influenced by French that we virtually cannot hear a conversation without at least a few French lexical items or expressions” (pp. 1-2).

## **Section Two: Introduction to Family Language Policy (FLP)**

According to King et al. (2008), language policy studies have traditionally focused solely on macro-level and public and/or instructional contexts (e.g., school, workplace); FLP research, on the other hand, has primarily focused on micro-level interactions from the perspective of language acquisition. Accordingly, researchers have been significantly inspired by the pioneering research field of family language policy (FLP) to further establish the burgeoning multidisciplinary subject of FLP studies in multicultural societies. When pursuing a difficult study area like FLP, Schwartz and Verschik (2013) argued that it is crucial to remember that it is interdisciplinary. This complicated topic touches on two major academic areas: bilingual child upbringing in the home and language preservation in multilingual societies (King et al., 2008).

Studies on family bilingualism strive to explain why some children grow up to be bilinguals while others grow up to be monolinguals, and how this is related to how parents support or discourage their children's use of a certain (usually ancestral) language (Curdt-Christiansen, 2013), with a focus on the roles of parental discourse tactics, input, and linguistic environment in the development of balanced bilingualism in multilingual households (Curdt-Christiansen, 2013, Kheirkhah, 2016).

### **1.3- Immersion and Definition of (FLP)**

Early academic interest in the field of FLP studies, can be traced back to the 1902 publication of Maurice Grammont's *Observations sur le langage des Enfants* (Observations on Children's Language), which is credited with introducing the concept of “une personne une langue” (one person one-language), which has come to mean the "one-parent one-language"

(OPOL) strategy in current FLP research (Smith-Christmas, 2016). Then, thanks to King's and Fogle's efforts to identify FLP as a unique discipline, it became increasingly popular in sociolinguistic literature in the last decade, this is seen through the several works they have done (King and Fogle, 2006; King, Fogle, and Logan-Terry, 2008; Fogle and King, 2013; King and Fogle, 2013).

In the early 2000s, Family Language policy (FLP) arose as an extension of the area of language policy to investigate explicit and overt language planning and decision-making at home (King, Fogle, and Logan-Terry 2008; Luykx, 2003).

FLP is a subfield of educational and applied linguistics that investigates parents' choices about the home language and the effects of those choices on children's language acquisition and academic development (King & Fogle, 2006 & 2017).

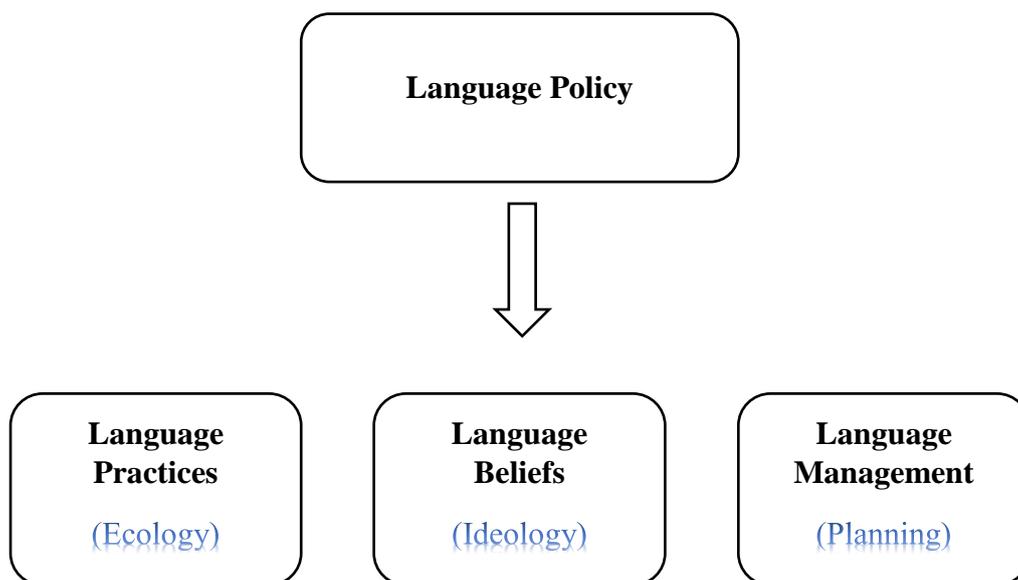
This growing field of study (e.g., the works of Curdt-Christiansen, 2009; Luykx, 2005; Liu, 2019) has attempted to bring together theory and data from the fields of language policy and child language acquisition, bilingualism and multilingualism in order to gain insight into family language ideologies (how family members think about language), language practices (what they do with language), and language management (what they try to do with language) (Spolsky, 2004). It is a crucial topic of research since these decisions set the tone for child-caregiver relationships and language development (De Houwer, 1999).

Language policies are not executed in a vacuum, and language choice is a highly personal, political, and contextual act (Piller 2001& MyersScotton 2006), and represents the product of conflicting desires according to Doyle (2018). The sociolinguistic ecology inside and outside the house, as well as the parents' opinions about the ideal strategy, impact their decision at home (Spolsky, 2009, p. 18)

Furthermore, Soler and Roberts (2019) stated that FLP is based on the premise that, like macro-level domains and institutions, micro-level households have their own policies. As a result, a comparable tripartite model of language policy, i.e. language ideologies, language practices, and language management (Spolsky 2004, 2009), can be used to comprehend the role of family members in deciding and shaping the family's verbal repertoire (Lanza & Vold Lexander, 2019).

In this context, Andritsou and Chatzidimou (2020) ascertained that the family language model could represent larger thoughts and actions related to language(s), as well as parental attitudes and children's bilingual development. According to Gharibi and Mirvahedi (2021), FLP researchers have also provided insights into how families employ affordances outside the home to achieve their language goals for their children. FLP analyzes language policy in relation to family members' language use and preferences at home (King, Fogle & Logan Tery, 2008).

FLP research includes an examination of language ideology, practice, and management, as defined by Spolsky (2004) as components of the language policy model with relation to a speech community. Using this paradigm at the family level, we may merge the individual components into a structural, adaptive, and extensible framework. Moreover, language management attempts and home language choice are influenced by the sociolinguistic ecology within and beyond the family, as well as parental ideas about language strategies (Spolsky, 2009, p. 18).



**Figure1. Language Policy According to Spolsky (2004)**

### **1.3.1- Language Practices/ Ecology**

Language practices are "the habitual pattern of selecting among the varieties that make up its linguistic repertoire; its language beliefs or ideology – the beliefs about language and language use; and any specific efforts to modify or influence that practice by any kind of language intervention, planning, or management." (Spolsky, 2004, p. 5). Additionally, in face-to-face communication, language practices relate to patterns of language use within the family, through which family members realize, negotiate, and alter their FLP (Andritsou & Chatzidimou, 2020).

### **1.3.2- Language Beliefs/ Ideology**

Language ideologies, according to Schiffman (2006), are unconsciously evaluated assessments of a language or language variety's social utility in a given society that reflect values and patterns ingrained in language culture. Furthermore, language ideology is context-dependent and intertwined with economic, political, sociocultural, and linguistic issues, as well as parental educational experiences and expectations. It should be noted that these elements are interconnected and may have an impact on people's belief systems at the same time. (Curd-Christiansen, 2009).

### **1.3.3- Language Management/ Planning**

Family language management (FLM) is described as parental engagement in the formation of those language conditions that facilitate language learning and literacy acquisition of the minority language(s) at home and/or in the community, whether implicitly or explicitly, subconsciously or consciously (Andritsou & Chatzidimou, 2020). Furthermore, rather than a straightforward intergenerational transmission of knowledge, language management activities are multidimensional and multidirectional (kheirkhah, 2016)

## **1.4- Family Patterns of Language Use**

In her analysis of child bilingualism, Romaine (1995, pp.181-240) describes six kinds of family language use. The first is the One Parent, One Language (OPOL) program, in which each parent speaks to their children in his or her native language, which is representative of one of the community languages. Second, there is the "One Language, One Environment" concept. When both parents speak to their children in the neighborhood's non-dominant

language, it is assumed that the child will learn the community language anyhow. The third pattern, Non-Dominant Home Language without Community Support, requires both parents to speak the same language, which is not the community language. The fourth pattern is a double non-dominant home language without community support, in which each parent, speaks to their child in his or her own dialect. The fourth pattern is a double non-dominant home language without community support, in which each parent communicates to their child in his or her own dialect, none of which is the community language, resulting in the children being raised trilingually rather than bilingually. Parents in the fifth category, Non-Native Parents, converse in the same native language, which is also the primary language of the community. However, at all times, one or both parents speak to the child in a non-native language. The sixth and final pattern is mixed languages, in which both parents are bilingual and one of them frequently switches and mixes languages with the child.

Piller (2001) on his turn expands these classifications into four categories: 1. One Parent, One Language (OPOL); 2. Home and community languages; 3. Code switching and language mixing; and 4. Simultaneous introduction of the two languages.

According to Danjo (2018), OPOL is one of the most commonly adopted family language policies that require parents to supervise their children's language activities at home on a regular basis, based on the idea that language is a stable, countable, and complete system. He continued, "Using OPOL forces parents to acquire a mono-lingualist perspective because they are always judging "which named language" their children use and having to "correct" their children's language practices if they "mix" languages.

### **1.5- Factors Influencing FLP**

According to Ntore (2020), several factors, in addition to familial homogeneity, can favor familial transmission. In line with Li (2020), several factors influence language beliefs and attitudes, which in turn influence language practices and management. (Curdt-Christiansen, 2009). The parents' educational background, immigration experiences, and cultural dispositions will all have a significant impact on their FLP (Curdt-Christiansen, 2009). According to Hua and Wei (2016), family language preferences are determined by the diverse linguistic needs of family members, which are influenced by the sociolinguistic contexts in which each family member lives. According to Schwartz (2010), family structure, particularly sibling positions, has a significant impact on family language patterns and

management. It is reasonable to say that structuring and implementing an FLP is a complex and fluid process that demands a detailed examination of the sociocultural aspects at play. Also, according to Schwartz (2010), some aspects of the family's history, as well as demographic, socio-cultural, and psychological characteristics, appear to be associated to FLP.

### **1.5.1- Family Structure**

Intergenerational L1 transmission is influenced by family structure, particularly the presence of older children and sibling status (Baker, 2001; Fishman, 1991; Harris, 1995; Spolsky 2007; Wong Fillmore 1991). Although older siblings appear to play an important impact in their younger siblings' linguistic socialization (Kyratzis, 2004; Spolsky, 2007; Zhu and Li 2005), the direction of their influence is unclear. According to Spolsky (2007), older children bring the dominant language into the family and speak it with their parents and younger siblings on a daily basis. There is mounting evidence that older siblings act as mediators in the majority language literacy of younger siblings in immigrant homes (Gregory, 2004; La Piedra and Romo, 2003).

### **1.5.2- Parental Education**

In terms of parental education, the results are mixed. It is frequently asserted that ethnolinguistic minorities require extensive educational exposure in their own language and tradition in order to maintain their mother tongue and ethnic identity (Kloss, 1966; Lambert and Taylor, 1996; Allard and Landry, 1992). According to King and Fogle (2006), American households with heritage languages and bilingual education had a higher level of education than the general population. Simultaneously, Doucet (1991) and Harres (1989) discovered that the contrary was true: the higher the informants' educational level, the larger their shift away from L1 usage.

### **1.5.3- Acculturation of the Parents**

Some studies refer to elements in the social and community background, which are outside the family domain, when exploring the factors closely linked to the parents' decision to abandon or reinforce the heritage language, such as ethnolinguistic vitality aspects (Giles et al., 1977) and community language acculturation patterns (such as power relationships) (Lambert and Taylor, 1996).

The parents' acculturation to the host country's culture is a major element impacting FLP. The process of adjusting to a new culture is known as acculturation. It has been discovered that the younger the immigrant is when they arrive, the bigger the language shift (Doucet, 1991). Finally, cultural identification with both the host and origin countries are important variables in the establishment of FLP among immigrants.

#### **1.5.4- Family Cohesiveness and Emotional Relations**

Researchers have identified family cohesion and emotional relationships as critical factors that can influence family practices and language choices in a variety of ways when it comes to developing the FLP of multilingual households (kheirkhah, 2016). According to Tannenbaum (2012), little study has been done on the emotional and relational aspects that drive FLP decisions. He noted that family language choices could be emotionally motivated in his evaluation of FLP studies.

Additionally, the decision to transmit a language is influenced by emotional and sociolinguistic factors. The relationships between parents and relatives can influence whether or not they are supportive of language transmission and learning. In actuality, mixed marriage might have a direct (cause-effect) or indirect (preference) effect on the family's linguistic policy (Joshi, 2014). Furthermore, parental feelings toward marriage may have subjective effects on language transmission in children. This linguistic strategy has an impact on the choosing of a school language, as well as the transmission or non-transmission of a language, whether or not it is implemented at home.

Furthermore, according to Kheirkhah (2016), parents may opt to keep their heritage language and encourage bilingualism in their children in order to improve family links and contribute to emotionally healthy intergenerational social relationships. Similarly, children may adapt to their parents' language requirements as validation of their positive and emotional alignment with them.

#### **1.5.5- Individuals' External Contact**

Contact with the outside has an effect on intra-familial language practices, according to Ali-bencherif (2013), because each social network (scholastic, urban, and professional) presents different ways of speaking and encourages the use of specific languages.

## **1.6- The Process of Language Transmission**

Research on language transmission in immigrant or mixed families (Deprez, 1994; Hélot, 2007) focuses on the parents' choice of languages as a factor determining language transmission and assisting in inter-familial communication as well as linguistic development (Ali Bencherif, 2013). As a result, we can talk about family linguistic policies (Deprez, 1996.b), because linguistic choices are planned rather than made.

Language transmission, according to William Labov (1992), is "mainly sociolinguistic," characterized as an active process dynamised by usages, with acquisition as the end outcome. The visible part of acquisition, transmission, is the result of a social process in which interpersonal relationships play a crucial role (Ali Bencherif, 2013).

According to Hamers and Blanc (1983), "the primary source of linguistic development is the child's social milieu". "The youngster is surrounded by a model of linguistic conduct as well as the values attributed to language and its numerous kinds by society in general and his local environment in particular through the tangle of his social networks."

The act of acquisition, according to Labov (1992), can be viewed as either an individual or a social act, a distinction that has sparked debate among psycholinguists and developmental psychologists. Despite the difficulties that can arise when attempting to explain the social mechanisms by which changes are transmitted, transmission can only be built as a social act. The linguistic structures that are prone to change are not all included in the zone of contact between society and language.

Danjo (2018) defines translanguaging as an analytic tool and an epistemologically useful term for examining how people use ideologically constructed 'named' languages (e.g., Japanese, English) in their daily lives while taking socio-historical influences into account. He went on to say that translanguaging emphasizes the need of looking at "language practices" produced by users during their own meaning-making processes rather than "language" as a fixed and closed system.

### **1.6.1- Family as an Area Encouraging or Discouraging Language Transmission**

The field of minority language maintenance and loss regards the family as the driving force in "children's language socialization within the context of both minority and majority

languages"(Schwartz, 2010, p. 173), which can be explored in depth by focusing on the nuclear traditional family with children (Spolsky, 2007).

Spolsky (2012) claims that it was discovered that the loss of 'natural intergenerational transmission,' as it was named, was a significant predictor of language loss, and it occurred inside the family. As a result, despite the fact that it was rarely investigated separately until recently, the family was assigned to the state as a domain relevant to language policy (Spolsky, 2008, p.2). Besides, many people believe that the family cell is both a center of production and a place of influence. This is an adequate, if not particularly fruitful, framework for linguistic research, especially when it comes to family language policy and child language transmission

Like many other microstructures, such as schools and workplaces, the family cell serves as a location for both production and effect. It is not just the "promoter" of new sociocultural practices, in which the primary sources are inherent in collective mental representations, but it is also the key vector in any socio-linguistic change. (Bennacer, 2016).

As a result, and since family plays such an important role in the preservation of legacy language, culture, and identity, FLP research can shed light on parents' "overt" (Schiffman, 1996) and "explicit" (Shohamy, 2006) language use and learning decisions at home, as well as their "covert," "implicit," and "invisible" ideologies that influence their children's language socialization on a daily basis. Two sample studies are Curdt-Christiansen (2009) and Curdt-Christiansen (2018).

### **1.6.2- Language Shift and Language Maintenance**

When a couple speaks different maternal languages, they must rely on their own initiative, reciprocal linguistic learning, and family linguistic strategy to maintain and transmit them. Regardless of terminology conflicts, societal and individual multilingualism endures. In rare circumstances, the spouse may choose a "third" language as the family language, either their language of employment or socialization.

According to Ferretti (2016), a child's first language is his mother tongue, referring to a person's identity and cultural heritage. The language spoken at home instructs us on the

language that will, most likely, be passed down to the children. These two indicators can be used to predict long-term linguistic trends (Ferretti, 2016, p. 3).

Language shift and loss are two interconnected phenomena that have grabbed the interest of experts and are thought to be the long-term, social repercussions of language choice (Fasold, 1984). Various definitions have been given to these phenomena. According to Fishman (1966), language maintenance is the situation in which a speech community maintains its traditional language despite a range of variables that could lead to a transfer to another language. Language shift, on the other hand, describes a situation in which a group abandons its original tongue in favor of a different one (Fishman, 1966).

Also, Language shift is defined by Veltman (1991) as a progression from language maintenance to language loss along a continuum, and defines Language maintenance as "the practice of speaking one's mother tongue as one's only language in daily use throughout one's lifetime." Whereas language loss is defined as "the abandonment of one's mother tongue as a language of daily use and eventual 'forgetting' of that language" (Veltman, 1991,p.147).

Language shift and maintenance, according to Donitsa-Schmidt (1999), can apply to the acts of an entire community, a sub-group within it, or a single person. To put it another way, according to Fishman (1991), language socialization (also known as intergenerational language transmission in family settings) is a complex, multi-directional, and nuanced process in which children and novices are taught to use language appropriately and meaningfully through language (Schieffelin & Ochs, 1986). They are active players in the development and negotiation of language policy in their communities, and their willingness to participate in adult-led activities cannot be assumed (Luykx, 2005). This process is thought to involve more than just parents because siblings and extended family members (grandparents) participate in various forms of social interactions. The significance of sibling interactions has been recognized (Schwartz, 2010, p. 174). To add more, siblings, for example, may limit minority language learning and so contribute to language shift, or they may promote minority and societal language learning; and thus, impact their families' language environment.

According to Joshi (2014), knowing numerous languages is insufficient to speak with his child in all of them. He claimed that the context, availability, presence, and involvement of parents in their children's education, mutual language learning and mastery (or lack thereof) of maternal languages, continued contact with the mother tongue and the desire for linguistic

transmission, and the relationship between family members and the languages in which they communicate all influence the transmission of linguistic information.

## **1.7- Phenomena Issued from Mixed Language couples Situations**

### **1.7.1- Language Contact**

According to Ait Habbouche (2013), there are three types of contact situations: language maintenance, language shift, and contact scenarios that result in the establishment of new contact languages. Moreover, when it comes to mixed marriages, coming into touch with the Algerian Arabic speech community and the Kabyle speech community in Algeria and Bejaia specifically, thus can result in either language maintenance or change. As a result, it will be interesting to observe whether the parents would keep their mother languages or switch to another (Ait Habbouche, 2013)

The usage of French in the Algerian home context, according to Ali Bencherif (2013), inevitably brings family members into contact with the language and brings the languages together in contact. This situation presumes that family members have picked up French naturally and informally. As "transmitter speakers," both parents and children can be a source of transmission.

### **1.7.2- Bilingualism**

According to Danjo (2018), the area of bilingualism research has traditionally treated bilingualism as a 'double monolingualism,' conceiving of bilingual individuals as mastering two separate languages and focusing primarily on language switching habits between these 'named language systems'. Recent theoretical breakthroughs in domains like translanguaging, on the other hand, have cast doubt on this "monolingualist" perspective, proposing a more complex and comprehensive conception of language as a set of resources instead (Blackledge and Creese, 2010; Canagarajah, 2011; Garca and Flores, 2012; Garca and Kleyn, 2016; Hornberger and Link, 2012; Li Wei, 2010).

### **1.7.3- Bilingualism within Family**

The exposed youngster in the family context is not passive, which leads to the conclusion that his learning (natural and unguided or even social in comparison to classroom learning) is fueled in by interaction. "Thanks to communicational activity, to the frequent

interventions of adults with the child, the latter's symbolic system of reference is gradually modified," argues Sauvage (2003, p. 91). Also, we may speak about early bilingualism in Algerian children since their parents speak a second language in addition to the initial language of socialization. As a result, we will quote François Grosjean (1984, p. 32): "Children become multilingual because they have to; their psychosocial environment produces a need to communicate in two (or more) languages, which leads to bilingualism."

#### **1.7.4- Different Types of Bilingualism**

Lambert (1975) coined the terms "additive" and "subtractive" bilingualism, which are roughly equivalent to "language maintenance" and "language shift," respectively. Additive bilingualism refers to the acquisition of a second language (L2) that has no negative impact on the mother tongue (L1). To put it another way, additive bilingualism refers to learning a second language while maintaining the ability to communicate in the first. Subtractive bilingualism refers to the acquisition of a second language at the expense of the first. On the other side, subtractive bilingualism refers to the acquisition of a second language while abandoning the first.

#### **1.7.5- Code Alternation and Code Switching**

In multilingual communities, code switching is the linguistic result of language contact (due to the three varieties Berber, French, Standard Arabic and Dialectal Arabic)

According to Bokamba (1989, p. 78), "the embedding of varied linguistic components from two unique grammatical systems or subsystems into the same sentence and speech event," such as affixes (bound morphemes), words (unbound morphemes), phrases, and clauses from two distinct grammatical systems or sub-systems. Hudson (1996, p. 50) contends that code mixing is "a form of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words, and so on" . Other scholars; however, have expressed their dissatisfaction with the findings (interactional implication of code switching).

Because of its vital role in shaping a child's linguistic environment, the family is regarded as an exceptionally important arena for studying language policy. Fishman (1991), an early proponent of proactive language maintenance research, advocated for reversing language shift (RLS) by focusing on ethnic language preservation at the family and

community levels. Fishman (1991) claims that the family has a natural barrier that acts as a bulwark against outside forces.

Furthermore, Fishman (2000) identified the use of the ethnic language at home by women of childbearing age with their children as the most important point of intergenerational language transfer because the family and community are so crucial for the maintenance of the home language.

### **1.8- Attitudes in Sociolinguistics**

Attitudes of children and parents toward the languages of their speakers and the cultures to which they are tied are frequently highlighted as a barrier. It is consequently critical to research family linguistic practices and attitudes in order to detect parental influence on their children's language choices. (Michel, 1995; Gruntova, 2018).

Linguistic ideology underpins language debates and determines views toward languages and their place in the world. Ideology is a phenomenon that occurs in society. It encompasses a group, a civilization, and a time period. However, if we are interested in the actor as a person, we must analyze his attitudes and viewpoints, which on the one hand mark the uniqueness, which is personal, and the social, which is part of the ideology. We can look for and study the actors' representations in their speech, as well as their assertions of intent and language values (Gruntova, 2018).

### **Section Three: Literature Review**

Despite the fact that FLP is a relatively new idea, the investigations described below have contributed significantly to our understanding of the phenomenon and have set a firm platform for future research. First, focused research on FLP is required to investigate the connections between its components, taking into account its history and implications through methodological triangulation. It is still unknown how much the parents' ethnic backgrounds influence the FLP, and whether FLP features are specific to certain ethnolinguistic populations or universal.

Döpke (1992) studied the multilingual acquisition of six Australian children who grew up in bilingual German–English homes (four girls and two boys, ages 2; 8 and 4; 2 at study start). The purpose of this research was to investigate if there were any factors in the

children's verbal environments' that led to active command of the minority language (in this case, German) rather than just receptive ability. Döpke (1992) discovered that a child's level of bilingualism was linked to his or her parents' child-centeredness, or attitude toward supporting the child as a conversational partner. In 1998, he overviewed criticisms of the OPOL approach to multilingual child upbringing, including claims that it is elitist, atypical of bilinguals, impractical, and unreliable (Sondergaard, 1981). Döpke then stated that OPOL could be applied to many family kinds, claiming that it was a "linguistic choice framework" that offered a macro-structure, which was then realized by micro-structure interactional actions.

Okita (2002) described the social backdrop and experiences of Japanese–English bilingual parenting in England (2001). The author focused on the challenges and responsibilities placed on Japanese moms who were solely responsible for their children's Japanese and English language and literacy development (see Kouritzin, 2000). Through qualitative research and interviews, Okita illustrated how this "invisible labor" and "pro-activist" mothering is mostly disregarded (both by society and within the family). This was one of the first book-length studies on child bilingualism to concentrate on mothers' experiences and the role of the larger cultural and social environment in shaping that experience.

Luykx (2003) looked at how multilingual language socialization intersected with gender socialization in Aymara-speaking Bolivian households. She looked at patterns of socialization and the use of Aymara vs. Spanish both within and outside the house, in places like boys' peer groups, ritual meetings, and public assemblies, among other things. According to Luykx (2003, p. 41), family language planning and socialization are dynamic processes, and socialization should not be seen as a "one-way process, but as a dynamic network of mutual familial impacts."

Building on De Houwer (1998), King and Fogle (2006) investigated how parents expressed and framed their family language policies. The authors conducted interviews with 24 families who were seeking to establish additive bilingualism for their young children in Spanish and English. Parental participants were distinct from those in prior studies because their family language policy required them to use and teach a language that was not the predominant language of the community nor, in many cases, the parents' first language. The findings indicated how parents make these choices, how they position themselves in relation

to 'professional' guidance, and how these choices are linked to their identities as 'good' parents. It was discovered that when making decisions for their children, parents mostly relied on their own personal experiences with language learning.

Lanza and Svendsen (2007) conducted research in Oslo, Norway, on language socialization, language choice patterns, and social networks among 48 multilingual Filipinos. In order to better understand language maintenance patterns, they focused on 48 children under the age of 18. While social network analysis is an effective predictive tool for assessing language choice and maintenance in migrant groups (e.g., WEI, 1994), they argue that it should be supplemented with interpretive, constructivist approaches that account for identity and ideology considerations.

By analyzing middle-class families in which native English-speaking mothers utilized their second language, Spanish, to communicate with their children, King and Logan-Terry (2008) aimed to extend Lanza's (2004) work to a new environment. Both mothers and hired Spanish-speaking Latina nannies were found to adhere to their declared language policies and engage with children primarily in Spanish. Nannies, on the other hand, tended to play a more educational role by correcting children's statements, whereas moms employed more expansion methods to affirm children's contributions to the discourse.

Curdt-Christiansen's ethnographic study (2009) looked at how 10 Chinese immigrant households in Quebec, Canada, design and evolve their language policies. Language and literacy abilities in Chinese, English, and French were being developed by the children in these homes. Curdt-Christiansen examined how multilingualism was viewed and valued, as well as how these three languages were tied to certain linguistic marketplaces. Parents' educational background, immigration history, and cultural disposition: in this case, Confucianism, were all found to have a significant impact on family language policy (see Canagarajah, 2008).

Eyo Offiong & Mensah (2012) looked at the topic of language socialization and language choice in inter-ethnic marriages involving Efik-Ibibio, Igbo, and Lokaa couples, as well as the children born from these unions. The study discovers that children raised in inter-ethnic marriages are not balanced bilinguals because the incentive for indigenous language transmission is withdrawn since the family does not provide the bond necessary to encourage

significant indigenous language activities. The findings have consequences for Nigerian language shift and maintenance.

Danjo (2018) investigated the gaps between OPOL policy's strong 'monolingualist' ideology and more flexible language usage in actual linguistic practices, focusing on one specific family (the K family) that reportedly used OPOL as their family language policy. In this study, data from interviews and observations of verbal exchanges between parents and their children, as well as among the children themselves, is used. Bilingual children, according to the research, make sense of their multilingual world by using their linguistic resources creatively and strategically.

In 2019, Soler and Roberts investigated the sociolinguistic dynamics in multilingual homes. Using interview data from intermarried couples of different generational and linguistic profiles of two families in Sweden, the authors examine how speakers' lived experience with different languages shapes their stance toward bi- and multilingualism, and how that stance in turn produces a series of effects and helps construct specific language ideological frameworks from which speakers in that given context operate. According to the findings, native speakers are held in high regard as authentic and authoritative speakers. As a result, native speakers are held responsible for passing on their language to youngsters. More importantly, they contend that in a social milieu, speakers' ideological viewpoints are expressed dialogically and discursively. Thus, it is realistic to expect future changes in the couples' language patterns and configurations, as well as changes in their perspectives on their family's linguistic environment.

Nyberg (2021) investigated how the daily use of multiple languages in mixed-language families in Finland is established, implemented, and managed, to provide an overview of parental language policies and reveal potentially insightful information about attitudes toward language use. Besides, highlighting locations in Finland where multilingual parents may require practical information and assistance. An online questionnaire was used to survey parents of children under the age of 17 who have spouses who speak different first languages. The major findings revealed that one parent, one language (OPOL) is the most desired language practice, and that parents' decision and plan to utilize a language separation approach does not always materialize.

Despite the findings of previous inquiries, questions continue to outnumber solutions. First, through methodological triangulation, concentrated research on FLP is necessary to investigate the links between its components, taking into account its history and implications. It is still unclear how much their parents' ethnic backgrounds influence their FLP, what FLP qualities are specific to certain ethnolinguistic groupings, and what FLP characteristics are universal.

The study's inclusion of children's viewpoints with parental data is thought to be a significant methodological advancement in FLP research. Few research have collected data on FLP from both parents and children until now (Okita, 2002). Knowing that using children's and adolescents' FLP reports and observing their language socialization can significantly improve the validity of data collected from parents, we attempted to embrace this point of view in our present research, taking into account answers gathered from three children alongside data provided by parents. Overall, the new perspective that we aim to implement is a key contribution to FLP research and further researchers interested in the same field of study.

## **Conclusion**

There are no strong or explicit criteria for which language to speak in most multilingual environments. People must choose a certain code anytime they talk, and they can switch from that code to another or mix codes even within short utterances. This is referred to as 'balancing bilingualism' or 'multilingualism' by Spolsky (1998). The bilingual or multilingual abilities of the children were 'co-ordinated.' Their use of codes, particularly when speaking to oneself within the family, had a lot of social significance. As a means of negotiating social interactions amongst themselves, they all chose distinct codes. To add to that, FLP has a dynamic and diverse effect on children's bilingual skills, rather than being unidirectional and linear.

As a result, FLP is strongly linked to research on home literacy, language acquisition, and parenting in general (Hu et al., 2014). Because family is a "especially significant domain for researching language policy," education practitioners and policymakers in a multicultural society like Algeria must enhance their understanding of language policy at the family level (Schwartz, 2010, p. 172).

## **Chapter Two**

### **Research Methods, Analysis, & Discussion of the Findings**

#### **Introduction**

The second chapter aims to contribute to a better understanding of family bi/multilingualism in Bejaia by digging into family language practices and policies, with a special focus on children's involvement in determining the home language policy. It includes analyses of data acquired from both parental and children interviews as well as home observations of family interactions.

#### **Section One: Research Methods of the Study**

##### **2.1- Research Methods**

Taking into account the opinion of Kheirkhah (2016) who claimed that language ideology in relation to family language policy (FLP) is typically ascertained through parental interviews, we opted for a qualitative research method.

The adoption of a qualitative method approach is appropriate in response to the nature of this study, which focuses mainly on parents, as they are the primary decision-makers of the family language policy and on children's perspectives in a secondary position. It intends to analyze the process of practice, transmission and attitudes regarding languages within some mixed-language families living in the wilaya of Bejaia.

Taking into account the particularity of our field of study, we opted for a micro-socio-linguistic analysis concerned by the examination of the factors affecting the acts of communication between family members.

##### **2.2- Instruments of the Study**

The research instruments that we use in our present study are interviews and observations.

Interviews are semi-structured and face-to-face, consisting of a verbally administered questionnaire with a list of 25 pre-determined interview items suited for both parents and children. This will aid in the definition of the areas to be investigated, as well as allow the

interviewee to pursue ideas and provide further information. Thus, during the interviews, new themes and issues can emerge as a result of this process.

Unlike interviews, observation requires more time to spend with the family members in their natural home settings to witness the process of FLP and their interactions. Due to the pandemic, approaching the families is difficult. Thus, we could observe only two families out of the ten families that constitute our research sample. The observation is guided by a checklist of nine statements.

### **2.3- Data Analysis Procedures**

Our data collection procedure occurred through two phases. In the first phase, we gathered our data through semi-structured interviews supplemented by a verbally administered questionnaire that included a list of 25 pre-determined interview items targeting both parents and children.

For the social identification, we first requested the participants to provide basic personal information such as their age, gender, educational level, and so on. The remaining questions were designed to determine each family's FLP as well as parental views toward home languages. The pre-prepared interview questions were partially taken from three sources namely Danjo (2018), Ait Dahmane (2013), and Albert (2013). During the interviews, the pre-prepared questions served as a flexible guide, with participants invited to elaborate as much as they wanted. The interviews took place at the participants' homes in March 2022, with each session lasting about an hour.

In the second phase, we conducted observations with two families in order to acquire more accurate-linguistic data. We spent a day with each of the observed families. We managed to be present during meal times since it was obvious that at these times we could have more chance to check our checklist because all of the family members were present and engaged in home interactions.

### **2.4- Sample of the Study**

The choice of the research sample is made through a systematic selection procedure where it is purposefully selected to meet the requirements of the study. The sample consists of ten (10) families living in different regions of the wilaya of Bejaia and having different linguistic

profiles. Henceforth, the languages spoken among these families are Kabyle and Arabic as native languages (mother tongues) with French as a second language. Every family has between one (1) and three (3) children ranging in age from three (3) to twenty-five (25) years old. The language diversity of these families allows widen the scope of the study and gather suitable data in direct relation to the issue of (FLP) in mixed-language families.

## Section Two: Analysis & Discussion of the Findings

### 2.5- Profiles of the Sample Families

Tables 01 and 02 that follow provide the overall overview of our sample families (parents and offspring), which include information such as name, age, number of offspring, mother tongue, spoken languages, and so on.

We have given a lot of importance to some factors such as family origin, educational level, and career, all of which might have a significant impact on family attitudes.

#### a- Families

Families	Family 1	Family 2	Family 3	Family 4	Family 5
<b>Name</b>	M : S F : N	M : B F : R	M : DJ F : Z	M : Y F : L	M : F F : H
<b>Age</b>	M : 49 years F : 49 years	M : 44 years F : 43 years	M : 52 years F : 41 years	M : 50 years F : 48 years	M : 47 years F : 40 years
<b>Origin</b>	M : Bejaia F : Batna	M : Bejaia F : Setif	M : Bejaia F : Jijel	M : Algiers F : Bejaia	M : Algiers F : Bejaia
<b>Educational Level</b>	M : Bachelor degree + 5 (State Engineer) F : Bachelor + 5 (State Enginner)	M : University F : Bachelor degree	M : Bachelor degree in Economics F : High School	M : High School F : High School	M : 2 <sup>nd</sup> year High School F : Bachelor degree + 4 (Bachelor in Management Science. Finance Option)
<b>Mother Tongue</b>	M : Kabyle F : Arabic	M : Kabyle F : Arabic	M : Kabyle F : Arabic	M : Arabic F : Kabyle	M : Arabic F : Kabyle
<b>Spoken Languages</b>	M : Kabyle, Arabic, French	M : Kabyle, Arabic, French	M : Kabyle, Arabic, French	M : Arabic, French F : Kabyle,	M : Arabic F : Kabyle, Arabic,

	<b>F</b> : Arabic, French	<b>F</b> : Arabic, French	<b>F</b> : Arabic, French	Arabic, French	French
<b>Adresse</b>	Souk El- tnine – BEJAIA	Edimco – BEJAIA	Cité tobal – BEJAIA	Cité mangin – BEJAIA	Souk El- tnine – BEJAIA
<b>Number of Children</b>	2	1	2	3	3

<b>Families</b>	<b>Family 6</b>	<b>Family 7</b>	<b>Family 8</b>	<b>Family 9</b>
<b>Name</b>	<b>M</b> : M <b>F</b> : K	<b>M</b> : Kh <b>F</b> : Gh	<b>M</b> : Ch <b>F</b> : T	<b>M</b> : O <b>F</b> : W
<b>Age</b>	<b>M</b> : 46 years <b>F</b> : 38 years	<b>M</b> : 46 years <b>F</b> : 42 years	<b>M</b> : 59 years <b>F</b> : 55 years	<b>M</b> : 41 years <b>F</b> : 39 years
<b>Origine</b>	<b>M</b> : Bejaia <b>F</b> : Setif	<b>M</b> : Algiers <b>F</b> : Tizi- ouzou	<b>M</b> : Tizi- ouzou <b>F</b> : Algiers	<b>M</b> : Bordj- bouariridj <b>F</b> : Tizi- ouzou
<b>Educational Level</b>	<b>M</b> : University <b>F</b> : University	<b>M</b> : University <b>F</b> : University	<b>M</b> : Bachelor degree in the Arabic Literature <b>F</b> : Magister degree in the Arabic Linguistics	<b>M</b> : Primary School <b>F</b> : University
<b>Mother Tongue</b>	<b>M</b> : Kabyle <b>F</b> : Arabic	<b>M</b> : Arabic <b>F</b> : Kabyle	<b>M</b> : Kabyle <b>F</b> : Arabic	<b>M</b> : Arabic <b>F</b> : Kabyle
<b>Spoken Languages</b>	<b>M</b> : Kabyle, Arabic, French <b>F</b> : Arabic, French	<b>M</b> : Arabic, French <b>F</b> : Kabyle, Arabic, French	<b>M</b> : Arabic, French <b>F</b> : Kabyle, Arabic, French	<b>M</b> : Arabic <b>F</b> : Kabyle, Arabic, French
<b>Adresse</b>	Oued- ghir – BEJAIA	Stade – BEJAIA	La Wilaya – BEJAIA	Cartier Sghir – BEJAJA
<b>Number of Children</b>	1	1	1	1

**Table 01** : Families' Profiles

**b- Children**

<b>Families</b>	<b>Family 1</b>	<b>Family 2</b>	<b>Family 3</b>	<b>Family 4</b>	<b>Family 5</b>
<b>Name</b>	<b>M : Z</b> <b>F : A</b>	<b>F : C</b>	<b>M : M</b> <b>F : N</b>	<b>M : Y</b> <b>F : F</b> <b>F : S</b>	<b>M : Y</b> <b>M : G</b> <b>F : Sh</b>
<b>Age</b>	<b>M : 18</b> years <b>F : 14</b> years	<b>F : 15</b> years	<b>M : 9</b> years <b>F : 14</b> years	<b>M : 9</b> years <b>F : 20</b> years <b>F : 15</b> years	<b>M : 16</b> years <b>M : 16</b> years <b>F : 8</b> years
<b>Educational Level</b>	<b>M : 1st</b> year University <b>F : 4th</b> year Middle School	<b>F : 1st</b> year High School	<b>M : 4th</b> year Primary School <b>F : 4th</b> year Middle School	<b>M : 4th</b> year Primary School <b>F : 3rd</b> year License <b>F : 1st</b> year High School	<b>M : 2<sup>nd</sup></b> year High School <b>M : 2<sup>nd</sup></b> year High School <b>F : 3rd</b> year Primary School
<b>Spoken Languages</b>	<b>M : Arabic</b> and Kabyle <b>F : Arabic</b> and Kabyle	<b>F : Arabic,</b> French and Kabyle	<b>M : Arabic</b> and Kabyle <b>F : Arabic</b> and Kabyle	<b>M : Arabic,</b> French and Kabyle <b>F : Arabic,</b> French and Kabyle <b>F : Arabic,</b> French and Kabyle	<b>M : Arabic</b> and Kabyle <b>M : Arabic</b> and Kabyle <b>F : Arabic</b> and Kabyle

<b>Families</b>	<b>Family 6</b>	<b>Family 7</b>	<b>Family 8</b>	<b>Family 9</b>
<b>Name</b>	<b>M : S</b>	<b>M : K</b>	<b>F : A</b>	<b>F : B</b>
<b>Age</b>	<b>M : 17</b> years	<b>M : 19</b> years	<b>F : 22</b> years	<b>F : 15</b> years
<b>Educational Level</b>	<b>M : 3rd</b> year High School	<b>M : 2<sup>nd</sup></b> year at the University	<b>F : Master 2</b>	<b>F : 1st</b> year High School
<b>Spoken Languages</b>	<b>M : Kabyle</b> and Arabic	<b>M : French</b> and Kabyle	<b>F : Arabic</b> and Kabyle	<b>F : Kabyle</b>

**Table 02:** Children's Profiles

## **Part One: Analysis and Discussion of the Interviews**

Before we start the analysis and discussion of the interviews, we want first to explain the codification we used. For example,

F1S = Family + Family number + Initial letter of interviewee name.

### **2.6- Attitudes of the Families Regardless the Languages**

All parents have clear and unambiguous attitudes and expectations about how multilingualism and cultural knowledge might assist their children in terms of self-identity and offering overt and numerous chances in life (Curdt-Christiansen, 2009). Parents' beliefs about educational opportunity and language learning are clearly rooted in parents' convictions. These beliefs are visibly played out in home interactions, through parents putting their views into action by developing parental goals, creating a Family Learning Plan, and providing educational support that they believe would assure their children's educational success.

Parents' opinions towards the languages spoken and passed down to their children are varied and have an undeniable impact on the usage, practice, and learning of a language and this is seen through respondents answers, who made clear that language reflects identity.

F1S, F5H, F6M and F9W have a shared ideology regardless the Kabyle language. They retorted their pride and attachment to their mother tongues. For F1S, F6M and F9W it is important to speak and preserve his mother tongue since it is the key representative of their identity and culture. The interviewees showed their great attachment to their roots and belongings.

F1S: Yes it does, I think it is very important for me to speak my mother tongue. I am very proud to be Kabyle and to shout my origins loudly. And same for my spouse who tries to accommodate with the Kabyle without ignoring his mother tongue, and I definitely agree with her.

F5H: Yes of course, I speak Kabyle means that I am Kabyle, this shows my origins, and it is same for my husband. So, the language is very important.

F6M: Yes, it is very important. We are a family that speaks Kabyle fluently inside and outside the house, so why not to be proud.

F9W: Yes, my husband is of Arab origin, but he is very influenced by the Kabyle language, that we cannot easily recognize that he is Arab from the first discussion.

F8CH believes that both Arabic and Kabyle languages do reflect her identity since they represent the mother tongues both spoken in the family context and emphasizes the need to preserve them because they are a key witness of the Algerian identities.

F8CH: Yes it does, I believe that both Algerian Arabic and Kabyle reflect our Algerian identity equally. Our pride is to show our Algerian identity, and it can be shown through all the dialects spoken in Algeria. I think that it is very important because whenever we meet a stranger, it directly shows that we belong to Algeria and we are so proud to show it.

F3DJ claims that the Arabic language does not reflect his identity but that of his wife. Through his response, we may notice his attachment to Kabyle being his native language. It is clear somehow that, he wishes he could use Kabyle instead of the Arabic language despite that he is not disturbed by its use in the home.

F3DJ: As long as a Kabyle, it does not reflect my identity, it rather reflects the identity of my wife, I have nothing against the Arabic language because it is constantly used at home, but I really care about my mother tongue, which is Kabyle.

In regard to language usefulness, families have different opinions about the languages:

For F1S the three languages namely Kabyle, Arabic and French are important languages, however, he shows preference to both Kabyle and French languages. First, he claims that Kabyle usefulness is linked to the fact that it is the most understood among the family members in the home. Besides, he sees that the French language is very important and needed given the status that it has in our society. This view is shared with F6M who added that the mastery of the French language affords better opportunities in the social context.

F1S: For my part, I would say that the three languages are important. As Algerians, we must be interested in the three languages but the language that I find essential in our family is Kabyle because it is the only language through which, we can communicate easily with the grandparents for instance. Also, it is very important to learn French given the status that this language occupies nowadays.

F6M: ... French also.

Despite the fact that F2, F4, F7 have chosen to adopt the French language in their home discourses, their views to the French language are limited to the fact that it is considered as no more than a means of communication and they remain attached to their mother tongues and contributed to native language transmission to the children.

F2B: No, it does not reflect my identity. French for me is no more than a means of communication and has nothing to do with my identity.

F4L: No, French is a foreign language for us. We are Kabyle and Arab so it does not reflect our identities.

F7GH: No, we are proud of our origins. Only fools can deny their origins. Language is the best thing that shows origin and identity.

Whereas for language utility they still emphasize the importance of French language in the society despite their great loyalty to their native languages.

F2B: I think it is good to use French ...

F4L: ... and French has a considerable status in administration and in the world, so if I am to choose I will say the three languages are useful.

F7GH: I believe French is better seen nowadays.

F3DJ sees that the three languages are useful for varied reasons. First, Kabyle is the language used within the community where he lives. He joins F1S and F6M in the valorization of the French language for the place it occupies in public institutions.

F3DJ: I would say Kabyle, because we live in a Kabyle community, but to be franc, Arabic and French are more valorized in our country, as you can see all the administration and institution are using them so I will be glad if my children could learn them.

F1S: ... also, it is very important to learn French given the status that this language occupies nowadays.

F6M: ... By mastering French, you can have more opportunities nowadays.

F9W valorizes more the Arabic language since it can assist in the rapid acquisition of the language of schooling, and yet, it is considered as a preparatory stage for the studies of her child.

F9W: I value Arabic more because it is the language of education, despite the fact that I am Kabyle.

When asked about the value of languages, many couples express their loyalty towards their mother tongues namely Kabyle and Arabic and their desire to transmit them to their children. Others recognize the importance of French as a language of worldwide communication and express their will for their children to learn it in addition to their local tongues.

## **2.7- FLP of the Interviewees**

Parents are very interested in language choices since they are the children's first linguistic and cultural foundation (Bennacer, 2016). Although some parents made conscious and deliberate decisions to maintain an initial language plan, strict adherence to an established language practice is nearly impossible because, as King & Fogle (2017) explain, the family language policy can be "implicit, covert, unarticulated, fluid, and negotiated moment by moment".

FLP's used in the families we looked at are diverse. The majority of parents claim that it was completely natural and spontaneous, whereas others claim that they made a deliberate and explicit decision over time.

The analysis revealed that the choice of the language to be spoken in the home is not a subject matter that requires a firm decision not because parents are not aware of it but because they have a shared logic that each of them will speak a distinct language to the children. The majority of the parents namely F1S, F8CH, F6M, F3DJ did not make a decision regarding the language to be spoken. They claimed that it was quite spontaneous to keep interacting with the children in their usual manner, initially through using the language first spoken when they met or that was understood by the couple.

F1S: It was spontaneous ...

F8CH: No, it was just spontaneous and natural ... We adopted the Arabic language spontaneously as my husband spoke easily in Arabic contrary to me

F6M: It happened very spontaneously, despite the fact that I am very linked to my origins ... at present, we talk to them spontaneously in Kabyle ...

F3DJ: It was totally spontaneous, it does not require a decision ... So, we spontaneously adopted Arabic.

For F4L and F5H, language choice was established as subject to be discussed and decided before or after the birth of the children, as it was felt wrong to them not to speak their first languages to the children.

F4L: Before we got children, ... , but after, we decided to speak Kabyle and Arabic with them each on his side. ... it was not decided from the start but after I felt obliged to discuss it with my husband

F5H: ... at first, it was spontaneous, but then we decided to give the same importance to both languages ...

When the choice of language is more deliberate and thoughtful for example, when a 'foreign' language is introduced, the process remains self-organizing. Thus, we can speak of a planned policy if there is an agreement to have specific behaviors, which may or may not be maintained subsequently in relation to children's birth. Accordingly, some parents decide to adopt the French language as a means to reach the mutual intelligibility or to cope with the requirements of children's studies.

F7GH: It is very spontaneous. We talk to him mainly in French ...

In the case of F9W, they find it unnecessary or even banal to discuss over the choice of the languages to use in the home and to transmit to the children.

F9W: ... as I told you, my husband is not a person with whom you can discuss a similar subject which he finds banal, so since her birth I speak Kabyle with her and that did not change... I would have liked us to discuss this and decide about the language that my daughter will use. I would have liked to teach her Arabic as well, because that will prepare her for her studies, but her dad is not someone with whom you can talk about that, he does not give her much importance.

In line with Bastardas (2019), FLP can be established as natural and obvious as it can require a personal and confident parental decision on the language to employ with the children.

## **2.8- Characteristics of Language Dynamics**

Children born into mixed-marriage or dual-language families were exposed to two languages from birth, with a possible introduction of a foreign language as a means of communication between the family members. Parents are faced with the challenge of establishing a language policy where these native languages are maintained and passed to the children. Regardless of the goals parents want to attain for their children's linguistic repertoires, one family's language practice may differ from another's.

Data demonstrate that family language practices, as well as the ways in which family language policy is manifested through diverse language management efforts, are changeable through time because parents may need to alter and change their heritage language maintenance efforts as long as distinct factors contribute.

For F1S, the language spoken at home has changed through time thanks to the fact that his spouse has acquired Kabyle language even before the birth of the children. After a period time, they could integrate the Kabyle language to their home interaction besides Arabic that was the language first spoken by the couple even if the wife is more comfortable with the Arabic language.

F1S: We use both Arabic and Kabyle. I often try to speak Kabyle. At first my wife did not understand a word in Kabyle, so every time I say something in Arabic I translate it directly into Kabyle, even before the birth of my children so she was able to learn Kabyle in a very short time, she still has difficulty with pronunciation but it is not a problem. We generally speak Kabyle but sometimes my children and their mother for instance speak Arabic when dealing with certain subjects. ..., Now that my wife learned Kabyle she uses it only.

F2B have consistently used French since the first time they met even when the children could acquire the native home languages.

F2B: We still use French, even if my children could learn Arabic and Kabyle.

F3DJ despite the partial acquisition of Kabyle language, the family remained speaking Arabic. F3DJ claimed that his wife cannot speak Kabyle even if she understands it very well.

F3DJ: We use Arabic most. My wife can understand Kabyle but cannot respond in Kabyle. So Arabic is the dominant language. ..., Arabic is naturally the dominant language.

In the case of F4L's family, the linguistic repertoire has progressed by adding the two mother tongues (Kabyle and Arabic). F4L claims that the addition of the two languages came in favor of their children.

F4L: After time, we could add Arabic and Kabyle to our home interactions, and this is in favor of our children.

For F5H, the FLP of the family underwent changes through time by adding the Kabyle language to home languages despite the dominance of the Arabic language being the language of the husband.

F5H: We started speaking in Arabic. ..., , at the beginning we only used Arabic since my husband has trouble adapting and learning the Kabyle language because he finds it very complicated, ... Now we use both,...

F6M claims that his wife's ability to learn Kabyle made that they somehow refrained from using the Arabic language, which was the language adopted at first and switched to use Kabyle language.

F6M: We started speaking in Arabic. Now, we use Kabyle mostly, my wife acquired the language.

For F7GH, the dominant language of the family is French from the start, whereas they tend to mix it with the native languages.

F7H: We generally speak French but we sometimes use our mother tongues..., it is decided in a way as I told you before to speak French. Sometimes I try to help him learn Kabyle, but I have become accustomed to the use of French.

F8CH states that the only used language in the home is Arabic despite the fact that the wife has learned Kabyle thanks to her constant contact with her surroundings.

F8CH: We speak in Arabic naturally and spontaneously. Even though we master the Kabyle language now, we do not use it at home, because we got used to Arabic since the birth of my children.

In the case of F9, we notice the constant use of the Kabyle language.

F9W: We started speaking Kabyle and it still the language we use to communicate. We have always used Kabyle.

In line with Keirkhah (2016), Family language dynamics, as revealed in the study, offer a constant center for the adoption and negotiation of family language policy.

### **2.8.1. Language Practices of Parents with In-laws**

The analysis shows that in mixed language contexts, native Kabyle spouses usually use or at least try to speak Arabic with their in-laws contrary to native Arabic spouses who have difficulties addressing their spouses in Kabyle. This can be associated to the fact that Kabyle speakers have some ability to speak the Arabic language due to its widespread in the Algerian society. As claimed by F7GH:

F7GH: My in-laws are dead actually but before, I was doing my best to speak Arabic with them. Because we as Kabyle we had the opportunity to learn it at school even if it is not the same variant contrary to Arab people.

However, for those who meet daily or who live together, the situation is different. Arabic speaking spouses, at the beginning, face difficulties communicating with their in-laws; so either, they do not understand at all or they understand but cannot answer. Most of the time, their communication must be assisted by an intermediary. Whereas, after time of cohabitation with in-laws, we can see that the spouses could accommodate with Kabyle language and could acquire it after time. Thus, it becomes possible to them to address them using the Kabyle language.

As claimed by F4L, F1S and F7GH:

F1S: The first times my wife used to Arabic with them, my father understands and speaks Arabic, but my mom do not know Arabic at all so she needed translation each time they spoke. Now that my wife learned Kabyle she uses it only.

F4L: At the beginning, they could not communicate very effectively because my husband did not know Kabyle at all and now, he still has difficulties with it. He always says that it is ambiguous and has a difficult grammar. Most of the time, they need an intermediary. Whereas with the other members of my family it depends, sometimes they use French sometimes Arabic.

F7GH: Before he could only understand so, I used to help him, now he became capable to speak Kabyle but with a lot of mistakes, at least he became able to transmit the message.

### **2.8.2. Language Practices of Children**

Children's language practices are different from one family to another and they are representative of various strategies put forward by parents and some notable home and social factors.

F1Z has acquired both native languages thanks to the strategy of transmission adopted by parents. He uses the Arabic language with his mom and the Kabyle language with his father. He is thus able to communicate with his grandparents using the language they comprehend from both sides. With his friends, he uses the Kabyle language.

F1Z: I use both Arabic and Kabyle with my mom. I use Kabyle with my dad. With my father's family, I use Kabyle whereas with my mother's family, I use Arabic since I know both languages.

What can be noticed is that during home interactions, where both parents are present, the language that he employs is a mixture of both languages.

F1Z: My language was a mixture of Kabyle and Arabic since each of my parents talk to me using his language.

F1A has learned both Arabic and Kabyle since young. So, she communicates with her mom using the Arabic language and with her dad using the Kabyle language despite that she is not fluent in Kabyle. Thus, it happens that sometimes she mixes some Arabic words when speaking with either her dad or his family. Whereas, at school, she tries to adapt to the language used by her mates, which is the Kabyle language.

F1A: I use only Arabic with my mother. I use Kabyle with my father. I use the language they understand of course. With my mother's family I use Arabic very fluently but with my father's family I am not that fluent when I talk Kabyle so I sometimes mix some words.

Despite that French is the dominant home language, F2C incorporates the native languages to her communication. Thus, she uses French and Kabyle when talking to her dad and French with Arabic when talking to her mom. With friends, her father's parents and outside, F2C uses Kabyle, whereas, with her mother's parents she uses Arabic.

F2C: I use French and Arabic with my mother, with my dad, I use French and Kabyle. ..., when we are all together we speak French more. Sometimes when we play, or for jokes, we mix some Arabic and Kabyle words. I speak the language they understand. I use Kabyle with my father's family and Arabic with my mom's family whereas outside, I use more Kabyle.

F3N acquired Kabyle language thanks to schooling. Before F3N acquired Kabyle, she was only able to communicate using Arabic with both parents, but after she acquired Kabyle, she became using it with only her dad. She has no problem communicating with her grandparents from both sides. Whereas, for F3M, his language of communication consists mainly of the Arabic language despite that he has some knowledge of the Kabyle language. Thus, he communicates with his parents using only the Arabic language and same with his friends. When it comes to his grandparents who practically do not speak Arabic, his language constitutes a mixture of some Kabyle words with the Arabic language.

F3N: ..., my mother cannot talk Kabyle, so, I use Arabic with my mom. I use Arabic with my dad most. After school, my Kabyle became better so I use Kabyle with him too. Now, I am able to speak Arabic with my mom's parents and Kabyle with my Father's Parents.

F3M: ..., I use Arabic with both of them. With my mom's parents, I use Arabic with no problem, but with my father's parents, my language is a mixture because I do not know Kabyle well. Outside, I use Arabic.

F4F uses only French in her daily communication with her parents despite that she could learn both Arabic and Kabyle. For F4S and F4Y, the situation is quite different. Unlike F4F, they grew up with their parents, thus, they were lucky to acquire Arabic and Kabyle. So, besides French, they both use Kabyle with their mother and Arabic with their father. They have no problem talking to their grandparents and outside the home the Kabyle language.

F4F: I use French with my parents. At the age of five, my mother gave birth to my sister so she sent me live with my grandparents in Algiers. My grandmother was a teacher of French so I grew up speaking French..., after time, I became able to learn the Arabic and Kabyle languages, thus, with my father's parents, I use French but with those here, I use Kabyle. With my friends I use French because I studying French literature at the university.

F4S: I use Kabyle with my mother most of the time. With my dad, I tend to mix French and Arabic. For my father's side I talk to them in French whereas for the other side I use Kabyle obviously..., I speak Kabyle outside.

F5Y, F5G, F5SH have the same FLP which consists of using the Kabyle language with their mother and the Arabic language with their father and it happens that sometimes they mix the two languages in their home languages when they are all together

F5Y, F5G, and F5SH: We use Kabyle with my mother and we use Arabic with my father. With my grandparents, we speak the language that they understand. For my father's parents we use Arabic and for my mom's parents we use Kabyle. Whereas, outside, we generally use Kabyle.

For F6S, his language of communication consists only of the Kabyle language whether with his parents, his grandparents or outside, despite that he knows some words in Arabic.

F6S: ..., we all use Kabyle. With my dad's parents, I use only Kabyle whereas with my mom's parents I did not have the chance to meet them. They died when I was almost 2 years old. Outside, I use Kabyle obviously.

F7K uses the same language with both parents. His language of communication consists mainly of French but he sometimes communicates with them using Kabyle especially when they are all together.

F7K: I speak French and sometimes Kabyle when talking to my mother. Whereas, with my dad, I use French mainly. When we are all together, we sometimes switch to Kabyle but most of the time we use French.

F7K: I studied in a private school so basically, all my friends speak French, but we use also Kabyle.

F8A uses Arabic with both parents, because their home interactions consist only of the Arabic language. While outside and with her grandparents, she uses Kabyle.

F8A: I speak French and sometimes Kabyle when talking to my mother. Whereas, with my dad, I use French mainly, ... When we are all together, we sometimes switch to Kabyle but most of the time we use French. With ... my mom's parents I use Kabyle. I studied in a private school so basically, all my friends speak French, but we use also Kabyle.

F9B uses only Kabyle language either with her parents, grandparents or outside.

F9B: ...,we all use Kabyle.

## **2.9. The Process of Language Transmission**

Transmission strategies are complicated by their very nature (Unterreiner, 2014). On the one hand, parents in mixed marriages have the option of passing down languages other than their native tongues. Transmission techniques, on the other hand, might vary over time as a result of "changes in the family structure" (Deprez, 1994), such as the birth of children or their socialization.

The dynamics of languages transmission of the families appear to be highly complex, and differ from one family to another. To explain this, the attempt is to shed light on the multiple strategies of language transmission embraced by parents.

### **2.9.1. The Transmission of One Language**

The transmission of one of the home native languages is one of the strategies some of the families have chosen. These families namely F3, F6, F8, F9 stick to only one native language when addressing their children regardless the other either Kabyle or Arabic.

F3DJ: ..., but my wife uses only Arabic..., Thus, Arabic is naturally the dominant language.

F6M: At present, we talk to our children ... in Kabyle...

F8CH: We have always used the Arabic dialect in our family even with our children... I think that it is fundamental to use it with our kids...

F9W: ... I feel more comfortable to speak to my child in Kabyle ... it is obvious that a mom speaks her language from the child's birth.

### **2.9.2. Simultaneous Transmission of Both Languages**

Data have shown that participants' language management efforts were geared towards achieving early multilingual acquisition. Thus, the concept of OPOL is a frequent method used by the large majority of our sample parents when communicating with their children on a

daily basis. For nearly all of the participants, using their Multilingualism was the most important aim when planning for their children's linguistic outcomes, since nearly all respondents wanted their children to speak and acquire their first language naturally. As a result, it is usual for parents of children to prefer the situational language use practice over the OPOL. As claimed by F5:

F5H: at first it was spontaneous, but then we decided to give the same importance to both languages, I find that as parents who speak two languages we are supposed to teach them to our children, so each of us tries to speak his own language with them.

F4L: Before we got children, ..., but after, we decided to speak Kabyle and Arabic with them each on his side. It is also in relation to the entourage.

As a result and in line with Bastardas (2019), many couples can see the value of instilling bilingual skills in their children in today's globalized highly mobile world. They see these abilities as cultural capital that will benefit their children in the future.

### **2.9.3. The Transmission of a Third Language**

In mixed-language households, teaching the native languages is quite challenging to parents. This is primarily due to their lack of understanding of the spouse's native language and the challenges they encounter in communicating. In some cases, the gravity model outlined by Calvet (1999) is perceived as a solution to adjust linguistic practices in the majority of cases. This model implicates that if the language of the environment or of the school is more appealing, it might be accepted as the family language, with gradual abandon of both partners' mother languages.

This model is quite noticed among F2, F4 and F7. The decision of these families was to communicate using a foreign language, whereas their native languages are very occasionally used and tend to be marginalized.

F2B: at the moment, we all prefer to speak French...

F4L: we adopted the French language from the beginning, and we transmitted it to our kids.

F7: we are accustomed to the use of French, thus we kept using it with our children and it became the language dominant in the family sphere.

In terms of the family language policies studied, we discovered that some families want to transmit French because of its social, educational, and professional value whereas others use it to resolve the problem of mutual understanding. Thus, the decision to choose French as the primary language of family transmission was deemed necessary.

F7GH and F7KH have difficulties with each other mother tongue, despite the fact that they both have some knowledge about each other native language but they could not reach an effective communication. F4L and F4Y were facing the same problem. F2R, had a problem adapting to the Kabyle language; thus, their decision was to use French instead to have a more effective communication.

F7GH: we use French more because it is the language that, my husband and I know and understand well.

F4L: ...we solved the problems possible to occur by the adoption of French.

F2B: Yes, we do face difficulties when it comes to mutual intelligibility... this is what explains the choice of French as a means of communication. As I have already told you, we had to choose French, we could not choose between Kabyle and Arabic because we basically, could not understand each other when each of us speaks his own tongue even before becoming parents.

#### **2.9.4. Late Acquisition and Use of a non-transmitted Second Native Language**

Some families assume that children will automatically take up the languages spoken by their parents. This is due to children's ability to listen to and observe the language that was being used around them. This represents a beneficial factor for young children's linguistic development as they can immediately absorb any language they hear at home. This process is also possible to happen outside of the home when a youngster interacts with society on a daily basis. In this context, Bouko et al (2019) claimed that consistent exposure, input, and real-world engagement are essential for learning and mastering a language.

## **2.10- Factors Influencing the FLP of the Families**

Aside from personal beliefs and views on multilingualism, parents' motivations for using certain languages for communication with their children vary greatly, and they are induced by a multitude of factors that play equal important roles in shaping the family language policy (Neyberg, 2021).

### **2.10.1. The Status of Arabic and French Languages in Algeria**

Although French is a foreign language in Algeria, it has an important status, and fluency in it is considered crucial preparation for competing on the academic or financial front lines.

The use of the French language in official areas and its connection with prestige, education, and professional opportunities is one of the causes for parent's positive views towards its use and transmission. Bennacer (2016) in his study labeled "the discourse of some parents in the city of Bejaia about the family transmission of languages to children" has claimed that Parents' preference for this language is justified by the fact that societal demand for French is linked to its academic and socio-professional responsibilities. Accordingly, we have noticed that when some of the parents plan for their children's future, opting for the French language in addition to their vernacular languages is deemed essential.

The findings of the present study revealed that the awareness of children's expectations in terms of language, associated to children's educational success, social advancement and social status is very present in some parents. It has also revealed that these parents are eager to pass down the French language to their children.

F1S: ... it is very important to learn French given the status that this language occupies nowadays.

F4L: ... French has a considerable status in administration and in the world...

F6M: ... by mastering French, you can have more opportunities nowadays.

F7GH: I believe French is better seen nowadays... I also thought about my child's studies, from the start I wanted to enroll my child in a private school, so I wanted them to learn French before...

In the other hand, the status that the Arabic language occupies in the Algerian society, being the language spoken by the majority, and to its resemblance to the Arabic school language, which is mandated at all levels of education, including pre-school, allowed the gain of a significant foothold in the minds of some of the questioned families. Spouses whose native language is Arabic find it necessary and very helpful to transmit the Arabic language to their children.

F4L: Arabic is the language of schooling...

F5H: I think that we not only need Arabic since it is the language of schooling...

F9W: ... I would have liked to teach her Arabic as well, because that will prepare her for her studies...

### **2.10.2. Language Loyalty, Transmission, and Maintenance**

Language loyalty is perceived as a deciding factor when it comes to establishing the home LP. According to Neyberg (2021), the most important aspect that influenced the parents' language choice was language transmission and maintenance linked to parents' explicit understanding of their children's identity and membership in a certain group. This characteristic is known as 'language loyalty' in the world of linguistics (Weinreich, 1963).

Parents' motivational linguistic choices indicate their attachments to and wants to keep the native languages alive in their families. They attest to the anchoring and desire to perpetuate the linguistic tradition passed down from their parents. The majority of interviewees expressed their desire to utilize the language as a result of their group identity. These comments demonstrate the importance of the native tongues to the parents. Many of them view the loss of their native tongue as a personal tragedy, while others see it as a loss of identity.

F1S: I think it is very necessary to preserve our mother tongues ... because they are the languages that, our parents spoke, long before us.

F2B: ...we should not neglect our mother tongues...

F4L: it is very important to ensure the continuity and the transmission of our native languages through the generations that follow...

F6M: I am very attached to my roots...

### **2.10.3. The Role of the Family**

Data have demonstrated that Family plays an essential influence in molding the FLP of mixed-language households, in addition to the obstacles associated with language practices. The linguistic choice of some parents has been influenced by their in-laws' exclusion whereas other have received remarkable assistance from the family members in language acquisition.

#### **a- Parents**

It is very obvious that mixed-language parents play a great role in shaping their FLPs since they are the primary decision makers of the home language and the language to be transmitted to the children. The data collected demonstrated that the mother's role overweighs the role of the father and their influence is more noticed. This is associated to the fact that the mother spends more time with the children and has more control over them.

F1S: ... Actually, she learned not only thanks to me...

F2B: We decided to speak French at home, and teach them Kabyle and Arabic too. We wanted them to learn the three languages simultaneously.

Mothers were the driving force behind the usage, maintenance, and transmission of the native dialect in mixed-marriage families. The linguistic profile of the mother has a substantial impact on the process of language transmission to offspring in both circumstances.

#### **b- Siblings**

The importance of siblings and the number of children in a family cannot be overstated as they represent an important aspect of children's agency (Kheirkhah, 2016). Siblings' interactions have a distinct influence on each other's language practices as well as their families' language policies. The siblings affected each other's language practices through these language practices.

F4S claimed that her French became better thanks to her constant contact with her sister, who speaks French since young.

F4S: my sister helped me a lot when it comes to learning the French language..., she was raised by my grand-mother who is a teacher of French..., so once she returned to live here with us...

### **c- Grandparents and Extended Family Members**

Grandparents and relatives are powerful motivators for parents to use their preferred language. In mixed-language families, parents are concerned about their children's ability to converse with relatives, particularly grandparents. Constant meeting and interaction with grandparents can accelerate the process of children's native language learning and change of linguistic practices.

F4F: I use French too. At the age of five, my mother gave birth to my sister so she sent me live with my grandparents in Algiers. My grandmother was a teacher of French so I grew up speaking French.

F4S: ..., I spend more time with my grandparents and with my cousins because they live nearer. So, I am more used to Kabyle.

F4F added that her acquisition of Arabic is associated to the fact that she grew up with her Arab grandparents in Algiers.

F4F: ... my constant contact with my friends in Algiers ... allowed me acquire the Arabic language.

#### **2.10.4. The Role of the Society**

Mixed language families' FLP is influenced by social capital in the form of support from close friends and people from the same ethnic community. The majority of participants stated that their language patterns at home are influenced by their community and that children's family language behaviors, may be affirmed or altered as they grow older. Besides, when they interact with different external socializing agents such as school that constituted the main reason behind language practice change and language acquisition.

F1S: Yes of course, our surrounding contribute a lot to our language choice , I think we would have spoken Arabic if we lived for example in Batna, but since we live here in a Kabyle community we are supposed to speak Kabyle it is also a matter of habit I suppose.

F1S: ... Actually, she learned not only thanks to me, but also thanks to our surrounding namely my parents and her workmates. Since she learned Kabyle, it became the dominated language.

F4L: ... Yes, I think that the choice of language should be made according to the language spoken by those around us.

**F3N improved her Kabyle language thanks to schooling.**

F3N: ... Absolutely, before school, my first daughter was not fluent in Kabyle but after school, I noticed that her Kabyle became better. Whereas for my second child he only speaks Arabic.

**F3N claimed that she acquired Kabyle language thanks to schooling:**

F3N: I use Arabic with my dad most. After school, my Kabyle became better so I became able to speak Kabyle with my dad too.

**F7K was enrolled in a private school so he became more used to French.**

F7GH: ... I wanted to enroll my child in a private school, so I wanted them to learn French before...

F7K: the fact that I study in a private school made stick to the French language more, so even if I acquired the Kabyle and Arabic language I remained using the French language inside and outside the home.

### **2.10.5. The Nature of the Subject of Communication**

There are delicate subjects that require using one language regardless the other. This, in fact, is related to the degree of comfort the speaker has with the language. The spouses

generally are willing to discuss them using the native language in which they have most knowledge.

Reaching mutual intelligibility is the aim of practically most of the families, and it has been made clear that it is a key factor determining and shaping the FLP of the families. Some of the spouses were somehow obliged to change their language in favor of the language spoken by their spouses when it comes to home languages.

F1S: The language we use depends on the subject discussed, for me it is often Kabyle but for my wife there are subjects she cannot discuss in Kabyle so she uses Arabic, even If she learned Kabyle she is still more comfortable with her native language.

F1S: ...,my children and their mother for instance speak Arabic when dealing with certain subjects.

## Part Two: Analysis & discussion of the Observation

<b>Observations' Statements</b>	<b>Family 01</b>	<b>Family 02</b>
Frequency of code switching and code mixing	<b>Medium</b>	
Children's participation in home interactions	<b>Very involved</b>	
Children's communication using the language of education	<b>Rarely</b>	<b>Very often</b>
The nature of the language used by parents when communicated with the children	<b>Native language</b>	<b>Language of school Mixed language</b>
Specificity of language management policy	<b>Specific to every family</b>	
Parents usually set strategies regarding language choice	<b>Not really</b>	
Factors that contribute to language choice and management	<b>Extra-familial</b>	<b>Intra-familial</b>
The degree of influence of parents' beliefs on language management and practices	<b>Very influencing</b>	
Children's participation in shaping the family linguistic profile	<b>Involved</b>	

### **Table 03:** Observed Family Language Policy

Although the interview data cannot be representative of all the mixed-language households and can be subject to modification by interviewees, the observation data are similar to some extent to those issued from interviews and can go accordingly side by side. Thus, observation results are confirming the interviews' findings previously reached.

The rate of code switching and code mixing is medium in both families. These processes are noticed when the family members discuss delicate subjects that necessitate the use of a given repertoire. Spouses' as well as children' code mixing and switching is linked to their ease and comfort in discussing a given matter.

Children of the two observed families are in constant communications with the family members, and very involved in home interactions.

The languages opted for by the two observed families are different. For F1 the language used by parents when addressing their children consists of one of the native home languages which is Arabic. It has been noticed that children rarely communicate using the language of school. In cases, they do, they tend to mix some of the words with the native language chosen to communicate. For F2, the situation is different. The language of communication consists of mixing the French language with Kabyle and Arabic languages, thus the language of children's education is very often employed in the home due to the fact that the children are enrolled in a private school where the language of teaching is the French language.

As indicated by the interviewees' responses, FLP is specific to every mixed-language family. Our observations have confirmed this claim. F1 is stuck to the use of one of the spouses' native languages whereas F2 have preferred to adopt the French language and render it the dominant home tongue. Thus, FLP is perceived as personal and special to every mixed-language couple.

Factors contributing to parents' language choice is something that have been previously pointed to. Interview data have demonstrated that these influencing agents are varied. The impacting factors among the first family (F1) come from the outside. Contact with the external environment made the acquisition of the Kabyle language important and needed. Whereas for the second family (F2), factors affecting their language choice are quite intra-

familial. Parents' selection of the language to be employed and passed to the children is in regard with achieving an effective communication and in regard to the academic and professional future of the children. These factors are linked to parents' established beliefs and attitudes on home language management and dynamics.

Another thing we could notice is children's involvements and distinct roles in shaping the family linguistic profiles. When children address the parents, the later respond in the language used by the children even when they do not use the dominant home language. Parents' language is changed and adapted to the language of the children.

In both families, parents do not set mandated strategies regarding language choice. Parents' linguistic choice and use are perceived as spontaneous and naturally rooted actions.

The findings of the interviews and observations are almost similar and complimentary because the data issued from observations are confirming and assisting the data issued from the interviews.

### **Section Three: Conclusions, Limitations, & Suggestions for Further Research**

#### **1- Conclusions of the Study**

In this second chapter, we described the methodology adopted during our data collection procedure and the instruments we used throughout the process. Then, we moved to the analysis of the data issued from both interviews and observations.

First, we approached the attitudes of the parents concerning languages and how are they negotiated and used among our sample families. We have also shed lights on the different factors contributing to language selection and to shaping the FLPs of the families.

Findings are varied. First, parental attitudes and conceptions of languages are deemed to have a distinct impact on language management and practices and go side by side with the factors that have a notable influence on families' FLPs, being either intra or extra-familial.

Yet, the FLPs of these families are subject to alter through time as a result of these factors and due to possible birth of the children. Mixed-language families' FLPs are specific and different by nature. There are parents who reflect upon the adoption of language use and transmission strategies as there are other parents who stick to spontaneity and logic.

## **2- Limitations of the Study**

Examining the concept of FLP, where the family is considered as a community of speech may not be easy. This is due to the fact that it requires proximity, in-depth analysis and offers no anonymity.

During our study, we encountered a few difficulties when collecting data. The choice of interviews and observation as data gathering tools can develop multiple constraints. First and foremost, the nature of these research tools might lead to prejudice and have an impact on the responses of the Interviewees.

It was difficult to track down these families; and even when we did, they refused to meet with us because of their attitudes and perceptions of all outsiders. In this regard, Deprez (1996) claimed that gaining access to the family for research purposes is always difficult. Second, because of the dire circumstances created by the pandemic, numerous families refused to let us into their houses for fear of contracting Covid-19. We were also limited by time. Conducting such a research in such a scenario requires more time to create a baseline and gather more trustworthy data. However, despite the challenges, and after multiple attempts, we were able to meet ten families and observe two.

## **3- Suggestions for Further Research**

Studies on family language policy encompassing language ideologies practices and managements are believed to be critical and delicate. Family as well as home intimacy are difficult to approach. This stands as an obstacle in front of a possible enlargement of the sample of the study. Researchers in the same field can think of a possible study of a larger size of families to insure more reliable data that can be generalized and representative of dual or mixed language unions. It is important to say that the greater the sample is, the more trustworthy the data are.

FLP studies tend to be perceived qualitatively most of the time. However, embracing the quantitative methodologies namely surveys and questionnaires can be more fruitful. In addition, parental and children interviews, planning for the use of video-tapings and audio-recordings of home interactions and negotiations among the family members are deemed effective. The presence of the interviewer or the researcher with the family members can lead the respondents to provide uncertain answers or even wrong. Yet, using the camera and other

recording tools in the home and leaving the setting can allow the collection of more suitable data usually more representative of the families' policies and practices.

## General Conclusion

The major objective of this present research is to know the issues raised concerning language practices of mixed-language households and how do they manage to communicate in the family sphere as well as the different strategies embraced to transmit the language to the children.

We have tried through the first chapter to present an overview of the sociolinguistic situation in Algeria in which we have shed lights on the languages that constitute the linguistic repertoire of the Algerian societies. Then, we looked at the definition and characteristics of the concept of the so called “family language policy”. We also defined other concepts linked to our research in order to gain more insights of what is going to be dealt with. Then, we have made a review of the different literature and previous studies that have a direct relationship with our research topic.

Furthermore, in the second chapter, we described our methodological approach with some characteristics of our corpus. Finally, we moved on to report the data gathered from parental and children’s interviews and home observations. Then, we moved to the analysis and discussion of the findings.

The interviews we conducted with 09 mixed-language families of the Wilaya of Bejaia who agreed to take part in our present study and the theoretical resources we consulted enabled us to answer our research questions and have a better understanding of the families’ language policies namely the dynamics of parental language transmission and attitudes.

In the light of the results we have reached, we have been able to notice that language management within the sample families is spontaneous and ritual. The majority of the interviewees did not declare having chosen a language strategy to implement within their family whereas some others have stated that deciding upon the language to be used and transmitted to the children is quite associated to their birth and to their academic and societal future. Moreover, other informants have opted to adopt the French language in regard to the status it occupies and to the opportunities it offers, or simply as an effective means to reach mutual understanding.

This present research also highlights the attitudes of the parents regardless the languages and how did they impact the home language policies namely language managements and practices.

From that, we were able to notice that each family has a language transmission strategy chosen according to their needs. The process of language transmission in some families remained constant whereas it changed in other households as a result of some intervening factors. Furthermore, some parents have chosen to transmit only one language regardless the other, others have chosen the simultaneous transmission of both mother tongues while some others have made the choice to introduce a foreign language, which is French. Indeed, we can say that the study of language transmission among mixed-language couples is very complex due to the fact that it is open to many influencing factors and that no linguistic decision is stable.

Many factors come into play when it comes to parents' language choices. Some factors are related to parents' attitudes regarding the languages and from the contact with the family members, namely siblings and grandparents while other factors come from the outside environment, and the society.

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## Appendices

### Appendix One: Interview Items

#### Family Background

- 1- What is your name?
- 2- How old are you?
- 3- Where were you living?
- 4- What is your educational level?
- 5- Do you work? If yes, what is your occupation?
- 6- Where are you from?
- 7- What is the name of your husband/ wife? (Native village/ city)
- 8- How old is he/she?
- 9- What is his educational level?
- 10- What is his/her profession?
- 11- How did you meet?
- 12- Since how much are you living together?

#### Questions Reserved to Parents

#### Language Ideology

- 1- The language spoken in the home has the status of
  - a- National language
  - b- minority language
  - c- language of education
  - d- language of work.
- 2- Does this language reflect your identity? To what extent is it important?
- 3- Is it necessary to preserve and support your tongue? Why?
- 4- What language do you think is most useful? (Arabic, French, Kabyle)
- 5- Were you welcomed in your partner's family? Did you face any rejection? How did that affect you?
- 6- Were you able to accommodate easily with each other culture and language?
- 7- Does your surrounding affect or contribute to your language choice and use?

### **Language Practice**

- 8- In what language did you first start speaking to one another?
- 9- What language do you use now? Do you use Arabic or Kabyle?
- 10- Did you face any problem concerning the mutual intelligibility?
- 11- Is the language you speak to your children the same as the one they use with their dad/mom?

### **Language Management**

- 12- How do you speak to your children: is it a spontaneous and 'natural' personal action or mutually planned and decided?
- 13- Why did you take the action of adopting one language regardless the other? (opt for the majority language) was it a deliberate decision?
- 14- Does your language of communication consist of one or your native languages? Did you chose another language?

### **Explicite Language Policy**

- 15- Did you make a decision regarding language choice? Or, was it spontaneous?
- 16- Have you always spoken in the same language? If no, how is it characterised?

### **Reserved to Children**

- 1- What language do you use when you speak to your mom?
- 2- What language do you use when talking to your dad?
- 3- Do you sometimes use the language of your dad to your mom? And vice-versa
- 4- What are the language(s) that you were speaking when you were five years old? (with your mom and with you dad)



## Résumé

Cette recherche examine comment les politiques linguistiques familiales des familles mixtes se déroulent à la maison. La principale préoccupation est de comprendre la dynamique et les stratégies que les parents adoptent tout au long du processus de transmission du langage et comment cela peut être associé aux idéologies linguistiques parentales et à d'autres facteurs d'influence. Les données sont recueillies à partir d'entretiens semi-directifs organisés avec un conjoint de chacun des neuf couples intermariés de profils linguistiques différents, parlant soit kabyle soit arabe et résidant dans la Wilaya de Béjaïa. De plus, les interactions de deux familles parmi les neuf ont été observées à domicile. Les résultats de l'étude montrent principalement que 1) les idéologies des parents sont d'une grande importance dans la mise en place du PLF des familles mixtes car ce sont eux les principaux décideurs à la maison. 2) Le PLF est propre à chaque ménage mixte. 3) Le PLF est un processus naturellement enraciné, qu'il soit spontané ou parfois décidé. 4) PLF peut rester constant car il peut subir des changements au fil du temps. 5) Les enfants jouent un rôle important dans la construction des profils linguistiques des familles. 6) Les frères et sœurs et les grands-parents contribuent grandement à la planification des PLF et à l'acquisition du langage des enfants. 7) Il existe des facteurs intra- ou extra-familiaux possibles qui peuvent avoir un impact sur le PLF. 8) La fidélité linguistique est l'une des principales raisons du maintien et de la transmission des langues maternelles. Et enfin, 9) la langue à utiliser dans les chats à domicile peut être choisie en fonction de la nature du sujet à discuter.

**Mots clés:** Politique Linguistique Familiale, Idéologies Linguistiques, Choix Linguistique, Pratiques Linguistiques, Transmission Linguistique, Langues Mixtes, Famille Multilingue, Algérie.

## الملخص

يختص البحث الحالي في كيفية تطبيق سياسات اللغة العائلية للأسر ذات اللغات المختلطة في المنزل. الشاغل الرئيسي هو فهم ديناميكيات الآباء والاستراتيجيات التي يتبنونها خلال عملية نقل اللغة وكيف يمكن ربط ذلك بمعتقدات الآباء حولها وعوامل مؤثرة أخرى. تم جمع البيانات من مقابلات شبه منظمة مع زوج واحد من كل من الاسر التسعة و من سمات لغوية مختلفة ، حيث يتحدثون اما اللغة الامازيغية أو اللغة العربية ويعيشون في ولاية بجاية. بالإضافة إلى ذلك، خضعت عائلتان من أصل تسعة لملاحظة تفاعلاتهما المنزلية. تظهر نتائج الدراسة بشكل أساسي أن (1) أيديولوجيات الآباء لها أهمية كبيرة في إنشاء السياسة اللغوية للأسر متعددة اللغات لأنهم هم صناع القرار الأساسيون في المنزل. (2) السياسة اللغوية العائلية خاصة بكل أسرة متعددة اللغات. (3) السياسة اللغوية العائلية هي عملية متجذرة بشكل طبيعي بغض النظر عن حقيقة أنها يمكن أن تكون إما تلقائية أو يتم تحديدها في بعض الأحيان. (4) يمكن أن تضل السياسة اللغوية العائلية ثابتة كما يمكن أن تخضع لتغييرات عبر الوقت. (5) للأطفال أدوار مهمة في إنشاء السياسة اللغوية للأسرة. (6) يظهر الأصدقاء والأجداد مساهمات كبيرة في التخطيط للسياسة اللغوية العائلية و اللغة المكتسبة من طرف الأطفال. (7) هناك عوامل محتملة إما داخل الأسرة أو خارجها يمكن أن تؤثر على السياسة اللغوية العائلية. (8) الولاء اللغوي سبب رئيسي في الحفاظ على اللغات الأم ونقلها. وأخيرًا، (9) يمكن اختيار اللغة التي سيتم استخدامها في المناقشات المنزلية وفقًا لطبيعة الموضوع المراد مناقشته.

**الكلمات الأساسية:** السياسة اللغوية للأسرة، أيديولوجيات اللغة، اختيار اللغة، ممارسات اللغة، نقل اللغة، اللغات

المختلطة، الأسرة متعددة اللغات، الجزائر.