People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

University of Kasdi Merbah Ouargla

Faculty of Letters and Languages

Department of Letters and English Language

Thesis submitted in fulfillment of the requirements of the degree of doctorate in

English language and literature

Major: Sociolinguistics

Title

Code Switching among Mzabi Speakers in Ghardaia

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2022-2023

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Acknowledgments

I would like to express my deep gratitude to my academic advisor, Dr. Slimane ABDELHAKEM, for his invaluable guidance and support throughout the research process. His expertise, patience, and encouragement have been crucial in helping me shape and refine my ideas.

I am also thankful to the board of examiners Prof. Mohammed Seghir HALIMI, Dr. Nawel DIB, Dr. Rym Ghosn El Bel CHELBI, Dr. Manel TRIKI and Dr. Lamia BELFERD for their insightful contributions, which have enriched the quality of my research work. Their feedback, suggestions, and critical insights have been instrumental in shaping my ideas and improving the rigor of my analysis.

I would like to express my deepest appreciation and heartfelt gratitude to my loving wife for her unwavering support throughout my journey in pursuing my Ph.D. Her presence by my side has been an immense source of strength and encouragement during the challenges I encountered along the way.

I would like to thank my children, Slimane and Lella, for their constant love, patience, and understanding. You have been my guiding lights, inspiring me to push beyond my limits and pursue my academic dreams. Your presence in my life has brought immeasurable joy and motivation.

I would also like to extend my appreciation to my family and friends for their unwavering support, encouragement, and understanding throughout my academic journey. Their love, patience, and support have been a constant source of strength and inspiration.

Dedication

To the memory of my mother and my father

"I know you would have been proud of me"

Abstract

The primary objective of this research is to investigate the patterns of code-switching among bilingual individuals within the Mzabi speech community in Ghardaia. Specifically, the focus is on understanding the sociolinguistic aspects at a micro level. Code-switching is viewed as a strategic tool employed by bilinguals to establish social norms and effectively convey messages during conversations. The study adopts a sociolinguistic perspective, concentrating on the behavior of bilinguals in the Mzabi speech community, with an emphasis on the micro-sociolinguistic level. The main aim is to identify key sociolinguistic and pragmatic factors that influence code-switching in this community. Daily conversations involving code-switching between Mzabi and French are examined to determine the situational and socio-cultural elements that contribute to this phenomenon. Additionally, the study explores the potential impact of code-switching on the usage and status of the French language in Algeria. Various research methods, including recordings, note-taking, questionnaires, and interviews, were utilized to gather both quantitative and qualitative data. The study is guided by three models: Gumperz's (1982) model, which focuses on conversation analysis and contextualization cues; Myers-Scotton's (1993) model, which analyzes code-switching in terms of marked or unmarked codes; and Holmes's (2013) model, which provides a functional analysis of code-switching. The findings of the study suggest that several factors influence the likelihood of participants engaging in code-switching, including the identity of the conversational partners, the context of the conversation, the emotional state of the speaker, and the transition to a new topic.

Keywords: Attitudes, Code switching, Conversational Analysis, French, Ghardaia, Mzabi, Social Motivations, Sociopragmatic Functions.

Résumé

L'objectif principal de cette étude est d'examiner les schémas de l'alternance codique chez les individus bilingues Mozabite, en mettant l'accent sur la perspective micro-sociolinguistique. L'hypothèse sous-jacente est que l'alternance codique est un outil stratégique que les bilingues utilisent pour établir des conventions sociales et transmettre efficacement des messages dans leurs conversations. Cette étude adopte une perspective sociolinguistique pour étudier le comportement de l'alternance codique chez les bilingues de la communauté Mozabite, en se concentrant sur le niveau micro-sociolinguistique. La prémisse centrale est que l'alternance codique est un outil stratégique disponible pour les bilingues pour créer des conventions sociales et faciliter une communication efficace en mettant l'accent sur les messages transmis. L'étude repose sur une approche sociolinguistique et pragmatique qui considère l'alternance codique comme une fonction du contexte. L'objectif est d'identifier les principaux facteurs sociolinguistiques et pragmatiques qui influencent l'alternance codique dans la communauté Mozabite. Cette étude vise à examiner les cas de code-switching entre le Mzabi et le français dans les conversations quotidiennes et à identifier les facteurs situationnels et socio-culturels qui influencent ce phénomène. En outre, elle vise à explorer les implications potentielles du code-switching sur le statut et l'utilisation de la langue française en Algérie. Pour mener cette recherche, une combinaison de méthodes quantitatives et qualitatives a été employée, telles que les enregistrements, la prise de notes, les questionnaires et les entretiens. L'étude est guidée par trois modèles, à savoir le modèle de Gumperz (1982), qui se concentre sur l'analyse de la conversation et les indices de contextualisation ; le modèle de Myers-Scotton (1993), qui est utilisé pour analyser le code-switching dans les conversations en termes de codes marqués ou non marqués ; et le modèle de Holmes (2013), qui est utilisé pour l'analyse fonctionnelle du code-switching. Les résultats de l'étude indiquent que certains facteurs peuvent influencer la tendance des participants à s'engager dans le code-switching. Ces facteurs comprennent l'identité des interlocuteurs, le contexte de la conversation, l'état émotionnel de l'orateur et la transition vers un nouveau sujet.

Mots clés : Alternance codique, Analyse de conversation, Attitudes, Fonctions socio-pragmatiques, Ghardaia, Indices de contexte, Motivations sociales, Mozabite.

الملخص

تبحث الدراسة الحالية في فحص أنماط التناوب اللغوي الذي يتبعه الأفراد ذوو التعددية اللغوية في المجتمع الميزابي بولاية غرداية، مع التركيز بشكل خاص على المنظور اللغوي الاجتماعي لهذه الظاهرة. والفرضية الأساسية هي أن التحويل اللغوي هو استراتيجية يتم استخدامها من طرف المتكلمين لنقل الرسائل بفعالية في محادثاتهم. تعتمد الدراسة الحالية منظوراً لغوياً اجتماعياً لاستكشاف سلوكيات التبديل اللغوي للأفراد ذوي التعددية اللغوية في المجتمع الميزابي، مركزة على المستوى اللغوي الاجتماعي الصغير. والفرضية المركزية هي أن التبديل اللغوي هو أداة استراتيجية متاحة للأفراد ذوي التعددية اللغوية لإنشاء المعايير الاجتماعية وتسهيل التواصل الفعال من خلال التأكيد على الرسائل المنقولة. وتستند الدراسة إلى نهج لغوي اجتماعي وعملي ينظر إلى التبديل اللغوي على أنه وظيفة للسياق. تهدف الدراسة الحالية إلى فحص أمثلة التبديل اللغوي بين اللغتين الميزابية والفرنسية في المحادثات اليومية وتحديد العوامل الاجتماعية والثقافية التي تؤثر على هذه الظاهرة. بالإضافة إلى ذلك، تسعى الدراسة إلى استكشاف الآثار المحتملة لظاهرة التناوب اللغوي على وضع واستخدام اللغة الفرنسية في الجزائر. لإجراء هذا البحث، تم استخدام مزيج من الأساليب الكمية والنوعية، مثل التسجيلات، وكتابة الملاحظات، والاستبيانات، والمقابلات. كما أن الدراسة تستند إلى ثلاثة نماذج، وهي نموذج جامبرز (1982) الذي يركز على تحليل المحادثات ومؤشرات السياق، ونموذج مايرز-سكوتون (1993) الذي يستخدم لتحليل التبديل اللغوي في المحادثات من حيث الرموز المميزة وغير المميزة، ونموذج هولمز (2013) الذي يستخدم للتحليل الوظيفي للتناوب اللغوي. تشير نتائج الدراسة إلى أن هنالك مجموعة من العوامل التي يمكن أن تؤثر على ميل المشاركين للانخراط في التناوب اللغوي. تتضمن هذه العوامل هوية المتحدثين، سياق المحادثة، الحالة المزاجية والعاطفية للمتكلم وعند الانتقال إلى موضوع جديد.

الكلمات المفتاحية: التناوب اللغوي، الدلالات السياقية، الدوافع الاجتماعية، المواقف، الميزابية، تحليل المحادثات، غرداية، وظائف اللغة الاجتماعية والدلالية.

List of Abbreviations

1sg: First person singular

3sg: Third person singular

Br: Borrowing

CM: Code Mixing

CS: Code Switching

EL: Embedded Language

ML: Matrix Language:

MSA: Modern Standard Arabic

Neg: Negative

Pref: Prefix

Suff: Suffix

V: Verb

List of Figures

List of Tables

Table of Contents

General Introduction

General Introduction

Human beings possess inherent abilities that facilitate the effortless acquisition and learning of language, enabling them to engage in multilingual communication. Language serves as a means through which we articulate our ideas, emotions, and ideas; however, it is common for individuals to exist within communities where a single language is not exclusively utilized for communication. Sociolinguists seek to comprehend the diverse ways in which language is utilized by speakers in particular situations and for diverse aims. This pursuit stems from the realization that individuals raised in diverse regions and cultures obtain knowledge through different avenues, such as travel and education, resulting in distinct language usage patterns. Consequently, sociolinguists investigate the multitude of factors that can influence the utilization of language.

In order to thoroughly analyze language contact situations, it is crucial to approach the context from different perspectives. According to Clyne (2003), the study of language contact is a complex and interdisciplinary field, in which the relationships between different factors are essential for comprehending the reasons and ways in which people use languages.

Furthermore, several factors influence the level of linguistic competence in bilinguals. Identifying which factors and to what extent they contribute to the overall proficiency of an individual's linguistic abilities can be challenging as they may vary in different contexts.

A person who is bilingual possesses the skill to utilize multiple languages. Hence, in interaction with others, they may alternate between languages during a single conversation, subject to certain social and/or linguistic factors, in order to perform specific social functions.

The occurrence of Code Switching (referred to as CS) has been examined from diverse theoretical viewpoints, employing varying levels of analysis. These viewpoints can be classified into three main disciplines: Sociolinguistics, psycholinguistics, and linguistics, with each discipline complementing the others. The current study primarily adopts a sociolinguistic perspective, which recognizes that language use and communication patterns vary among speakers, depending on linguistic and social factors that influence language choice. Additionally, to examine CS in a bilingual conversation, two orientations have emerged that are distinct but interrelated: structural and sociolinguistic. The structural approach focuses primarily on the grammatical aspects of CS and aims to identify syntactic and morphosyntactic constraints associated with CS. The two orientations that investigate CS in a bilingual conversation are the structural and sociolinguistic approaches. The structural approach focuses mainly on the grammatical aspects of CS, and its goal is to identify the syntactic and morphosyntactic constraints of CS. On the other hand, the sociolinguistic approach views CS as a discourse phenomenon and examines the social meaning and specific functions of CS in conversation. In other words, the structural approach analyzes the underlying morphosyntactic patterns of CS, while the sociolinguistic approach aims to explain the reasons behind bilingual speakers' language switching behavior.

Currently, Code Switching (CS) is being studied in various bi/multilingual communities across the globe. Some of the notable researchers in this field include

Scholars like Myers-Scotton in East Africa, Clyne in Australia, Holmes in New Zealand, Pfaff, Poplack, and others in the United States, as well as Blom & Gumperz in Norway and Romaine and other researchers in Europe, have contributed to the investigation of this linguistic phenomenon. The exploration of code-switching persists in bilingual communities and various other language contact contexts.

The purpose of this study is to examine the impact of various social factors on language alternation or code switching in the Mzabi speech community through an examination of authentic conversational data. Myers-Scotton (1993b: 1) employs the term CS as a general term and defines it as the "alternation of linguistic varieties within the same conversation". Similarly, in this study, the term CS will be used as a general term that encompasses all instances of switching between two distinct languages, which are not genetically related, within the same conversation, with the exception of borrowings.

However, the author is now intending to examine this phenomenon in the Mzabi speech community, where Mzabi is spoken as the native language, and French is used as the second language, due to the frequent alternation between the two languages in this community.

The switch between Mzabi and French typically takes place in informal situations of daily life.

As previously mentioned, this study's primary focus is on micro-sociolinguistic analysis of code-switching in the context of interactions. Code-switching is a typical linguistic behavior in bilingual speakers, and its use seems to be linked to psychological development, as it occurs frequently without the speaker's conscious awareness. Code-

switching is a typical bilingual behavior and may occur consciously or unconsciously. It involves the alternation between different linguistic codes, such as styles, dialects, or languages, and can serve various purposes, including but not limited to expressing solidarity, reflecting social status, topic, or emotions such as happiness, excitement, anger, or sadness. The primary aim of this research is to accomplish the following objectives:

- To recognize and categorize the diverse social factors that influence the use of code-switching in the Mzabi speech community.

- To create a sociolinguistic profile of the Mzabi speech community, with a particular focus on the social motivations and socio-pragmatic functions of code-switching.

- To predict the prospects of the French language in Algeria in the near future.

Individuals with proficiency in multiple languages are often capable of switching between them based on context and the needs of the communication situation. They are conscious that, in certain situations, one language may be more suitable to use than another. Monolinguals and balanced bilinguals often consider code-switching as a sign of incomplete mastery of two languages, and those who have the ability to use multiple languages may switch their code depending on their location.

However, CS is no longer viewed as a marker of incomplete language mastery, but instead, it is considered a linguistic tool to attain specific objectives within social interactions. While there are many possible reasons for the occurrence of code switching, this perspective highlights its potential benefits. Mainly, the present study aims to address the following research questions:

- How do social factors influence the use of CS, and which factors are most significant in triggering its occurrence in the Mzabi speech community?

- What are the specific discourse functions that CS serves in daily conversations among bilingual speakers in the Mzabi speech community?

- In what ways has CS in Algeria changed over the past fifty years since independence, and what can we predict about the future of the French language in Algeria?

In the context of the current study, several hypotheses could arise concerning possible interpretations and recommendations that relate to the research goals and partly address the questions outlined earlier. Based on the aim of the study, the following hypotheses are proposed to explain the various occurrences of code-switching:

- Gender: men are more likely to code-switch than women.

- Age: Older speakers are more likely to code-switch than younger ones.

- Education level: More educated individuals are more likely to code-switch than those with lower levels of education.

- Code-switching is a language practice that simplifies speech and communicates diverse messages.

- It is used for multiple purposes such as revealing one's identity and social standing.

- It is used for achieving various pragmatic functions.

- The language use patterns of young bilinguals tend to favor Mzabi over French, while older bilinguals tend to use more French than Mzabi.

- It is predicted that in the future, French will exclusively be employed in formal conversations pertaining to medical, scientific, and technological subjects, where Mzabi is deemed unsuitable.

Scholars in the field of language research acknowledge that a comprehensive understanding of the intricacies of code switching requires conducting numerous studies across various contexts and utilizing multiple approaches.

Therefore, this study aims to examine the various contexts and domains in which code switching occurs. It seeks to explore how language use is influenced by speech contexts, and how it differs across different contexts and topics. The study also investigates how changes in settings and topics affect language use and code switching processes. In summary, the study aims to examine how language behavior is influenced by various contextual factors.

This study aims to explore the factors that lead to CS, as well as the different contexts and domains in which it occurs. To achieve this, it draws upon the theoretical frameworks proposed by Gumperz (1982) on "contextualization cues", Myers-Scotton's Markedness Model, and Holmes' (2013) theories on the social dimensions of language use. The study also takes into account the influence of contextual factors, such as setting and topic, on CS.

Holmes emphasizes that bilingual individuals are influenced by specific social factors in their language use, leading them to select a particular code in specific situations. These factors may include the addressees and the purpose of the conversation,

among others. Thus, the way people speak is conditioned by specific social aspects related to the situation in which they are speaking.

The present thesis is organized into four chapters, wherein the first chapter centers around the literature review. The goal of this chapter is to offer a thorough summary of existing research on code-switching (CS) within the domain of sociolinguistics, with a particular emphasis on the Mzabi speech community. The main objective is to enhance the current study's comprehension of the different methodologies employed in studying CS within the Mzabi speech community.

This study primarily concentrates on the sociolinguistic perspective, which involves analyzing the social and pragmatic functions of code-switching (CS) and investigating the potential influences of factors like age, gender, and level of education on CS behavior.

The second chapter of this dissertation discusses the sociolinguistic context of Algeria and the use of CS in this country, with a specific focus on the Mzabi speech community. The chapter explains that the use of CS varies depending on various social factors and serves different socio-pragmatic functions.

To provide a clear and comprehensive understanding of this study, the third chapter outlines the methodology used in the research work. It includes a description of the participants, with particular focus on their demographic characteristics, such as age, gender, and level of education, which may impact their CS behaviors. It outlines the various methods and techniques used to collect data in a reliable and unbiased manner, including the selection of relevant instances to meet the research objectives. The chapter

also describes the data analysis procedures that will be used to achieve the objectives of the study.

The fourth chapter of this dissertation aims to analyze the collected data on CS and provide concluding remarks and results that address the research questions presented in the introduction. The analysis follows the framework proposed by Holmes (2013) and Gumperz (1982) to explore the socio-pragmatic functions of CS and the underlying intentions of the speakers.

The final section of this dissertation offers a comprehensive conclusion that highlights the major findings of the study in relation to the research objective. It also suggests areas that require further investigation, which have not yet gained much attention in the field of sociolinguistics.

Chapter One:

Sociolinguistic of Multilingualism in

Algeria

Chapter One: Sociolinguistic of Multilingualism in Algeria

1.1. Introduction

This chapter gives an overview of the historical, demographic, political and educational context of Algeria, focusing on two aspects: language contact and language planning, and Berber shift and political movement. The first aspect examines the external factors that influenced the linguistic situation of Algeria before and after its independence from France, and how language became a source of conflict in the country Benrabah, 2013). The second aspect introduces the speech community of Ghardaia, the region where Mozabite community lives. It describes its geographical, historical and socio-economic characteristics and transitions.

1.2. Historical Profile of Algeria

Algeria, the largest country in Africa, has a rich and intricate linguistic system that has evolved over time due to its history of prolonged periods of invasion. Many linguists consider Algeria as one of the most contentious postcolonial regions, owing to various historical circumstances. The abundance and diversity of languages and cultures in Algeria have frequently been a source of conflict, stemming from the country's complex history and the anthropological variety of its population. Therefore, a historical viewpoint is essential to shed light on the factors that have contributed to the current linguistic situation in the country.

1.2.1. Pre-French Colonial Period

The African continent's gateway has always been Algeria, its largest country. Historians assert that the Berbers, an ethnic group indigenous to North Africa (NA), were the original inhabitants of the region. The Berbers speak various Amazigh languages, which are part of the Afro-Asiatic language family and are linguistically linked to ancient Egyptian. The Berbers have experienced many invasions throughout history, and Algeria was not spared from this fate.

The history of Algeria shows that it was ruled by various empires throughout time due to its location on the Mediterranean Sea coast. The indigenous population of North Africa, particularly Algeria, consisted of the Imazighen. They were the original inhabitants and spoke Tamazight, which encompasses various dialects and forms that belongs to the Semito-Hamitic family and is also known as Berber. Indeed, Berber is the native language of Algeria, and approximately 30% of the population in Algeria speaks it. The Tamazight people have had historical interactions with various invaders and colonizers who spoke different languages, including Punic, Phoenician, Latin, Spanish, Turkish, and French. These linguistic influences from external powers have shaped the cultural and linguistic landscape of Algeria. As a result, the Algerian society was influenced by these languages and cultures in various aspects such as linguistics, culture and social life. The diverse linguistic influences and cultural interactions have resulted in a complex linguistic landscape in Algeria, with multiple languages coexisting and impacting various aspects of society.

The history of language contact in the region dates back to 860 BC, when the Phoenicians introduced Punic as the official language, coexisting with Berber (or Lybic traditionally) spoken by most of the native population. Algeria was first invaded by the

Phoenicians, who were seafaring traders from the eastern Mediterranean. They founded coastal settlements such as Cartage (around 1000 B.C.), Hippo Regius (now Annaba), Ruiscade (now Skikda), and Tipaza (east of Cherchell). However, their influence declined as they lost the Punic Wars against the Romans and faced resistance from the native Berbers. The Phoenicians spoke Punic, a language related to Arabic and Hebrew, which belonged to the Afro-Asiatic language family.

During the Roman occupation in 2 BC, Latin was introduced to the upper classes, while Punic and Berber continued to be the prevailing languages among the general population. The Roman Empire expanded its territory in North Africa by defeating and annexing the Berbers, who had been living there since prehistoric times. The Berbers had been influenced by the Phoenicians, a seafaring people who established trade colonies along the coast, such as Carthage. The Romans transformed the region by increasing urbanization and agriculture, making it a major source of grain for the empire. The region also witnessed the spread of Christianity, which became the dominant religion among the urban and rural populations by the end of the fourth century. Some Berber tribes converted to Christianity collectively, while others resisted Roman rule and culture.

Many Berbers became trilingual as they joined either the Roman or the Numidian army. However, there is no evidence of how these languages influenced each other over six centuries and how Berber survived in its current form. Among the most remarkable archaeological sites in Algeria and evidence of the Roman Empire are the trio of well-known Roman cities: Tipaza, Djemila and Timgad. These ancient urban settlements, which are inscribed as World Heritage Sites by UNESCO, offer a glimpse into the Roman culture and identity in North Africa. Tipaza, overlooking the

Mediterranean Sea, features impressive monuments such as the Arch of Trajan and the Amphitheatre. Djemila, boasts some of the most preserved Roman ruins in the region, such as the forum and the basilica. Timgad, founded by Emperor Trajan as a military colony, showcases the grid plan of Roman town planning and the civic amenities such as temples, baths and libraries.

The Roman Empire faced several invasions and raids by Germanic tribes, among them the Vandals, who originated from what is now southern Poland and were part of a mixed cultural group that also included Slavic elements. The Vandals moved westward under the pressure of the Huns and crossed the Rhine into Roman territory in 406 CE. They settled in different regions of the Iberian Peninsula until 429 CE, when their king Genseric led them to North Africa and established a powerful kingdom that encompassed the Roman province of Africa and several Mediterranean islands. The Vandals sacked Rome in 455 CE, but their dominance was short-lived. After Genseric's death in 477 CE, their kingdom declined and was eventually conquered by the Byzantine general Belisarius in 534 CE. The Vandals left little linguistic or cultural influence on the local populations they encountered, as they adopted many aspects of Roman civilization and used Latin, Gothic and their own Germanic language. Berber was not significantly influenced by the linguistic legacy of the Vandals (429 CE) or the Byzantines (533 CE), who were both Romanized.

About 150 years after the Byzantine Empire conquered Algeria from the Vandals, it faced a challenge from the Berbers, who rebelled against its corrupt and ineffective administration and regained control of many rural areas. The Byzantines only maintained their direct rule over Algeria until 766, when they were replaced by the Islamic invaders. The only remaining trace of the Byzantine presence in Algeria is the

fortification known as "Solomon's Walls" in Tebessa, which has 13 square towers and dates back to the 6th century. Latin remained the dominant language during their brief occupations.

The Arab conquest of North Africa in the 7th century (647-648 CE) aimed to spread Islam and Arabic across the region, including Algeria. The Arabs ruled Algeria until the 9th century, but faced resistance from the Berbers, who wanted to preserve their own culture and identity. The Berber priestess 'Kahina' led a fierce fight against the Arab invaders, but failed to prevent Algeria from becoming part of the Arab Empire. Camp (1987) argues that "even though the Berber converted to Islam within two centuries, they were not fully Arabized after thirteen centuries of Arab rule." The majority of the Berbers, the indigenous ethnic group of North Africa, embraced Islam and adopted Arabic as their language after the Muslim conquest of the Maghreb in 711. However, it is important to acknowledge that some minorities of the mountainous Berbers maintained their ancestral languages because they were their native tongues. Benrabah (1999), argued that Berber began to decline with the arrival of Bedouin tribes and Arabic became firmly established in Algeria in the 11th century five centuries after their first arrivals. (Hamza, 2007). By the 12th century, most Berbers had converted to Islam and helped spread it to parts of southern Europe.

Two forms of Arabic were presented, namely the urban variant embraced by the military forces, and the rural dialect spoken by Bedouin tribes who established themselves in the region in the 11th century. As for written communication, another variety of Arabic that was introduced is Classical Arabic, which specifically refers to the language used in the Quran. (Saadi, 2020).

The Spanish Empire expanded its control over the coastal regions of Algeria from 1505 to 1791, incorporating several cities such as Mers el Kebir, Oran, Tlemcen, Mostaganem, Tenes, Cherchel and Bougie. Spanish also became a language of trade in these areas. However, in 1529, the Ottomans intervened and offered their protection and rules to the Algerians to end the Spanish domination. They transformed Algeria into a state of pirates and promoted tribal divisions to facilitate their governance (Benrabah, 2013: 23). According to Benrabah (2005: 394), this period was marked by a "multilingualism involving approximately 15 languages". During the time period, Osman Turkish held the status of the official language, whereas Arabic was primarily utilized for religious matters. Additionally, a simplified pidgin language was spoken in the Mediterranean region (Benrabah: 2013: 23). The majority of Berbers were proficient in multiple languages, displaying bilingual or multilingual capabilities.

According to McDougall (2017), Algeria had a population of around 3 million in 1830, with only a small fraction (5-6%) living in urban areas. The majority of the population (over 50%) was Berber, who inhabited most parts of the country. However, the differentiation between the Berber and Arab communities was not relied on ethnicity, but on language, and there were areas where multiple languages were spoken (McDougall, 2017: 44).

1.2.2. French Colonial Period

In 1827, huge tension triggered between Algeria and France over unpaid French debts to Algeria. The Ottoman provincial governor of Algeria hit the French consul M. Duval with his Flywhisk, which led King Charles X, the king of France, to use this event

as a pretext to for mobilizing French army and invade Algeria in 1830 by seizing Algiers and toppling its Ottoman leader from power (Gordon, 1966).

Lasting 132 years, the French colonization has had a deep influence dramatically in almost all domains. It has marked both social and linguistic situation of the country. While France has considered Tunisia (1881 – 1956) and Morocco (1912 – 1956) as French protectorate under the Foreign Office, Algeria was declared a 'French territory' under the ministry of interior by 1848. (El Kirat,2007). They divide the country into three departments namely, Algiers, Oran and Constantine, each of these departments were also subdivided into three main zones: zones of civilians (Europeans solely), zones of mixed ethnicities and military zones that was mainly inhabited by natives (Haouam, 1990). Not only French settlers who come to occupy the territory but France introduced the country to Europeans from Italy, Spain and even Malta which resulted in the displacement of large proportion of the Algerians and seizing fertile lands from most of the Berber peasants to settlers 'colons' (Chaker, 1998).

As a racial divisive policy, French colonizers propagated the concept of distinct ethnic communities, namely Arabs and Berbers, who were subjected to varying degrees of assimilation into French culture. According to Benrabah (2013) unlike Arabs, Berbers were acknowledged for their cultural flexibility. They were attributed as sedentary, living in the rural areas unlike Arabs who were stereotypically identified as nomadic, living in the plains (Lorcin, 2014). This divisive strategy adopted by French colonials was constantly consolidated with a special focus on cultural and linguistic differences to serve their purposes.

However, the Berbers determination to reject French colonization and confront the French army made France to use Jewish community instead through the establishment of several acts for granting the Jews French citizenship with full rights such as *"The Crémieux Decree*", which was reintroduced in 1943, played a significant role in the historical context. Additionally, in 1875, the "*Code de l'Indigénat*" was implemented to regulate the rights of French citizenship, establishing the indigenous status of Arabs and Berbers and positioning them as a subordinate group within the French ruling community. Interestingly, the Jewish community embraced this ideology, despite their previously harmonious relations with the local population (Friedman, 1977).

French colonials perceived that the most efficient strategy to maintain their dominance on the Algerian territory was to make their language, French, as the exclusive language through all domains. France claims its language as a superior, universal and the language of civilization. Therefore, French was declared as the official language of Algeria in 1848. On the other hand, laws and acts have been made to restrict and even banished the utilization of Arabic in the educational system was prohibited, primarily, and notably, through a law enacted by France in 1938, categorizing Arabic as a "foreign" language within the Algerian context. (Chaker, 2001).

The French colonial authorities imposed French as the sole official and educational language in Algeria in the 19th century, and banned the use of Arabic in public signs and administration. They also enacted a law in 1938 that classified Arabic as a "foreign" language in the country. Abu-Haidar, (2000) reports that the suppression of Arabic started Since 1904, there has been a ban on the instruction of Arabic literature and history in educational institutions. He further states that the colonizers did not mind

Muslims reciting the Quran, but they showed a preference for them to memorize the verses without comprehending them. The colonial authorities in Algeria implemented language policies that mirrored those used during the process of linguistic unification in France. According to Murphy (1977), during the French Revolution, regional languages were prohibited in France to establish the dominance of the Parisian language across the country and the patois of the French provinces were banned. The same language policy was applied to the new colonies as a way of uniting them under French rule or subjugating them to it. One can observe that France did not adopt a consistent policy in its colonies and protectorates, but rather varied its approach depending on the country. For instance, the language policy in Algeria was somewhat different from that in Morocco and Tunisia. Bentahila (1983) states that the French aimed to educate a Moroccan elite who would adopt their language and culture as superior and universal, and who would use French as the only language of progress and civilization. According to Besnard, (1983) opening schools was a more effective way of gaining control over the country than winning battles. He said: "Every school that opens helps us to establish our influence in the country more permanently."

Hawkins (2000) compares the situation in Tunisia with that of its western neighbor, Algeria, in terms of the French occupation. He argues that the French were less severe and oppressive in Tunisia than in Algeria, where they tried to assimilate the country into France and suppress Arabic culture and education. In contrast, During the period of French rule in Tunisia, the administration was carried out through a leader who held a symbolic position, while simultaneously implementing a bilingual education system that encompassed both French and Arabic curriculums.

However, Unlike Algeria, which was a French "département" and a colony that lacked sovereignty and autonomy, other territories were under French protection as protectorates. A protectorate was a state that had its own government and internal affairs, but relied on France for defense and foreign relations.

In 1954, the National Liberation Front (FLN), was created and revolution begun began in Aurès and extended to other areas. To suppress this uprising, the French employed a strategy that involved redistributing land in order to undermine resistance. Additionally, they expelled the guerrilla fighters who received constant support from the rural regions. This was achieved through the implementation of harsh policies, such as "scorched earth" and "free fire zone," which were enforced from 1955 to 1957. The establishment of centers by the French authorities in 1957 facilitated the large-scale relocation process, which subsequently transformed these centers into what were referred to as "new villages". (Sutton, 1977).

These colonial practices supplied a good ground for the spread of nationalism ideology; However, these changes have resulted in significant transformations to the conventional social structure of tribes and their agricultural economy. According to Benrabah (2005), the strategy of regrouping has played a substantial role in promoting the process of Frenchification among Algerians, both in terms of quantity and quality. The population without prior exposure to French encountered French schools and began having regular interactions with French-Algerian speakers in urban areas. This exposure continued to strengthen the influence of the French language, even after the cease-fire in 1962.

1.2.3.   Post-independent Period

After taking its independence in 1962, Algeria was left with critical linguistic and identity issues. Besides, the economic and social situation was uncertain because of the colonial policies. Around 10 million was the estimated number of the Algerian population right after the independence, about 25% of them living the urban areas (, 2013). Ninety percent of the population were illiterate with only 5.5% were literate in Arabic (Benrabah, 2013). In the sole census conducted in 1966 that took ethnic groups into account, the Berbers represented merely 18.6% of the total population in Algeria. This can be attributed to the preceding colonial policies aimed at subduing the land where Berber communities traditionally resided. The percentage 36.7% in 1860 and dropped to 29.4% in 1910 according to the French colonial authorities, which constantly give statistical data on ethnic groups (Kateb, 2005). However, despite of the extensively colonized past which left Algeria as a country characterized by a multitude of languages, the main objectives of the Algerian political leaders after independence was to establish a democratic system and also re-install the national linguistic situation.

1.3. The Sociolinguistics Profile of Algeria

A possible way to describe the sociolinguistic situation of Algeria after its independence is to apply Fishman's (1972) typology of nations. According to Fishman, Countries classified as Type B are characterized by having a single predominant language and a literary tradition associated with their indigenous language, such as Classical Arabic or Modern Standard Arabic. Additionally, they possess a language used for broader communication, which is typically French and often a remnant of colonial influence. Algeria fits this description, as it has a complex matrix of languages and

dialects that have different functional roles depending on the context and situation. Algerians may use Standard Arabic or French for formal and educational purposes, but they may also use Algerian Arabic or Algerian Berber as their mother tongue or vernacular language. Therefore, Algeria is a diglossic and multilingual speech community that reflects its historical and cultural diversity.

A more nuanced picture of Algeria's sociolinguistic situation emerges when one considers its historical context. The French colonial rule, which spanned over a century, had a profound linguistic influence that persists to this day. However, the French language is not the only factor that shapes the linguistic landscape of Algeria. The native languages, such as Arabic and Berber, have also undergone changes and adaptations over time. Therefore, Algeria's sociolinguistic profile is not as simple as it might appear at first glance. Over time, the French language and culture experienced a gradual progression and established Algeria was under foreign control until it achieved its independence in 1962. Besides Algerian Arabic and Tamazight, being the languages in question of the native people, French was also widely spoken. Even after many years of Arabization policies and programs, the French influence did not disappear with the independence.

Accordingly, varieties of languages are used in Algeria, both spoken and written. The spoken languages in Algeria encompass Algerian Arabic, which is a variation of Arabic, French, and four Tamazight dialects: Kabyle, Shawia, Mozabite, and Tamashekt which is the native language of the Touareg. The written languages are Modern Standard Arabic, another form of Arabic, and French. These languages reflect the diverse cultural and historical influences on Algeria.

1.3.1. Arabic

The arrival of the Arab population in the seventh and eighth centuries A.D. initiated the introduction of the Arabic language to North Africa. Arabic gradually became the dominant language among the Berbers, who adopted Islam and used Arabic as a religious language. One of the factors that facilitated the first "Arabization" of the population was the requirement to recite a few Arabic sentences for converting to Islam and performing other rituals such as prayer and Quran reading (Camps,1987). In more recent times, the language use of the population tended to become more uniform due to urbanization, which led some Berbers living in cities to switch to French or Arabic. In this regard, Grandguillaume (1983) observes that the process of Arabization has transformed many regions of Algeria and Morocco that were once predominantly Berber-speaking. He notes that early twentieth century ethnographers marked the presence of Berber languages in these areas, but they have since been completely replaced by Arabic.

One way to categorize the Arabic language is by dividing it into two main groups: Classical Arabic and the vernacular variety. Classical Arabic is characterized by its extensive literary background and adherence to precise grammatical and rhetorical rules. However, the categorization mentioned is considered obsolete due to significant historical events such as the Arab renaissance in the 19th century and the subsequent resurgence of interest in the Arabic language. These events, along with the language's widespread use in education, have given rise to a new classification system that recognizes three primary forms of Arabic: Classical Arabic, Modern Standard Arabic, and the vernacular form.

Classical Arabic (CA), The Quranic language holds immense respect among Muslims and is revered by both Arabic and non-Arabic speakers. It is widely recognized as a pinnacle of linguistic brilliance and serves as an entrance to a profound literary heritage. It surpasses any other variant of Arabic spoken by native speakers in terms of its significance, to the extent that when someone mentions their lack of proficiency in Arabic, they typically refer to Classical Arabic. (Murphy, 1977:4).

Modern Standard Arabic (MSA) is a standardized and literary variant of the Arabic language. It came into existence during the late 19th and early 20th centuries with the aim of modernizing and rejuvenating Classical Arabic, which was originally used in the Qur'an and early Islamic writings. MSA incorporates certain structural elements from Western languages, such as clause and phrase subordination, and also encompasses a specialized scientific vocabulary. (Gordon, 1985).

The language underwent a "modernization" process that involved various strategies to enrich its vocabulary, such as adopting foreign words, modifying them morphologically and/or phonologically, translating them into the native language, expanding the meanings of existing words and creating new words based on analogy from existing roots (Versteeg, 2014). MSA, which is derived from CA as mentioned earlier, became a prestigious and modern language through such lexical and stylistic changes. Benrabah (2007) describes a form of Arabic writing that emerged in the 19th century as part of the Middle Eastern cultural renaissance, or Nahda. He calls it "a written form of Arabic readily associated with the modern media", which differs from other labels such as "Literary Arabic" or "Journalistic Arabic".

Modern Standard Arabic (MSA) is employed in various domains such as literature, academia, print and mass media, law, and legislation throughout the Arab world. However, it is important to note that MSA is not the primary language for the majority of its speakers. It exhibits notable distinctions from numerous local forms of Arabic that are widely used as native languages in the area. These vernacular varieties display varying degrees of mutual comprehension with both Modern Standard Arabic (MSA) and with one another, depending on their position along the continuum of Arabic dialects. Numerous linguists perceive Modern Standard Arabic (MSA) as separate from Classical Arabic, although there exists no consensus on the exact point when Classical Arabic transitioned into MSA. Additionally, there is no universally accepted set of linguistic standards that differentiate Classical Arabic from Modern Standard Arabic.

One of the challenges of Arabic is that its spoken varieties differ greatly from each other and become less mutually intelligible as the distance between them increases. For example, Iraqi and Moroccan Arabic are almost completely incomprehensible to each other; Chan (2004) notes that:

"The Arabic spoken in the different Arab countries shows a disparity in the use of language as great as any of the divisive elements which separate the Arabs in the political, economic and governmental systems"

Spoken Arabic can be divided into two main varieties: Eastern and Western. This division is based on the notable disparities found in the linguistic context between the countries of the Middle East and those of North Africa. (Bouamrane, 1989). In addition, there exist certain words or phrases that serve to distinct differences exist between the

Arabic dialects spoken in the Maghreb region and those spoken in the Middle East. (Marçais, 1958).

The everyday language of Arabs is vernacular Arabic, which they use for communication within the family and in public spaces. This language differs from the written form in various aspects, such as morphology, syntax, vocabulary, and the complex system of case endings. Vernacular Arabic is the native language of Arabs.

Algerian Arabic (AA), also known as the "Derdja" (dialect) in Algeria, is the mother tongue of most Algerians and a second language for many Berber speakers. It differs from Modern Standard Arabic and other Arabic dialects in several aspects, such as its vowel system, its vocabulary that includes words from Berber, Turkish, and French, and its lack of case endings that are characteristic of the written language. The vernacular is the term used to refer to this language variety. The Algerian Arabic dialect belongs to the Maghreb Arabic dialect group, which shows a gradual transition from east to west. Near the Tunisian border, Algerians use a dialect that resembles Tunisian Arabic in various linguistic aspects, while near the Moroccan border; they use a dialect that blends with Moroccan Arabic. However, the dialect is not homogeneous across the country, as it varies from one region to another. Nevertheless, there is a linguistic continuity among the regional varieties.

The use of AA, a non-codified language, is not limited to oral communication; it can also be written using either Arabic or Latin script. This often happens in online chat rooms and mobile phone short messages. However, the speakers regard AA as less formal and prestigious than SA, which they use only in specific contexts. SA is not a

native language for anyone and it is not suitable for natural and spontaneous conversations.

According to Saadi (2002) urbanization and schooling were effective means of creating negative attitudes towards AA and Berber among the people. The educational policies and textbooks aimed to correct the linguistic forms and 'deficiencies' of the students and their families' language use. As a result, the school became an instrument of 'linguicide' for Algerian Arabic. Algerian Arabic was also banned from schools. Many radio programs were launched to teach people how to use the 'correct' Arabic words and expressions. In fact, President Boudiaf was the first to address his constituents in Algerian Arabic in February 1992, which marked a significant departure from the practice of his predecessors who employed Standard Arabic that was largely unintelligible to the majority of the population (Holt, 1994).

One possible reason for the negative perception of Mzabi is the extensive use of borrowing and code switching with other languages that have been in contact with it. Due to the colonial history of the country, many words from Portuguese, Spanish and Turkish are still present in Mzabi. For example, banio, mariou, Tobsi, which mean bath, wardrobe, plate respectively, are derived from these languages. Moreover, the most significant linguistic influence can be seen in the large number of French words that have been adapted to Mzabi.

According to Elimam (1997, 2003, 2009) Maghrebi Arabic is a descendant of Punic, a Northwest Semitic language that was spoken by the Carthaginians and their colonies, and was influenced by Arabic after the Arab conquest in the 8th century. However, this claim is not well supported by linguistic evidence, as there is little data

on the Punic language and the comparative corpus used by Elimam is very small. Moreover, modern Maghrebi Arabic shows more similarities with other Arabic varieties in the Middle East than with Punic. This attempt to link Maghrebi Arabic with Punic seems to be motivated by a cultural movement that seeks to distance North Africa from the Middle East in response to Arabization.

1.3.2. Tamazight

One of the major branches of the Afro-Asiatic (or Afrasian) language family is Berber, also known as Tamazight. This branch comprises about 30 languages that are spoken mainly in Morocco and Algeria, as well as in some neighboring countries such as Niger and Mali. According to Greenberg (1963) Afro-Asiatic languages are divided into five groups: Berber, Semitic, Chadic, Cushitic and Egyptian. These languages are spoken by diverse peoples across North Africa, Western Asia, the Horn of Africa and the Sahel. Some scholars consider Berber languages to be a single language with many dialects, due to their high degree of mutual intelligibility

The majority of Berber languages are oral rather than written, although they have used different writing systems in history, such as Arabic and Roman scripts with some modifications to represent Berber sounds. The ancient script of the Berbers, Tifinagh, which is still used by some Tuareg groups in the Algerian Sahara, has a more symbolic than communicative function, such as for decorating weapons and jewelry (Katzner, 1977).

There are three main varieties of Berber languages in Morocco: Tashilhit in the southern region (Haut-Atlas), Tamazight in the central region (Moyen-Atlas) and Tarifit in the northern region. In Algeria, four different Berber languages are spoken: Kabyle in

the eastern part of the country (Greater and Lesser Kabylia), Shawia in the southeastern mountain range (Aures), Mozabite in the M'zab valley and Tamashekt in the Sahara Desert.

One of the reasons why Berber has survived as an oral language despite the various foreign influences that have dominated North Africa is its ability to adapt and borrow words from other languages that it met. Berber is also a language of the home and the community, spoken by the indigenous people of North Africa who call themselves Amazigh or Imazighen. Berber belongs to the Afro-Asiatic language family and has several closely related varieties that form a dialect continuum. External boundaries that differentiate languages from each other can help them retain their uniqueness. This is the argument of Bratt-Paulston (1986) who distinguishes between two kinds of external boundaries: those that are geographic and those that are social. Geographic boundaries are the natural obstacles or distances that hinder or restrict contact among speakers of different languages, such as mountains or islands. Social boundaries are the cultural or social factors that foster a sense of belonging or allegiance among speakers of a specific language, such as ethnicity or religion. Both forms of isolation can support language maintenance by minimizing the impact of other languages and conserving the distinctive features of a particular language. For example, despite the prevalence of English and Spanish, Gaelic in the Hebrides and Quechua in the Andes have persisted, partly because of their geographic isolation. One of the reasons why the Berbers have been able to preserve their language from external influences is their isolation. However, this also means that their language has not been standardized or codified. Roberts (1980) stated that their culture and language have not become unified or standardized throughout their history because they have been geographically

separated from each other and they have lacked both a written language and any sustained commercial intercourse between them.

The region of North Africa known as the Maghreb was historically inhabited by Berbers, or 'Imazighen', who spoke various languages belonging to the Afro-Asiatic family. Before the arrival of the Arabs, the Berbers formed different kingdoms and polities, such as Numidia and Mauritania that interacted with the Greeks, Carthaginians, and Romans. According to Cameron & Hurst (1983) about 90% of the population in this region spoke Arabic as their first or second language by 1966, as a result of the Arab conquests and Islamization that started in the 7th century CE. This means that only 10% of the population retained Berber as their mother tongue, while many others became bilingual or assimilated into Arabic tongue. Tamazight, a language spoken by some Algerians, was officially recognized as a national language in 2002, after a constitutional amendment that aimed to promote its use in public institutions. This was a result of previous efforts to protect and revitalize Tamazight, such as the creation of the High Commissariat for Tamazight in 1993 and the legal recognition in 1996. The authorities also decided to introduce Tamazight gradually into the education system starting from 2003-2004.

In July 2007, a notable milestone was reached with the creation of the Academy of the Tamazight Language and the Higher Council of the Tamazight Language. This development played a crucial role in advancing the study and advancement of Tamazight. The Academy took on the responsibility of establishing language standards, guaranteeing its uniformity and precision. Conversely, the Higher Council had a political role, aiming to incorporate the language into various domains of public administration, the judicial system, professional training, and all areas of institutional existence.

1.3.3. French

France's colonization of Algeria had significant repercussions on the linguistic landscape of the nation. Prior to its conquest, Algeria was already in the midst of a linguistic unification process. However, under the colonial administration, language policies were enforced that weakened the proficiency and prestige of Arabic.

According to Grandguillaume (1983) the reason why French became the predominant language across several domains in former French colonies was due to its association with the institutions that linked these nations to the Western world. The use of Arabic as a medium of education and written communication was severely restricted due to deliberate policies that aimed to eliminate it. The only way to access the outside world was through the French language. The situation of Arabic language teaching varied across the North African region. In Tunisia and Morocco, it was tolerated to some extent, but in Algeria, it was completely suppressed and the institutions that taught Arabic language and culture were destroyed.

Despite the efforts of the governments of the Maghreb countries to promote Arabic, French still occupies a privileged position in these countries. Many people use French formally and switch between languages in different situations. Algeria continues to experience a significant impact from the French language, which is evident across multiple domains including education, business, economy, tourism, and the media. In the realm of media, Algeria boasts numerous French-speaking channels like Chaine 3 and Canal Algérie, which exclusively broadcast programs in French. Moreover, a noteworthy 63 daily newspapers are published in the language of Voltaire. According to Eveno (2001), a considerable number of Algerians possess a certain level of French

language proficiency, regularly tune into French television programs, and maintain communication with Algerian emigrants residing in France. Moreover, many teachers and educators who studied in French universities still welcome Algerians.

One of the linguistic features of Algeria is the frequent code switching or mixing between Arabic and French, which are both part of the Algerian repertoire. This phenomenon occurs in various contexts and situations, either consciously or unconsciously, and in formal or informal settings. Therefore, it is common to hear many speakers use both languages interchangeably or simultaneously. Bencherfa (1987) analyzes the different forms of speech in various contexts, such as political discourse, official or scientific discussions, theatrical works, personal correspondence, academic lectures and family conversations. He finds that in most cases, there is a mixture of Algerian Arabic, Modern Standard Arabic and French segments.

Belmihoub (2012) states that the number of children who learn French today is twenty times higher than during the period of French in Algeria. Despite the absence of official recognition of bilingualism and Francophonie by the Algerian government, Algeria stands as the world's second-largest francophone nation.

The official discourse does not acknowledge French as a second language in Algeria; instead, it calls it "the first foreign language" (). The former Algerian president Boumediene (1965-1978) stated the following about the role of French: a foreign language that has a special status due to objective historical factors (Morsly, 1984).

One way to describe the linguistic situation in Algeria is to use the concepts of diglossia, bilingualism, and multilingualism. Diglossia refers to the different functions of written and spoken Arabic along a continuum. Bilingualism pertains to the ongoing

interchange between Arabic and French across different contexts. Multilingualism encompasses the utilization of Tamazight as a mother tongue alongside Arabic and French.

1.3.4. The history of French and Arabic in Algeria

Due to the many conquerors that the country has witnessed which turns it into an intricate situation and subsequently significantly influenced both the cultural and the linguistical aspects of the Algerian population. Algeria currently employs three languages - Arabic, French, and Berber - which have withstood the test of time and are still actively spoken. These languages have managed to endure and maintain their status as both official and commonly used among the people of Algeria, owing to numerous contributing factors.

Berber is the indigenous language of the state, but gradually it begun leaving place for the other languages of the different conquerors that settle in the country. The Arab conquest, spanning from the 7th to the 11th century, held immense historical significance prior to the French conquest. It left a profound cultural impact on the population and stood as the primary driving force why Berber eventually left its status as being the only language of the Algerian inhabitants with a slight exception for those living in the rural and mountainous and southern regions as in the case of Chawi in Aurès, Kabyle in the Kabiliya and Mzabi in South Algeria; whom with little linguistic contact with other areas. They kept Berber language as their spoken language (Ait Habbouche, 2001). These Berber speaking groups are the answer of why Berber language and the existence of this language remains, and its preservation methods strongly influence political leaders to recognize it as an official language of the nation.

Following the French invasion in 1830, a fresh era commenced with the arrival of a new occupying force. Algeria's linguistic landscape was already complex, making it a formidable undertaking for the invaders to enforce their language on the Algerian populace and assimilate them into the French culture. Consequently, they impose the use of the French language as the sole medium for administrative purposes and educational instruction since they believed that this is the only way to make Algerians adopt the French civilization. The French colonial authorities Implemented a strategy focused on eliminating the Arabic educational system in its entirety by not allowing teaching Arabic literature and Arabic history in schools and colleges, and substituting it with the French ideology. Additionally, The Algerians were deprived of the opportunity to learn and comprehend the language of the Holy Quran due to the exclusion of Quranic schools and the exclusive reliance on French instructional approaches. This prevented them from studying and familiarizing themselves with the Quran, even though they had a strong inclination towards memorizing its verses without fully grasping their meaning. (Zouhir, 2014).

In the past, although Arabic served as the language used in the fields of science and mathematics, the French made efforts to exert cultural dominance over the country. By marginalizing the local languages, their sole objective was to eradicate the identity of the Algerian population. Yet, the people strongly resisted this strategy, Due to the influence of Islamic beliefs, the educational and societal structure of pre-French colonial Algeria was deeply rooted. The French faced significant challenges when attempting to alter the Algerian people's identity through the implementation of a distinct system and language. This difficulty arose because many individuals associated the Arabic language with their spiritual liberation, considering it a symbol of their freedom. Because they did

not have the same military power as the invaders, the Algerians were persistent to guard both their religious and linguistics identity by employing colloquial Arabic As a method of daily communication and as a deliberate act of resistance against French colonizers, the locals actively embraced standard Arabic and prioritized its acquisition in their everyday conversations. Conversely, the Algerians were compelled to enroll their children in French schools, as those were the sole educational establishments available to provide them with an education. Consequently, the French culture and language found a way into the Algerian minds and gain more power (Queffélec et al, 2002).

1.3.5. English

According to Harmer (2001), English is described as a language that enjoys extensive usage in facilitating communication between individuals with diverse mother tongues. It is commonly acquired and spoken as a second language. English has now attained the status of a worldwide lingua franca and serves as an international medium for interconnecting individuals from various regions across the globe.

According to McClure (1978) international English can be understood as the global use, teaching, and learning of the English language, often in its standard form, but not always. It can also refer to the whole of the English language when contrasted with different varieties of English, such as American English, British English, South African English, etc. He predicts that more standardization rather than less will occur in international English in the 21st century… and that we may eventually need to master two standard forms of English- one that gives us our local and national identity, and another that connects us with the rest of humanity.

Algerian students in middle and secondary school are exposed to English as one of the foreign languages in their curriculum. In 1990, a significant political discussion arose regarding the potential replacement of French with English as the primary foreign language in the educational system due to English's status as a global language. Nonetheless, the government made the decision to retain French. Consequently, English continues to be taught as a secondary foreign language in Algerian schools.

In 1993, the Algerian government introduced a legislation, prompted by the Minister of National Education's endorsement of English language promotion. The law mandated that elementary school students had to choose between French or English as a compulsory language. However, most of them opted for French. According to McDougall (2011) English is a vital language for Algeria, especially in the context of its potential role in global affairs. This is evident from the shift in the educational curriculum, where English has replaced French as a subject, and the growing number of students enrolling in the English departments of the universities.

According to Derni (2009) English is not only recognized as part of the Algerian educational system, but it also plays a significant role in Algerian Arabic (AA), especially among the younger generation. He notes that English has often been introduced through French by using terms such as 'taxi phone'.

One of the most prominent and internationally recognized exchange programs offered to Algerians by the U.S. Embassy in Algeria is the Fulbright program. This program aims to promote the use of English and foster intercultural understanding and cooperation between the people of the United States and other countries. The Fulbright program provides opportunities for Algerians to pursue graduate studies in one of the

U.S. universities and to engage in academic and cultural exchange activities. As per the information provided by the U.S. Department of State, around 9,000 scholarships based on merit are granted annually through the Fulbright program. These scholarships are awarded to individuals from diverse backgrounds and fields, including students, scholars, teachers, artists, and professionals. The U.S. Embassy in Algeria has a PDF document on its website that states its goal of enhancing the mutual understanding between the Algerian and American people The purpose of this initiative is to foster educational and cultural interchange, aiming to aid the advancement and propagation of English language in Algeria. An example of such programs provided by the U.S. Department of State and the U.S. Embassy in Algeria is the Youth Leadership Program (YLP). The primary goals of this initiative, as stated by the U.S. Department of State, are to encourage better comprehension and communication between young individuals from the United States and Algeria, to strengthen their abilities in leadership, civic engagement, and community participation, to enhance their proficiency in spoken English, and to advocate for the appreciation of diversity encompassing various ethnic, socioeconomic, and religious backgrounds.

The growing preference for English over French among Algerian teenagers reflects their increasing awareness of its significance. Many of them seek to enroll in English institutes and centers to learn the language, as they perceive French as outdated.

One way to describe the linguistic situation in Algeria is to use the concepts of diglossia, bilingualism, and multilingualism. Diglossia refers to the different functions of written and spoken Arabic along a continuum. Bilingualism relates to the constant interaction between Arabic and French in various domains. Multilingualism involves the use of Tamazight as a native language in addition to Arabic, French and English.

1.4. Languages in Contact in Algeria

The linguistic scenario in Algeria presents a multifaceted and varied landscape, characterized by the utilization of various languages and linguistic variations within a unified speech community. These languages and varieties include Arabic and its dialects, Berber and its dialects, and French. The simultaneous presence of these language systems has given rise to two prevalent occurrences within Algerian society: diglossia and bilingualism. These phenomena also influence the patterns of code-switching observed among individuals who speak these languages. Diglossia entails the utilization of two distinct forms of the identical language within diverse domains or circumstances, such as standard Arabic and Algerian Arabic (Darja). Bilingualism pertains to the skill of being able to communicate in two different languages, for instance, Arabic and French. Codeswitching involves the practice of switching between two or more languages or dialects within a single utterance or discourse.

1.4.1. Diglossia

Emmanuel Rhoides introduced the concept of "diglossia" in 1885 as a means of characterizing a scenario in which a single speech community employs two distinct versions of the same language, each serving different functions. One variety, labeled as "high" or "H", is a highly codified and prestigious form that is used for written and formal spoken domains, such as literature, education, or religion. The other variety, labeled as "low" or "L", is a less codified and more vernacular form that is used for everyday communication and interaction. The "H" variety of a language may not have any native speakers and may only be acquired through formal instruction, while the "L" variety is naturally acquired by all members of the speech community. These two

varieties may exhibit distinct structural and functional differences and are often used in separate social contexts. Diglossia was first applied by William Marçais to the Arabic-speaking world, where Modern Standard Arabic (H) coexists with various regional dialects of Arabic (L). Later, Charles A. Ferguson extended the concept to other languages and situations, such as Greek, German, Hindi-Urdu, and Chinese. According to Stevens (1983) diglossia refers to "the situation where two or more languages are used alternately for different functions in specific contexts". This means that speakers switch between languages depending on the purpose and setting of their communication.

According to Ferguson (1959) Arabic belongs to a group of languages that exhibit diglossia, a sociolinguistic phenomenon in which Within a community of speakers, there exist two distinct forms of the identical language. The first form is referred to as the high variety (H) of Arabic, known as Modern Standard Arabic (MSA). This particular variant is utilized specifically for activities involving reading, writing, and formal scenarios like education, media, or religious contexts. The low variety (L) of Arabic is the spoken form of the language, which differs from MSA in various aspects such as grammar, vocabulary, and pronunciation. The low variety is also known as "vernacular," "dialect," "colloquial," or "slang" Arabic. It is the primary means of communication used in daily interactions by individuals.

The everyday language of communication among Algerians, especially within the family, is Algerian Arabic (AA). This spoken form has various regional dialects that can understand each other. AA occasionally makes appearances in various forms of media, including radio and television shows, and is increasingly featured in theatrical productions and films.

The case of Algeria is a peculiar example of diglossia, because the low and high varieties are very divergent from each other. This divergence is mainly due to historical factors such as illiteracy and colonization. The low variety of Arabic is a regional version employed in everyday interactions, while the high variety, known as Modern Standard Arabic, adheres to the normative guidelines derived from the Classical Arabic found in the Quran.

According to Romaine (1994), it is suggested that there exist distinctions between two language varieties, extending beyond mere linguistic characteristics like grammar, phonology, and vocabulary. These differences encompass various social aspects, including Various factors come into play, including elements like purpose, reputation, rich literary legacy, attainment, establishment of norms, and consistency. According to Romaine, grammar distinguishes the high and low varieties of a language. The high variety has more grammatical categories and a more complex inflectional system for nouns and verbs than the low variety, which may lack them altogether. The formal language taught at schools is the high variety, Due to the absence of a standardized grammar, it is impossible to instruct individuals on how to achieve low variety.

The vocabulary of the high and low varieties of a language is mostly shared, but there are differences in form, usage and meaning. The high variety has more technical and scholarly terms that are not commonly used in the low variety, while the low variety has more colloquial and everyday words that are not found in the high variety.

The high and low varieties of a language share most of their vocabulary, but with some differences in form, use and meaning. However, the high variety has more technical and scholarly terms that are not commonly used In the realm of language

variation, there exists a notable distinction between low and high varieties. Conversely, the low variety encompasses a greater abundance of informal phrases and commonly used terms for everyday items, which are not present in the high variety. There exist notable distinctions between the two variations, encompassing not just their structural characteristics but also their societal attributes that establish diglossia. An essential element of diglossia is the clear differentiation in functions between the high and low varieties across various contexts. For instance, the high variety is appropriate for religious contexts, Informal discussions can benefit from limited diversity with family and friends.

The high form of Arabic language is regarded as superior to the low form by its speakers in various ways. Sometimes, the high form is seen as the only real form and the low form is ignored. Even when such strong feelings are absent, the high form is still considered more logical, more beautiful, and more capable of expressing important thoughts. According to Altoma (1969) the colloquial language suffers from a lack of prestige and respect, despite being the main form of oral communication in everyday life and various artistic and cultural domains such as music, theater and cinema. Despite the fact that the language is often the primary and sole language acquired and utilized by its speakers throughout their lives, many individuals hold a negative view of it, associating it with a lack of education and knowledge.

Fleish (1964) highlights the dual prestige of Classical Arabic, which is the standardized literary form of Arabic used in pre-modern texts and Islamic liturgy. He argues that Classical Arabic enjoys both the prestige of a great language of culture, reflecting its rich literary heritage, and the prestige of a language of religion, reflecting its sacred status as the language of the Quran.

This implies that the Algerian linguistic context is one of bi- or multilingualism. The figure 2.1 below provides a visual representation of the languages spoken in Algeria:
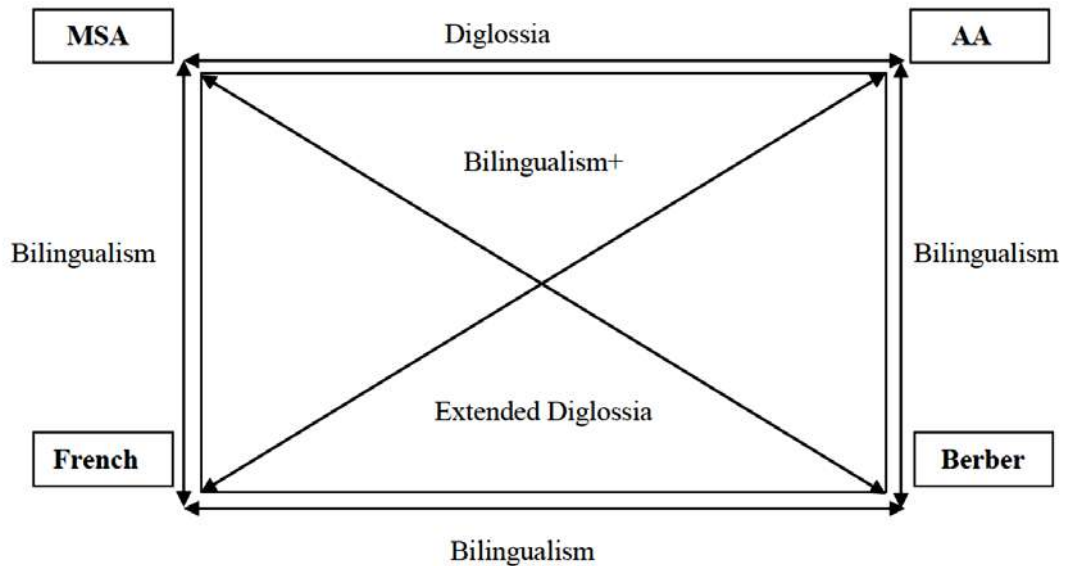
Figure 2.1: Analysis of the linguistic scenario in Algeria.

A more nuanced way to understand the difference between diglossia and CS in a multilingual community is to consider the speakers' awareness and goals when they use different languages in the same conversation. Sometimes, speakers may not be fully aware of their language choices and switch from one language to another spontaneously. This is an example of CS. Other times, speakers may have specific intentions and choose their languages deliberately. This is not an example of CS. Sridhar (1996) contrasts diglossia and code-switching (CS) by pointing out that diglossic speakers consciously choose to use the low variety over the high one, while code-switchers may not be aware of their switches. He also identifies two other criteria to differentiate diglossia and CS: the degree of overlap between the codes and the attitudinal evaluation of the codes. He argues that diglossia has little overlap, while CS has a lot of overlap. Moreover, he claims that the codes in CS are not necessarily distinct in terms of how they are perceived or valued by the speakers. For example, a bilingual may use a high code, such as standard

41

Arabic, when talking to an educated or foreign interlocutor. Conversely, a bilingual may use a low code, such as AA, when talking to a listener who has a lower social status than the speaker. In some Algerian contexts, bilingual speakers may also use French deliberately with people who are not proficient in it, to create incoherence and exclusion in the conversation and to express social distance such as hostility, aversion or resentment in certain situations. However, according to Fishman (1967), bilingualism and diglossia are two distinct phenomena that can be observed in any community. He claims that bilingualism is a personal attribute that involves psycholinguistic and psychological processes, while diglossia is a social attribute that reflects the different social functions of language varieties within a specific community. In Algeria, there is a clear distinction between the two forms of Arabic, with only specific linguistic elements lacking equivalents in one form, necessitating a shift from one form to another in order to effectively express thoughts and engage in linguistic communication. Additionally, the Algerian society serves as a notable illustration of diglossia and bilingualism according to Fishman's definitions.

1.4.2. Bilingualism

The influence of the French language on Algeria's linguistic environment remains significant, owing to its colonial history. Despite attaining independence over fifty years ago, French remains prevalent in both spoken and written forms of communication within the country. It is often blended with Algerian Arabic, the spoken variety of Arabic, in daily conversations (Arabic-French), or employed in various domains In various domains, including the media sector (consisting of no less than five daily newspapers, multiple weekly publications, a radio station, and a television channel), higher education

establishments (particularly in scientific fields), as well as social, occupational, and professional environments. French is inserted into the Arabic continuum in Algeria. In fact, Algerian Arabic has incorporated a large number of French words, which have been modified to align with the linguistic structures, including phonological, morphological, and syntactic patterns of the specific language. Moreover, many Algerians are able to comprehend and use French in their daily interactions. The bilingual situation in Algeria is unique. It emerged from the prolonged French occupation of the entire country, with a greater focus on the northern part of the country. In Algeria, the level of bilingualism varies, as not all individuals possess fluency in both languages. There are monolinguals in many regions of the country. Bilingualism is more common in urban areas characterized by significant interaction between Arabic and French languages, alongside a notable level of sophistication and quality of life. According to Myers-Scotton (2006:3), a bilingual individual is characterized as someone who has attained or developed the skill to communicate or comprehend specific expressions in a second language that demonstrate internal structural connections. In the past, both during the colonial and post-independence eras, a large portion, if not all, of Algerians were bilingual, regardless of their educational or cultural backgrounds. However, today, bilingualism is more prevalent among those who have received schooling or are in regular contact with the French language. Algeria possesses distinctive attributes when it comes to bilingualism, setting it apart from other societies and communities in this regard. Apart from the bilingualism in Arabic and French, Algeria also exhibits a distinct form of bilingualism between Berber and Arabic, which sets it apart from the previous mentioned bilingualism in several aspects. For Berber individuals, there is a greater sense of urgency to learn Arabic compared to Arabic speakers needing to learn French.

This is because only when a Berber person becomes bilingual, they gain access to respectable positions or job opportunities. Arabic-French bilingualism in Algeria can be distinguished from bilingualism in other regions such as Wales or within immigrant communities in the United States, English proficiency holds greater significance compared to French proficiency in Algeria. This is due to the fact that Arabic serves as the official language in Algeria.

Bilingualism in Algeria, encompassing Arabic and French languages, differs significantly from bilingualism observed in countries such as Switzerland, Finland, and Canada. These nations feature separate speech communities, each possessing its own mother tongue. Instead, bilingualism in Algeria is primarily introduced through the educational system, similar to the situation with French and German in Luxembourg and Alsace. Furthermore, the significance of the French language in Algeria cannot be equated to the significance of English in West Africa wherein English functions as a as a common language. In Ghana, a country with 42 indigenous languages, English plays the role of a secondary language, bringing together all speakers. In Algeria, the French language does not fulfill a unifying role. Instead, it can potentially create division since not all individuals in the country are skilled in it.

In contrast to countries such as Egypt, Syria, and Iraq, Algeria, Morocco, and Tunisia, which are North African countries with French-speaking populations, exhibit a greater prevalence of the French language. In Lebanon, the situation is somewhat similar to that of Algeria, The prevalence of bilingualism in Arabic and French can be attributed to multiple influencing factors. Work and education are among the factors that play similar roles in contributing to Arabic-French bilingualism in both Algeria and Lebanon. Nonetheless, there exists a crucial distinction between Lebanon and other regions,

particularly regarding the significance of the French language in relation to religious and political circumstances. Within the Lebanese Christian community, French carries immense importance due to its close ties with Western culture. Conversely, in Algeria, where the population is predominantly Muslim, Arabic holds a special position of prestige as the language of religion. However, in Lebanon, a notable portion of the populace does not attribute religious connotations to Arabic. (Bentahila,1983).

Algerian bilingualism has a subtractive characteristic because Arabic is gradually replacing French in various domains, such as education, politics, and administration. Following independence, Algeria began implementing "Arabization laws" to generalize progressively the use of Arabic, as it is associated with nationalism and religion, and is considered the soul of the country. The significance of the French language within the societal interactions of Algerian individuals underwent a transformation, with two distinct periods to consider. Before independence, People who interacted with individuals from France were labeled as "equally proficient bilinguals." The significance of the French language in the social sphere of Algerians has undergone changes over time, with two distinct periods to be noted. Before the country gained independence, individuals who interacted with French speakers were considered to be more balanced bilinguals. On the other hand, unbalanced bilinguals emerged after independence, who typically have higher proficiency in one language, usually their mother tongue, than the other. Recent generations have lower French proficiency, and the quality of spoken French in Algeria today varies greatly, from excellent to virtually non-existent. Competence in French language exists in various degrees between two extremes. For instance, some individuals have a limited vocabulary consisting of only a few words and phrases, while others may not strictly follow the grammatical and lexical rules of

standard French. However, they can still use French to communicate in specific situations. One way to classify bilinguals is by their level of production and comprehension in two languages. A bilingual who can use both languages for speaking and listening (or writing and reading) is called an active bilingual. An active bilingual may not have equal proficiency in both languages, but can communicate effectively in either one. A bilingual who can only understand one language but not speak it is called a passive bilingual. A passive bilingual may have learned the language through exposure or education, but does not have enough practice or confidence to produce it. Active and passive bilingualism are not fixed categories, but may vary depending on the situation and the motivation of the speaker. The situation applies to the descendants of Algerian migrants in France, who exhibit proficiency in French language. Yet, they lack the aptitude to speak in their parents' native language, although they have the capacity to comprehend it.

The presence of bilingualism in Algeria This outcome can be ascribed to a fusion of educational policies and societal factors. Specifically, the country has a coordinated form of bilingualism that arises from the teaching of both Arabic and French in primary schools. As a result, learners develop two distinct systems for understanding the meaning of words: one for the words they know in their first language and another for those they know in their second language. In essence, these languages are learned separately and operate relatively independently from one another. Consequently, French and Arabic words are stored and processed separately in the mind without being interconnected. This notion of having two independent linguistic systems has been previously discussed by Spolsky (1998) in defining linguistic competence. Spolsky distinguishes between compound bilinguals individuals who possess proficiency in two languages can be

classified into two groups: sequential bilinguals and coordinate bilinguals. Sequential bilinguals have a strong interconnection between their two languages, as they acquire the second language after already having a solid foundation in the first language. Consequently, the second language is learned through the medium of the first language. On the other hand, coordinate bilinguals learn each language independently in separate environments, allowing them to preserve the unique characteristics and identities of each language.

Bilingualism exists to varying extents in different societal domains, including the educational sector where Arabic and French are utilized as instructional languages. Furthermore, bilingualism is evident among numerous Berbers who, while using their native language exclusively within their households, employ Algerian Arabic when interacting with individuals outside their immediate social circle.

The language situation in Algeria is characterized by complexity and discord. The presence of bilingualism in Arabic and French is notable not only in the education system and society as a whole but also within the Arabic language itself, a phenomenon known as diglossia. This conflict arises primarily in two domains: education and the workplace. In the realm of education, both Modern Standard Arabic and French are utilized as mediums of instruction, with the former employed for humanities subjects and the latter for sciences. Furthermore, within the professional sphere, French maintains its prominence as the dominant language for administrative and business-related activities. According to Akouaou (1984) the tension that characterizes the relationship between French and Arabic in Algeria is likely to endure. Without a more cohesive language planning approach, the situation will not reach equilibrium as long as the contradictions that exist within the educational system persist since Language serves

a dual purpose, functioning not only as a tool for communication, but also as a powerful force that influences individuals' perception, cognition, and behavior.

In conclusion, The language-related scenery observed within Algeria's sociolinguistic context is highly intricate, characterized by diglossia, bilingualism, and even multilingualism. A significant proportion of Algerians have access to multiple language codes, which they can employ as required. These language codes include Algerian Arabic, Standard Arabic, Berber, French, and Arabic-French. These language codes include Algerian Arabic, Standard Arabic, Berber, French, and Arabic-French. As expected, Algerians have elevated code mixing to a highly sophisticated level. Their conversations, primarily in Algerian Arabic, are enriched with words, expressions, and phrases borrowed from French, Berber, and Modern Standard Arabic, frequently within the same sentence. Turner (1993) presents a comparison to aid individuals from different backgrounds in comprehending the linguistic circumstances prevailing in Algeria. In his analogy, he draws a parallel between the experience of using American English for everyday communication, employing Received Pronunciation in educational and professional settings, engaging with news articles written in Dutch, composing texts in Middle English, and delving into literary works composed in Old English. Additionally, Algerians use French when interacting with clients at work or government offices and in science classes from fourth grade through college.

1.4.3. Borrowings

In the field of sociolinguistics, there exists a term that refers to loan words which have undergone complete and enduring assimilation into the target language. When languages come into contact, they frequently adopt vocabulary from one another as a

result of certain items being absent in the recipient language. This borrowing phenomenon is typically driven by linguistic requirements. The Arabic language, akin to other languages, partakes in this process of borrowing.

Generally, individuals who speak Algerian language may unknowingly utilize words borrowed from other languages in their everyday conversations, often without giving much thought to their origins. According to Hudson (1996), these borrowed words become integrated into the recipient language to such an extent that their original source is no longer apparent. As described by Hudson (1996:55), these words are fashioned after terms found in other languages, resulting in a somewhat foreign quality. Furthermore, these loaned words may undergo modifications in terms of pronunciation and structure in order to align more closely with native words.

The primary objective of this study is not to distinguish between code switching and borrowing or to establish a clear boundary between the two concepts. Given that there are varying degrees of borrowing, such as nonce and established borrowing, the French borrowings that are commonly used by Algerian speakers and have become integrated into their language are not classified as instances of code-switching since speakers are not necessarily aware of their French origin. The use of French words, idioms, expressions, or proverbs by Algerian speakers can exhibit varying degrees of borrowing, ranging from nonce borrowing to code-switching (CS), and the distinction between the two is not always clear-cut, as they form a continuum.

AA is distinguished by the frequent use of French vocabulary and expressions, which may undergo phonological and morphological adaptation in certain instances. Such loanwords may be employed by Algerians from all educational backgrounds,

49

regardless of their level of education. It is noteworthy that these borrowings have been so thoroughly integrated into Algerian Arabic that they may be perceived by the listener, especially the uneducated ones, as belonging to the native Arabic lexicon due to their frequent usage in AA.

1.5. The Implications of the Arabization Policy

The period of French colonial rule in Algeria endured for more than one hundred years, profoundly impacting the linguistic and cultural landscape of the Algerian people. The French implemented a deliberate strategy aimed at eradicating elements linked to Algerian identity. Consequently, this approach resulted in a significant portion of the Algerian population becoming illiterate, as the majority of educators and administrators were educated in French. Thus, all these colonial scars and must be healed by the new political leaders.

Following the independence of Algeria, the education system was primarily designed to educate the French colonial elite, which made it exclusive in nature. However, the establishment of the Ministry of Education in 1963 marked the beginning of a process to create a more inclusive and accessible national education system. The officials responsible for the development of the education system directed their efforts towards several objectives, with a particular emphasis on the "Arabization" of the curriculum, enhancing teaching abilities across all levels, and advancing a proficient promoting technical and vocational education is a strategic approach to empower a collective of proficient workers and technicians.

In the early 1960s, there was a shift in educational policy regarding the language of instruction at the primary level, where Arabic was implemented as a replacement for

French. This change was further extended to the secondary level later in the same decade, solidifying Arabic as the standardized language of instruction in schools. Despite the implementation of a legislation in 1991 mandating the utilization of Arabic across all sectors and educational levels, numerous post-secondary institutions persisted in employing French within technical disciplines. Nevertheless, it is important to note that Arabic predominantly serves as the medium of instruction in non-technical departments within the realm of higher education.

In 1971, a reform was implemented in Algeria's education system that introduced a nine-year basic education program. In 1976, this was further extended to a compulsory 10-year education program that was made tuition-free and exclusive to the state. The implementation of reforms in Algeria has resulted in minimal influence of private education on the education and training sector. Although private instruction has been accessible to a limited extent since the early 1990s, its impact has been limited. Recognizing the need to alleviate the state's burden, the Algerian government introduced an executive decree in 2004, permitting the establishment of private educational institutions under certain regulations. Nevertheless, private education in Algeria is still in its nascent phase.

To comply with the 2003 reforms, the Algerian school system is now organized under a 5+4+3 model, The educational journey consists of a total of twelve years, starting with five years of primary school, followed by four years of intermediate school (also known as lower secondary school), and concluding with three years of upper secondary school. It is important to note that the first nine years of this educational path, encompassing both primary and intermediate education, are obligatory for every student.

The primary education curriculum in Algeria, covering the first five years of basic education, has undergone full Arabization. This curriculum involves instruction in Modern Standard Arabic, which includes reading, writing, oral expression, and grammar. Children who speak Algerian Arabic as their native language are taught MSA, even though many of them would have already acquired some familiarity with the alphabet and basic oral comprehension from sources such as preschool and children's TV programs. The degree of proficiency in MSA among children in the primary cycle of basic education is subject to variation and is influenced by the parents' educational background. Nevertheless, children are expected to acquire a reasonable level of MSA proficiency quickly in order to facilitate their comprehension of other subjects taught in this language. In the third grade, French is introduced as a foreign language.

In the second phase of the educational journey, known as the commencement of secondary education, students receive instruction from subject-specialist educators within secondary schools. The primary objective during this phase is to enhance their mastery of MSA (Modern Standard Arabic). This is accomplished through deliberate language instruction, as well as the cultivation of reading and writing abilities, all while simultaneously receiving instruction in other academic subjects. Additionally, French is introduced as a foreign language during this cycle, with a notable focus on its acquisition.

In secondary school, the medium of instruction for all subjects, excluding foreign languages, is Arabic. Students pursuing studies in Arts and Languages receive significant exposure to French and English, dedicating 6 and 5 hours per week to these respective languages. In contrast, students pursuing studies in the fields of natural sciences, physical sciences, and mathematics receive an equal allocation of 3 hours per

week for the learning of two foreign languages. Moreover, students may be provided with supplementary French language instruction to equip them for advanced academic pursuits, given that disciplines like science and mathematics continue to be predominantly taught in the French language.

1.5.1. Rationale for the Arabization Policy

The linguistic situation of Algeria was greatly affected by the 132 years of colonization, leading to a decline in the knowledge and usage of Standard Arabic prior to independence. Despite the fact that the elite, who played a significant role in the battle for independence, had predominantly received education in French, they implemented a language policy that had a strong political agenda. They chose to "Arabize" the country, and French, which was seen as part of a culture that had deprived Algeria of its true heritage, became unwelcome. Due to its status as the language of the colonial administration, French was enforced upon Algeria, leading to a widespread perception that it was only fitting to substitute it with the Arabic language. This led to the decision to replace French with Modern Standard Arabic in all aspects of life, including schools, the administration, and everyday communication. Ghriss (2007) provides a summary of the situation by stating that Algeria was eager to assert its political, cultural, and national identity quickly after gaining independence from France. As a result, the leaders of Algeria decided to Substitute the prevailing French language used by the former colonizer with the indigenous Arabic language, which was deemed as a significant symbol of the pressing affirmation of the recently regained Algerian cultural identity. The selection of the written Arabic language as the medium of communication was based on its immediate accessibility and extensive geographical and social usage in the Muslim

Maghreb region for many centuries. Its instruction had been established long prior to the arrival of French colonial forces in 1830. Although the Algerian government had a policy to promote the utilization of the Arabic language as the primary medium of instruction within educational institutions., A disparity emerged in the alignment of policy and implementation, stemming from the government's decision to permit significant economic and industrial entities to retain the usage of the French language, thereby preventing any impediments to the ongoing process of economic modernization. Maougal (2004) asserts that in 1962, Algerian leaders had a sincere intention to promote and expand the use of Arabic for identity reasons in strategic areas, while still allowing French to be used in productive cooperative economic and industrial environments.

In the post-independence period, the topic of Arabization created a significant division within Algeria's political community, and this divide persists to this day. The decisions made regarding Arabization were often politically motivated, taken against opponents, and without regard for establishing the necessary conditions. These included developing an education system, training teachers in teaching Arabic and subjects taught in Arabic, producing course materials, Examining the ramifications of Arabization on higher education and the employment sector, we observe the presence of two contradictory patterns: one advocating for Arabization and the other advocating for bilingualism.

The inclination towards Arabization, which advocates for monolingualism, is geared towards promoting Arab nationalism and establishing a distinct non-Western identity for Algeria.

The inclination towards bilingualism does not dismiss Arabic, but rather emphasizes the importance of retaining French due to its contribution to modernization. Its proponents are concerned about the lack of progress observed in Arab nations, coupled with the perceived presence of religious influences in governance associated with the Arabization trend. Therefore, in order to preserve the existing linguistic state while promoting a moderate level of Arabization, there is a prevailing inclination observed during the period following independence was towards moderate Arabization with bilingualism. However, by 1992, this trend lost its political support and regained favour in 1999. The history of Arabization has been marked by clashes between these two trends, and numerous publications, such as those by Grandguillaume in 1983 and 2003, have been dedicated to this topic. Recently, In Algeria, there has been a prevailing inclination to diminish the discord that exists between Arabic and French languages, with many regarding Arabization as a reality that should be supported and approved. However, the push towards a monolingual Arabic society is considered outdated by all Algerians, including those who are proponents of the Arabic language. The inclination towards Arabic-French bilingualism and even multilingualism (by introducing foreign languages such as English) has become more prevalent, and French is no longer perceived as the language of the oppressors. Instead, it is viewed as a way to connect with the global community, engage in international communication, and pursue modernization. Algeria is categorized as a type B country, signifying its status as a nation with a singular dominant language that encompasses both a local literary tradition (Classical or Modern Standard Arabic) and a broader means of communication (French), which originated during the colonial era. Following the attainment of independence, there was a prevalent inclination among the educated populace to receive education in

the language commonly used for wider communication. Conversely, the local language, which held literary heritage and cultural significance, was favored due to sentiments of patriotism. The new elite viewed Arabization as a way to obtain legitimacy, as the Arabic language was a significant unifying factor during the war for independence. They believed that Arabization would allow the language to be reclaimed by its native speakers. The objective of Arabization was not limited to reclaiming the language of one's ancestors, but it also entailed the restoration of an authentic and indigenous culture to the Algerian people. Therefore, the selection of Modern Standard Arabic as the favored language of Arabization had multiple motivations. Firstly, it was a response to the difficulties faced during the long period of colonialism, including the linguistic and cultural aftermath. Secondly, it was due to the language's codification and standardization. Lastly, it was believed that using Modern Standard Arabic would promote social, cultural, and political harmony with the wider Arab world. The reason for the selection of MSA appears to be connected to the observation that, despite its widespread usage by the public, colloquial Arabic remained relatively unaffected by the long-term colonial experience, and lacked adequate standardization and codification to function as a language of instruction. The Berber language, which is spoken by a significant ethnic-linguistic minority in Algeria, is mainly a spoken language, although some written texts have been produced in the past, utilizing various scripts such as Tifinagh (a Tuareg alphabet), Roman, or Arabic. As previously mentioned, Berber is used as a means of communication within the home and within the Berber community.

The decision to adopt Modern Standard Arabic as the medium of instruction in Algeria was driven by its standardized form and the ability to facilitate mutual understanding with other Arab countries, even though it is not spoken as a native

language in any Arab nation including Algeria. However, its use had been wiped out as an official or written language during over a century of French colonial rule, and at the time of independence, few Algerians were proficient in it in addition to the act of reciting the Quran, which exclusively takes place in the Classical Arabic language.

1.5.2. Challenging the Arabization

In a multilingual context, language planning can be complicated due to various issues such as The utilization of language as an indicator of both ethnic identity and social class, along with its societal implications, constitutes a significant subject of examination reflecting social mobility. These complexities are evident in Algeria, where there have been challenges with the population and intellectuals accepting the choice of the official language. These difficulties are not unique to Algeria and have been discussed in previous research (Eastman, 1983).

Although the Algerian population expressed their endorsement for the concept of Arabization and acknowledged its significance in the process of constructing a unified nation, its execution encountered challenges as a result of a hesitancy to detach themselves from the influence of the French. According to Grandguillaume (1983) the Algerian people expressed a strong support for the legitimacy of the national language, but faced difficulties in implementing Arabization due to their reluctance to detach themselves from the French language. Additionally, there were instances of a tacit opposition to the procedure, accompanied by a combination of both allurement and aversion towards the Arabic language.

Algerians who were against Arabization were generally those who were educated in French and had exposure to both French and Algerian cultures. They believed that

57

French was a tool for modernizing the country and did not support Arabic as the national language. According to Benabdi (1980) these individuals perceived MSA as being just as foreign and irrelevant to their daily lives as French is. Gordon (1985) examined the linguistic concerns in Algeria and Lebanon and proposed that the resistance towards Arabic is not exclusively rooted in linguistic aspects. Instead, it is influenced by emotional, political, and ideological factors, which also shape the views of those who advocate for Arabic as the exclusive language of national culture. Some supporters of Arabic consider the use of foreign languages to be a source of alienation and a vehicle for "cultural neo-colonialism," according to extreme views.

In addition, those who opposed Arabization faced a dilemma as French was seen as representative of modernity, while Arabic, being closely associated with Islam, represented tradition and spirituality. According to Gordon (1966), the endeavor to attain cultural autonomy entails reclaiming a fragmented sense of self and actualizing a distinct identity that has been significantly influenced by the historical encounters of colonization. This dual aspiration is particularly complicated for Algerians, given the extent of their alienation and the fact that their elites have integrated so deeply into both The cultural norms and values associated with the colonial ruling entity and those prevalent in contemporary Western societies.

Thus, for many people, the switch to Arabic language education was perceived as a regression to a primitive and underdeveloped past. As a result, there was a fear of losing privileges or jeopardizing future job opportunities, which led to arguments against Arabization.

According to Khubchandani (1977) Algeria did not adhere to certain principles that have been identified as important for successful language planning. Khubchandani suggests that language planning, which aims to bring about in order to facilitate deliberate linguistic change within a speech community, it is imperative to adhere to specific fundamental principles. These principles encompass aligning the proposed changes with prevailing social trends, thereby ensuring coherence and consistency throughout the process. implementing a phased approach to the switch-over in language functions, and providing a n argument supporting the acquisition of a novel linguistic proficiency from a utilitarian perspective.

According to Eliman (2009) the language planning in Algeria seems to be influenced by the French model of linguistic unification. This approach is viewed as somewhat surrealistic, as there are several indications that the current language planning in Algeria is heavily influenced by the French model.

1.6. Sociolinguistic situation of the investigated speech community

The Mzab is a desert region in the central south of Algeria, located 600 km away from the capital city of Alger. The region is characterized by a dry and cold climate in winter and a dry and hot climate in summer, with limited sources of drinkable water, which makes life increasingly difficult. The region is also known as the Pentapolis, called "Chebka" in Arabic, meaning "net," due to its configuration dominated by gorges between rocky overlapping valleys (Benyoucef, 1992).

The region encompasses a group of villages, including Atteuf, Ghardaia, Beniezguen, Mélika, Bounoura, which stretch over 20km long and 2km wide. In addition to the Pentapolis, it also includes the two ksours of Berriane and Guerrara

located respectively 50km north and 120km northeast. The seven villages or ksours of the Pentapolis were created gradually over time, each with its own unique history and events.

The Mzab region is distinguished by the Ibadhi religious movement, which was instrumental in its creation. The Ibadhis settled in the M'zab region because it is far from caravan routes, such as 'Sedrata', 'Wardjalane', and Tihert, to ensure security through isolation. The Mzabi region lies on the route of transhumance practiced by the agro-pastoral populations of Oued Mia, linking Tihert to Ouargla (Benyoucef, 1986, 1992).

The Ibadhis brought the 'halkat Al- Azzaba' with them to a Berber population faithful to the principles of the Islamic doctrine of 'Ouacilism' founded by 'Ouacil Ibn A'ta' (Benyoucef, 1992). This population is descended from Zenata, one of the largest Berber tribes in the Maghreb, and the region is characterized by clusters of houses called "Arerm" in Berber, which is equivalent to the Arabic word (Ksar) (Benyoucef, 1992).

According to Benyoucef (1992) the establishment of the halkat preceded the creation of the Ksour that make up the pentapolis, one after the other, on the banks of the Oued M'zab. Later, two other cities, Berriane and Guerrara, were established. The creation of these cities occurred due to the massive and continuous arrival of Ibadhites who were seeking security, which they did not find in places such as Oued Mia, Oued Righ, the Tunisian oases of Djérid and Djerba, the Djebel Nefoussa, and the Djebel Ammour.

1.6.1. El- Atteuf

This is the first city built by the Mozabites in the region. It was constructed on a cliff by Cheikh Khalifa Ibn Abghour in the year 404 AH; 1014 AD. At some point in

history, the city was divided in two by a wall due to social instability among the tribes that constituted the city, which explains the presence of two mosques. (Benyoucef, 1992).

1.6.2. Ghardaia

According to historical accounts, the city was founded by the brothers Muhammad and Sulyman BenYahia in the year 439 AH (1048 CE). However, another version of the city's creation exists according to Ibrahim Metyaz. According to Metyaz, the city was built by the Mutazilites in the year 222 AH and its urbanism was renewed in the year 447 AH (1027 CE) (Benyoucef, 1992).

According to historians, there are several explanations for the origin of the name Ghardaia. The most widely accepted explanation is that an old woman named Daya lived in a cave (ghare), and the name originated from "ghar daya". Another Berber explanation suggests that the name comes from "taghrdayat," meaning the land cultivated on the banks of the Oued. Others believe that the origin of the name is "Agharday," which means the small mountain.

1.6.3. Bounoura

The city was constructed by members of the Beni-Mattehar tribe, who were among the refugees from Ouargla. According to Kleinckncht, the city was destroyed and then rebuilt in 1750 AD, with the mosque being the only remaining structure from the original city. Historians attribute the name of the city to a Berber tribe called 'At-Bounour', which is also the name of the city in Berber.

1.6.4. Béni-Ezguen

The city was built between the years 1321 and 1347 AD on the site of an old ksar called Tafilatateau Sommet, after unifying five ksour: Tafilalate, Boukyawe, Agnounaye, Tarchine, and Mourki.

1.7 Conclusion

This study aims to identify the socio-pragmatic motivations behind code switching (CS) among speakers from Mzabi speech community. It is argued that using the French language often necessitates a certain level of fluency, as well as a favorable attitude towards it, among speakers. The use of borrowing and code switching are common features of the speech of Algerians in this community. It is a regular and expected linguistic behaviour as the speakers reside in a bilingual society. Various types of code switching, particularly intrasentential code switching, are present. Additionally, the occurrence of both situational and metaphorical code switching, as defined by Blom and Gumperz (1972), is dependent on the specific context and sociolinguistic functions of the speakers.

The linguistic and sociolinguistic situation in Algeria is unique due to the prevalence of both diglossia and bilingualism. The French colonization of Algeria, which lasted for a long time, led to the emergence of bilingualism among Algerians. This influence can be observed in the everyday language use of Algerians, even among those who are uneducated, who often borrow words from French and engage in code-switching.

To a large extent, Algerian Arabic and Tamazight are influenced by the French language, and this influence can be observed in the large number of French words used in both languages. The decision to designate Arabic and Tamazight as dialects and MSA as the standard language in Algeria has political reasons. In the context of Algeria, AA speakers frequently switch between French and their native language, while MSA is used less frequently, particularly in informal settings. However, Algeria has a complex linguistic and sociolinguistic situation due to its history of French occupation, resulting in widespread bilingualism and code-switching between Arabic (both Modern Standard and Algerian dialect) and French. Berber speakers in certain areas of Algeria also code-switch between Tamazight and French, while both Arabic and Berber varieties are heavily influenced by French loanwords. The designation of Modern Standard Arabic and Tamazight as standard languages, and Arabic dialects and Berber varieties as dialects, also plays a role in the language use patterns observed in Algeria. It is essential to note that there are some Algerians who did not receive formal education but are able to speak and understand French due to colonialism. This generation of individuals is often referred to as "Francophones," and they have a preference for using French in a variety of routine tasks in their day-to-day lives, which encompass activities like perusing newspapers, viewing television programs, engaging in conversations on various subjects, and composing correspondences. The group of uneducated Algerians who acquired French language skills during the colonial period, also known as "Francophones," have a significant impact on the linguistic landscape of Algeria. Additionally, most, if not all, of these individuals lack proficiency In Modern Standard Arabic (MSA), despite its status as the recognized language of the nation. As a result,

they influence the Arabization policy introduced after independence and continue to affect the linguistic practices of their families and the Algerian community as a whole.

This chapter has illustrated that there are multiple factors that lead to the occurrence of code switching in a given social setting. It is frequently employed as a communicative tactic. Moreover, whether it has a favorable or unfavorable influence on communication, its goal is to adjust according to the interlocutor and the environment in which the speaker is engaged in a dialogue. Additionally, in recent studies, it has been demonstrated that the alternation of languages is a normal process in language development, contrary to the earlier belief that CS was due to confusion or language deficit. As seen in the examples provided, CS is used for various reasons, including negotiating meaning, facilitating communication, repeating ideas, and expressing identity. In addition, it can also be used for humorous or ironic effect.

The language usage of bilinguals is not consistent across different contexts, and is influenced by various factors such as the participants involved, the topic discussed, the setting, and the mood. In the forthcoming chapter, a comprehensive examination will be provided regarding the specific geographical region under investigation, encompassing the collection of data. Additionally, an in-depth elucidation will be presented concerning the methodology employed within the study. One of the primary approaches employed to acquire trustworthy linguistic data were questionnaires, recordings, and observations.

Chapter Two:

Theoretical Framework of the

Study

Chapter Two: Theoretical Framework

2.1. Introduction

Various perspectives have been used to examine the linguistic contact phenomena, particularly in the field of sociolinguistics. One specific phenomenon that has received considerable attention is code-switching (CS). CS refers to the occurrence of switching between two genetically unrelated languages, namely Algerian Arabic and French, although in other studies, it may refer to variations or dialects within a language or even different languages.

Since the 1970s, CS has captured the interest of researchers from diverse disciplines and theoretical viewpoints, including psychology, linguistics, anthropology, and sociolinguistics. However, due to the interdisciplinary nature of CS research, there is a lack of consensus among scholars regarding its definition and terminology. Put simply, a clear-cut definition of CS and its referents is still elusive.

Furthermore, given the vast range of academic literature on code-switching (CS) across multiple disciplines, attempting to address all linguistic aspects such as sociolinguistic, psycholinguistic, and grammatical elements within a single study or delivering a comprehensive review would be unfeasible. Consequently, this particular investigation primarily concentrates on the socio-pragmatic dimension of CS. Nonetheless, a concise examination of its structural components is essential for a deeper understanding of its essence and beginnings. Thus, the prevailing perspective in this study is sociolinguistic.

CS is not only regarded as a means of conversation In addition to its role as a means of establishing, preserving, and defining social group boundaries and identities, it also serves as a mechanism for these purposes. Bilingual individuals or those proficient in multiple languages may consciously or unconsciously switch between codes to fulfill their linguistic or social objectives within specific contexts, particularly influenced by social factors such as context, age, gender, and education level.

This chapter commences with a comprehensive literature review that highlights the most significant studies on code-switching (CS) within the field of language contact phenomena. The objective is to differentiate this phenomenon from other linguistic phenomena, such as borrowing. Specifically, the primary objective of our study is to examine the factors influencing a speaker's language selection, which can be viewed as a type of "metaphorical code-switching" (Gumperz, 1982). Key elements such as the conversational partner, context, subject matter, and mode of interaction significantly contribute to the speaker's decision-making process in this regard.

Each speech community possesses multiple ways of linguistic expressions and modes of communication. It is essential to note that no community is devoid of at least two distinct speech styles, and in certain cases, multiple dialects or languages may be spoken within a community, even if individuals who only speak one dialect of a particular language are present.

In many communities, multiple languages are spoken, often accompanied by several dialects within a language. Dialects and languages are often associated with specific social groups, meaning that not everyone within a community has command over all the codes in use, and individuals do not use the codes they know with equal

frequency. Therefore, not all members of a community possess complete mastery of all the linguistic varieties within the community's repertoire, nor do they utilize these varieties with the same frequency (Myers-Scotton, 1998:18).

The main objective of this research is to examine and clarify the key social and pragmatic factors that lead individuals from Algeria, who possess different levels of bilingualism, to frequently switch between Algerian Arabic (their native language) and French (their second language) during their regular conversations. In order to accomplish this aim, we will employ well-established criteria from existing scholarly works to analyze our collection of Mzabi/French code-switching instances.

Due to the lack of agreement on the precise definition of CS (Code-Switching) and its associated concepts, linguists frequently offer definitions and conceptualizations influenced by their specific areas of study. As a result, this research will explore numerous definitions and viewpoints suggested by different sociolinguists, aiming to present a comprehensive understanding of the subject.

2.1. Definition of Related Terms

In the preceding chapter, the Mozabite community was examined in terms of their language abilities. It was noted that the majority of Mozabite individuals are proficient in multiple languages, indicating their bilingual or multilingual nature. Specifically, Mozabite speakers commonly communicate in both their native tongue, known as Mzabi, which holds ethnic significance, as well as Arabic, the officially recognized language (Nouh,2008).

During the colonial periods (1830 - 1962), the French language has entered the Mozabite sociolinguistic situation via Mzabi-French language contact. At that period,

French has received more attention Regarding its acceptance as a primary language of teaching across educational levels, there has been a development resulting in a circumstance where the Mozabite community embraces bilingualism in Mzabi and French., which results in a Mzabi-French CS. Therefore, bilingualism within the Mozabite community in Ghardaia not only includes local or ethnic language and Arabic, the official language, but also French. This thesis sheds light on the bilingualism of Mzabi and French. Mzabi-French bilinguals can be regarded as those who can include French words in their Mozabite conversations, from sentences to lexical fragments. In the upcoming sections, this thesis will concentrate on elucidating several sociolinguistic concepts that are pertinent to the study. These terms include bilingualism, borrowing, code switching and code mixing.

2.1.1. Bilingualism

Definitions of Bilingualism have r The topic has garnered considerable interest from numerous scholars and has been extensively studied by a wide range of researchers and differ broadly within the literature. While some scholars tend to adopt a narrow perspective, where the speaker has to hold native-like control on both codes (Bloomfield, 1993). Other linguists seem to be more tolerant and tend to look at the term from a broader perspective in which they consider the bilingual as the ones with the ability to generate significant expressions in two distinct languages have been identified (Haugen, 1953 as cited in Myers-Scotton, 2002).

Numerous definitions bear a striking resemblance to Bloomfield's concept of possessing a high level of proficiency in two or more languages, akin to that of a native speaker" (1993:56). In such a way, Beardsmore (1986) claims that a bilingual individual

is described as someone who possesses equal proficiency in both of their languages across various areas of engagement, without any discernible influence or remnants from either language while speaking. As for Grosjean (2008) his definition of bilingualism seems to be more holistic as the term "bilinguals" refers to individuals who incorporate two or more languages or dialects into their daily routines, emphasizing the consistent utilization of multiple languages.

An ideal representation of a bilingual individual would encompass the ability to utilize both languages or dialects with equal competence. However, this criterion would significantly narrow down the pool of bilingual speakers since the majority typically exhibit a higher level of proficiency in one language compared to the other (Huttner, 1997).

On the other side of the debate, Haugen (1956) claims that bilingualism exists once the user of one language is able to produce complete, meaningful utterances in the other language. By adopting this point of view, one can assume that once a monolingual speaker is capable of uttering a few words in another code regardless of their limited communicative abilities, they can consider themselves as bilinguals. However, this viewpoint is regarded as "*too inclusive*" (Huttner, 1997:8), as for (Mackey, 1968) this point of view regarding the definition of bilingualism could be used as a cornerstone for the examination of the initial phases of second language acquisition.

The researcher in this study opts for the second approach, by regarding those who do not possess the same mastery in their regular language use in their everyday lives. Therefore, when considering the acquisition of French at different linguistic sizes, such as individual words, phrases, clauses, and sentences, individuals who speak Mozabite

exhibit a notable inclination for acquiring French. This inclination greatly aids in the inclusion of French words at all linguistic levels in their spoken language. Consequently, this phenomenon has led to the development of a bilingual situation in Ghardaia, where Mozabite speakers proficiently utilize both Mozabite and French in their daily lives. Therefore, the term "bilingual" is employed to describe Mozabite speakers due to their regular use of these two languages.

One of the tasks that scholars and researchers are interested in is to define CS and to differentiate it from other language phenomena such as borrowing and code mixing. It is important to note that despite the different views on how codeswitch utterances are structured, there is a general agreement that CS is not a random or free process, but rather a constrained and systematic one.

2.1.2 Code Switching Versus Code Mixing

One way to describe code mixing is to compare it to a linguistic cocktail -a mixture of words from different languages that switch back and forth in a conversation. This is how Hudson (1996:53) characterizes this phenomenon. Other researchers, such as Kachru (1983) and Halmari (1997) have also studied code mixing and its implications for language use and identity. These scholars have different views on whether these phenomena are separate or not. Bokamba (1988), Sridhar and Sridhar (1980), Muysken (2000), Bhatia (1992) and Poplack (1980) argue that they are different processes. On the other hand, Eastman (1992) and Myers-Scotton (1992) claim that they are the same.

The terms code mixing and code switching refer to different ways of using two or more languages or language varieties in a single conversation. Code switching

involves alternating between languages or varieties at the level of clauses or sentences, while code mixing involves inserting elements of one language into another at the level of words or phrases. Some linguists use code switching as a broader term that includes both phenomena, while others make a clear distinction between them. For example, Myers-Scotton (1992) does not differentiate between code switching and code mixing, while Bhatia (1992) uses code mixing as an umbrella term for both processes. In this context, Clyne (2003) makes a distinction between different types of language switching. He proposes that the term CS should be used for cases where the speaker transfers single words or longer segments of speech from one language to another; but we should use different terms such as transversion for cases where the speaker completely switches to the other language.

One way to approach the language contact phenomena is to use the term CS for cases where speakers switch between languages within a single conversation, as Muysken (2000) does. However, this term is not universally accepted or applied by linguists who study how languages interact (Gardner-Chloros, 2009).

There is still much debate and diversity among scholars regarding whether to keep or abandon the distinction between different types of language contact phenomena. Some researchers, such as Hill and Hill (1980), do not differentiate between code switching and code mixing, and use both terms synonymously without acknowledging any distinction between them. This will be further explained in the following discussion.

Myers-Scotton (1992) argues that since the matrix language treats the forms that are borrowed and codeswitched in the same morphosyntactic way, they should not be differentiated as separate processes. Eastman (1992:1) also supports this view by stating

that "trying to distinguish between CS, code mixing and borrowing is futile". He points out that the two concepts have more commonalities than differences.

On the other hand, many researchers in sociolinguistics differentiate between two distinct forms of language alternation, namely code-switching and code-mixing. As an example, certain research conducted by Sridhar and Sridhar in 1980, as well as Halmari in 1997, utilize the term "code-switching" to denote the act of employing various languages or language variations between sentences within a single instance of speech. Similarly, they employ the term "code-mixing" to describe the utilization of different languages or language variations within a single sentence. To clarify, code-mixing refers to the act of merging various linguistic components, including words, phrases, and clauses, derived from distinct grammatical systems. On the other hand, code-switching entails transitioning between different languages or language variations within a given conversational setting.

According to Muysken (2000:4) code mixing and code switching are not synonymous terms. He argues that code mixing involves three different processes (insertion, alternation, and congruent lexicalization), while code switching refers only to alternation, which is the switching of elements from one language to another following the rules of both grammars. In other words, code mixing is a broader concept that encompasses different ways of combining languages, whereas code switching is a specific type of code mixing that requires grammatical consistency.

According to him, switching is an appropriate term only for the kind of language mixing that consists of shifting from one language to a different one. He contends that the term code-switching has two drawbacks: it suggests that alternation is more common

or natural than insertion as a way of mixing languages, and it isolates code-mixing from other forms of language contact, such as borrowing and interference.

The author argues that the term switching is only suitable for describing the type of language alternation that involves changing from one language to another. He claims that the term code-switching is biased in two ways; it implies a preference for alternation over insertion as a mode of language mixing, and it separates code-mixing too much from other phenomena of language contact, such as borrowing and interference.

Insertion is a term that Muysken uses to describe how a single word or phrase from one language can appear in the structure of another language. For example, a Spanish speaker might say "I need a break" in English, but insert the word "Descanso" instead of "break". Alternation, on the other hand, is when elements of one language are substituted by elements of another language. This can happen for short or long segments of code-switching. For example, a Hindi speaker might say "Mujhe pizza khana hai" in Hindi, but alternate the word "pizza" with its English equivalent. When two languages have a common grammatical structure, but use words from either language, this is called congruent lexicalization. This concept is similar to what Clyne (1991) called lexical triggering, which means that a word from one language can activate the use of other words from the same language before or after it. The main similarity between these two concepts is that they both involve the influence of one language on another at the lexical level.

Certain linguists posit that there exists a distinction between code switching (CS) and code mixing when it comes to the phenomenon of language contact. Kachru (1983) suggests that code switching entails the act of transitioning from one linguistic code to

another, contingent upon various factors such as the purpose, context, and individuals involved in the communication process. It reflects how speakers categorize their linguistic repertoire based on roles and functions. Code mixing involves the process of incorporating linguistic units from one language code into another. For instance, the term "parkear" combines an English root word with Spanish morphology. This phenomenon represents a hybridization of two distinct languages.

Bokamba (1989) makes a clear distinction between code mixing and code switching based on three primary arguments. Firstly, these phenomena have different implications both linguistically and psycholinguistically. For example, when it comes to code switching, speakers are not required to adhere to the grammatical rules of both languages involved in the speech event. On the other hand, code mixing necessitates following the grammatical rules of both languages. (2) These phenomena have different sociolinguistic functions. For example, code switching can be used to mark ethnic and group boundaries, while code mixing can be used to create a new code of linguistic interaction. (3) These phenomena have different structural characteristics. For example, Code switching takes place when individuals transition between different languages or language varieties at the boundaries of clauses or sentences while code mixing occurs within clauses or words.

Code mixing involves a high level of bilingualism that allows speakers to combine elements to utilize multiple languages or language variations in one's speech necessitates a proficient command of both linguistic systems. and the ability to process their grammatical rules simultaneously [see Kachru (1978, 1983, 1985), Sridhar and Sridhar (1980), Poplack (1990), Sankoff and Poplack (1981) and Bokamba (1988) for

more details]. Code mixing is only possible for highly proficient bilinguals and it reflects the degree of bilingualism involved in producing sentences that mix codes.

Code mixing refers to the phenomenon wherein individuals who speak multiple languages or language varieties integrate components from different linguistic systems into their speech. In this process, one language, known as the host language, serves as the grammatical framework for the incorporated elements, while the other language involved is referred to as the guest language (Sridhar and Sridhar, 1980). Code mixing can be used interchangeably with code switching by some scholars, especially when they focus on the syntactic, morphological, or other formal aspects of language.

Bilinguals employ code mixing Throughout each layer of a lexical and syntactic framework, while speakers use borrowing to supplement their vocabulary with words from another language. In addition, code mixing preserves some features of the original language, whereas borrowing adapts the words to the target language (Gibbons, 1987).

in the Algerian context the phenomenon of code-switching (CS) and code-mixing, where bilingual speakers use both Arabic and French languages. Some sociolinguists argues that CS is more common among speakers who have equal proficiency in both languages, while code-mixing is more likely among speakers who have less balanced skills. It also suggested that code-mixing is often driven by the speaker's lack of vocabulary or expressions in one language, and provides an example of a sentence where the speaker inserts a French phrase "à part ça" (meaning 'apart from that') into an otherwise Arabic utterance, implying that the speaker may not know how to say it in Algerian Arabic (AA).

A remarkable controversy has been raised among linguists on whether there exists a difference between the phenomenon of code switching and the one of code mixing. For many of these linguists they stand for the idea of the distinction between the two linguistic behaviors. Gumperz (1983:59) defines code switching as the act of combining passages of speech from two distinct grammatical systems or subsystems within the same speech exchange.

Milroy and Muysken (1995) explain code switching phenomenon as the way bilinguals use two or more languages in a single speech alternatively. For the two linguists, the use of CS includes both "inter-sentential" referring to shifts between sentences and "intra-sentential" which implicates to switching at the same sentence. In the same context, in her work, Myers-Scotton (1993) employs the term "code switching" to encompass both inter-sentential and intra-sentential instances of language alternation. She defines the phenomenon of code switching as the utilization of multiple linguistic varieties within a single conversation. Consequently, Gardner Chloros (1991) demonstrates a preference for the term "code switching" over "code-mixing".

The above distinction between CS and CM tends to be awkward for some linguists who do not see the need for such differentiation. Sridhar & Sridhar (1980), Kachru (1983), and Singh (1985) seem to have some reservations over the use of CS as a cover term for both "code-switching" and "code-mixing". According to them, C M is exclusively used for switching at the intra-sentential level and the term CS for inter-sentential switches. They account for the fact that except for intra-sentential CS, i.e., The requirement to incorporate grammatical rules from both participant codes is essential in code mixing. The notion of distinguishing between these distinct linguistic phenomena is also endorsed by Pfaff (1979) and Muysken (2000).

As for the researcher in the current thesis, and following the above-mentioned definition of CS presented by (Myers-Scotton (1993), Gardner-Chloros (1991) and Gumperz (1983), For the remainder of this study, the terms "code switching" (referring to switches between sentences) and "code mixing" (referring to switches within sentences) will be utilized as an umbrella term.

2.3. Code Switching versus Borrowing

During the 1940s and 50s, CS was constantly seen as a sub-standard use of language (Weinrich, 1953). Nevertheless, during the 1980s linguists started to acknowledge it as a normal behavior for bilingual and multilingual speakers. Bullock & Toribio's definition of CS can suitably present the linguistic phenomenon developed by the Mzabi-French contact situation.

CS and borrowing are often confused, but many linguists have shown that they are very different processes. However, it is still hard to tell them apart in any research. Eastman (1992) suggests that we should not try to label every case of non-native material in language as either borrowing or switching. Some studies have given up on making a distinction between borrowing and CS because it is too difficult (Romaine, 2000).

The distinction between borrowing and code switching is still a matter of debate among scholars. There is no agreement on how to differentiate these two phenomena of language contact. The issue is how to identify which foreign words in bilingual speech are instances of code switching and which ones are cases of lexical borrowing. Borrowing and code switching differ in their scope, function, frequency and integration. Borrowing involves the incorporation of foreign words into the structure of the recipient language, while code switching involves the alternation of languages at various levels

without assimilation. Borrowing is often motivated by lexical gaps, while code switching serves various communicative and socio-psychological purposes. Borrowing is more stable and recurrent, while code switching is more ad-hoc and variable. However, sometimes it is hard to draw a clear line between them, as borrowing may result from previous code switching and code switching may include borrowed items. The problem of transition, as defined by Labov (2001) relates to the diachronic nature of language change and the difficulty of identifying when a lexical item from another language becomes a loanword in the target language. Moreover, studying variation synchronically poses even more challenges.

Borrowing is different from other phenomena of language contact, because it involves the integration of elements from one language into another language system at various levels: phonological, morphological, and syntactic. In addition, Poplack and Meechan (1995:2000) present a lexical borrowing scale that encompasses loan words on one end, which exhibit specific attributes including complete linguistic assimilation, displacement of synonyms from the native language, and widespread adoption among monolingual speakers of the language receiving the borrowings.

According to Bullock and Toribio (2009:2), the phenomenon of code-switching (CS) can be described in the following manner: Firstly, it encompasses a range of linguistic manifestations, varying from the incorporation of individual words to the use of different languages for larger portions of communication. Secondly, it is observed among bilingual individuals with varying levels of language proficiency, residing in diverse language contact environments, which results in non-uniform patterns of code-switching. Lastly, code-switching can serve multiple purposes, including bridging

79

linguistic gaps, expressing ethnic identity, and accomplishing specific communicative goals, among other reasons.

One can distinguish between two main approaches to the analysis of lexical insertions in the CS literature. Linguists such as Poplack & Meechan (1995) adopt the first approach that regards individual item insertion as borrowed forms and has nothing to do with the embedded forms in relation with CS. That is, according to this regard, there is a clear-cut distinction between CS and borrowing in which these two linguistic behaviors are subject to different constraints. According to Poplack and Meechan (1995:208), the act of borrowing pertains solely to the grammatical structure of a particular language, while the other language involved assumes an etymological function.

According to their definition, borrowing is described as the process of modifying lexical content to align with the morphological, syntactic, and typically phonological structures of the language it is borrowed into. (Poplack & Meechan, 1995:200).

Vanniarajan and colleagues (1991:185) make a clear distinction between code-switching (CS) and "nonce borrowing." They define "nonce borrowing" as the act of incorporating a single instance of a foreign language utterance by a single speaker within a reasonably representative corpus. Hence, due to the presence of recipient accusative markers attached to the foreign words, it can be concluded that these lexical terms borrowed from other languages undergo morphological and syntactic adjustments, thus becoming nonce borrowings that are adapted to the recipient language's structure. Muysken (2000) regards code switching (CS) and borrowing as distinct linguistic behaviors. Nonetheless, Muysken overlooks the surface distribution and concentrates

solely on the formal attributes. According to Muysken, code switching can be interpreted as the incorporation of words from different languages into a phrase structure within a clause. On the other hand, lexical borrowing can be perceived as the incorporation of linguistic elements into an unfamiliar word structure (Muysken, 2000:75).

Furthermore, According to Muysken, individuals who oppose this perspective, which considers single word insertions as borrowings, fail to address the issue of single word insertions in their research on code-switching (CS). Muysken argues that these researchers assert that the inserted single words adhere to the morpho-syntactic rules of the dominant language.

One can notice that the tendency of differentiating CS and borrowing has attracted researchers' attention since the first studies of language contact phenomenon by Poplack (1978, 1980, 1981) and Sankoff (1981). The linguists above regard CS and borrowing as basically different phenomenon.

However, there exist significant theoretical and empirical advantages to an approach that looks into the similarities between CS and borrowing. In such situation, one can assume that the only difference between the two phenomenon is the frequency of occurrence. In this regard, Myers-Scotton (1993) proposes that a single lexical item may begin as a CS element in the recipient language 'matrix language' and ends to be a borrowed form via acquiring a higher frequency of use by monolingual users. Myers-Scotton accepts the fact that frequency of use looks arbitrary but though it may have experimental evidence.

For Myers-Scotton (2002), there is no difference CS phrasal constituents or islands and single elements. She claims that there exists a sort of interaction between the source

of inserted elements (the embedded or donor language) and the source of the morphosyntactic structure of the bilingual clause (the matrix language). In other words, once producing a bilingual utterance both languages will be activated which means that there exists at least congruent checking between the two grammars at the abstract level of the mental lexicon. Daller (2005) in his study of mixed French and Dutch nominal groups and compounds presents certain proofs for the availability of a similarity between CS and borrowing.

Backus (1996) claims that a single lexical insertion could be seen as CS once the speaker's intention is taken into consideration. Thus, for him, there is no distinction between CS and borrowing. Park (2000) in his turn argues about the absence of solid evidence for the criteria suggested to differentiate between CS and borrowing. In his study of Korean-Swedish corpus, According to Park (2006:23), it is asserted that even though proper nouns are often considered as the most common elements borrowed in code-switching studies, they still undergo similar (or closely related) morphosyntactic transformations, indicating that they do not differ from code-switching. Hence, the process of morphological adjustment of individual elements, which is often proposed as the most suitable criterion for distinguishing between code-switching (CS) and borrowing, proves to be inadequate in distinguishing borrowing from CS. In a similar vein, Trudgill (1995:154) discusses the spread of single lexical items and suggests that lexical items have the ability to traverse significant distances. This implies that words can be borrowed from one language to another, regardless of their proximity. Moreover, it is common for language groups to adopt words related to a specific semantic field or domain from a language spoken by dominant speakers in that field.

For example, various technological terms in the Mozabite language, such as telephone, message, and television, originate from French and have been adopted by Mozabite individuals who are educated and bilingual, with a knowledge of French vocabulary. This trend has become prevalent due to frequent usage in everyday discussions.

In a similar vein to the situation where individual words from a source language have gained recognition as dictionary entries in the dominant language, known as core loanwords, the concept pertains to the cultural influence and the esteemed status of the language contributing the borrowed words (Myers-Scotton, 2006). Myers-Scotton categorizes these isolated borrowed terms as "code-switched elements in mixed constituents" within the CS framework (2006:254). Therefore, this thesis will adopt a comparable methodology in line with the researcher's approach.

Accordingly, the researcher follows the continuum model for CS versus borrowing. This model account for the fact that CS may be related with borrowing, and therefore, in some instances, an expression that has initially been CS eventually becomes a borrowing expression (Myers-Scotton 1995:200). In this vein, various borrowed French items at different levels are originally CS and sequentially become borrowing items.

Yet the controversy is still existing and consensus on such a distinction. The problem is linked to diachronic versus synchronic studies of contact induced language and could be linked back to what Labov (2001) named 'the transition problem'. For these researchers, language change is a matter of diachronic process, and therefore, it highly unlikely to determine at which point of time a specific lexical item obtained the status of a loanword in the embedded language. In the current research project, which is tended to

be a synchronic one, it is quite impossible to determine which French lexical insertions will gain loanword status in Mzabi. However, the corpus data gathered for this thesis will probably help answer this question in the future.

Some scholars argue that inserting a single word from another language into a sentence is not code-switching (CS), but borrowing, unless it is accepted by most speakers of that language. They also claim that CS only occurs when longer segments of another language are used in a sentence. They base their distinction on whether the inserted word follows the grammatical rules of the main language or not. If it does, they consider it borrowing; if it doesn't, they consider it CS. In contrast, Gumperz (1982) analyzes CS from a sociolinguistic perspective.

Gumperz (1982) approaches the study of code-switching (CS) from an interactive standpoint, perceiving the utilization of multiple languages within a single interaction as a valuable "communicative resource" rather than a drawback or deficiency in communication (Gumperz, 1982). According to Gumperz, borrowing takes place at both the word and clause levels, adhering to the morphological and syntactic rules of a different language. On the other hand, code-switching occurs at the level of syntax and encompasses the utilization of sentence fragments specific to one language. Regarding this matter, Gumperz (1982) made a claim that when one language incorporates elements from another language, it adapts them to its own grammatical and lexical system, as well as its own sound patterns. These items become part of the borrowing language's vocabulary and follow its rules. On the other hand, code-switching involves using two different linguistic systems in the same utterance, and the speaker has to process each string according to its own syntactic rules. Gumperz and other researchers like Sankoff and Poplack (1981:5) state that code-switching (CS) has some constraints on where it can happen. They state

that a lexical item from one language cannot be attached to a bound morpheme from another language unless the former has been adapted to the phonological system of the latter. One of the criteria that Poplack (1981) uses to distinguish between borrowings and code-switching (CS) items is the degree of phonological integration into the language of the bound morpheme. She argues that items that are phonologically integrated are more likely to be borrowings, while items that are not are more likely to be CS items. Poplack (1980) also employs the criterion of frequency to differentiate between borrowings and CS items. She defines CS items as linguistically unintegrated, unlike borrowings, and hypothesizes that borrowings will occur more frequently than CS items. Poplack (2000) later states that CS is not the same as lexical borrowing, even though both are outcomes of language contact. She also agrees with Poplack that the frequency of borrowings in the recipient language may distinguish them from switches, but for her this is only a hypothesis, unlike for Poplack who uses it as a criterion to define the difference between the two notions. Myers-Scotton (1993b) proposes that frequency is the best indicator to link borrowed forms more closely with the mental lexicon of the recipient language. Poplack (2000) and Myers-Scotton (1993b) have some commonalities in their approaches, but they differ in how they conceptualize and formulate the two categories. That is, Myers-Scotton's definition corresponds to Poplack's hypothesis, and vice versa. According to Myers-Scotton (1993), there is a difference between code-switching (CS) and borrowing in terms of bilingualism. She argues that CS requires bilingual competence, while borrowing does not. She illustrates this point by examining single insertions of lexical items. She contends that if a lexical item is inserted and conveys a specific social meaning that is only accessible to the bilingual repertoire, then it should be regarded as a CS lexical item. According to (1992, 1993a), CS and borrowing are two related processes that occur

universally in language contact situations, and they can be placed on a single continuum based on the degree of morphosyntactic integration of the elements from different languages. She claims that morphosyntactic integration is the key factor that distinguishes between CS and borrowing, as CS involves less integrated elements than borrowing does.

Myers-Scotton agrees with Haugen (1953) who stated that language borrowing goes beyond the actual needs of a language. She further argues that there is no need to make such a distinction and proposes a classification of borrowings into 'cultural borrowings' and 'core borrowings. The first one involves introducing new words to the base language's culture, which can be understood by monolingual speakers. The second one involves adopting words that already have a counterpart in the target language, and they enter the language gradually (Myers-Scotton, 2002).

According to Myers-Scotton, there is a counterargument to the notion that borrowed terms in a language are solely a consequence of the absence of equivalent terms in the receiving language. Additionally, she challenges the assertions made by researchers such as Sridhar and Sridhar (1980) and Bentahila and Davies (1983), who proposed that the primary purpose of borrowing is to address lexical deficiencies in the recipient language. According to Bentahila and Davies (1983) the use of French words by Arabic speakers who only know Arabic is a result of the lack of equivalent terms in their language. They argue that these words are borrowings that have become part of the Arabic speaker's competence. The reason for such borrowings is usually clear, as they fill a lexical gap in the second language, which may not have a simple term for the concept represented by the borrowed word. Unlike code-switching, which is the process of shifting from one linguistic code (a language or dialect) to another depending on the social context or conversational setting, filling a linguistic gap does not require such a shift. Rather, a

bilingual speaker may use elements of another language even when they can express their entire message in the first language, and may even demonstrate this by switching back to the first language and translating what they said in the other language.

According to Bentahila and Davies (1983) there are two ways to distinguish between borrowing and CS. The first way is based on the speakers' linguistic competence: borrowing involves lexical items that have been integrated into the recipient language and can be used by both monolinguals and bilinguals, while CS is a bilingual phenomenon that involves switching between two languages. The second way is based on the linguistic form: borrowing requires that the lexical items conform to the phonological and morphological rules of the recipient language, while CS does not have such a requirement.

Some scholars have challenged this criterion, arguing that elements that are switched can also undergo phonological and morphological changes to fit the base language (Pfaff 1979, Bentahila and Davies 1983). Besides the criteria mentioned above for distinguishing between borrowing and CS, Haugen (1956:18) earlier attempted to differentiate the two concepts and defined borrowing as: "*the regular use of material from one language in another without any switch or overlap except in a historical sense*".

A single-item insertion is one of the disputed issues in the research of code-switching (CS), Code-switching (CS) refers to the act of transitioning between different linguistic codes, such as languages or dialects, based on the social or conversational environment. Distinguishing between CS and borrowing can be challenging, particularly when it involves the interchange of individual words or loanwords. According to Muysken (1995:189), borrowing is defined as the integration of lexical components from one language into the vocabulary of another language.

Muysken (1995) proposes a three-level model of how this process works. The first level involves a fluent bilingual speaker who spontaneously inserts a word X from language A into a sentence in language B. The second level occurs when the insertion of word X becomes a common practice in a speech community and forms what he calls "*conventionalised CS*" (Muysken 1995:190). The third level happens when word X adapts to the phonological, morphological and syntactic rules of language B and becomes fully integrated into its lexicon as a word recognised by all speakers of language B.

Poplack (1990) defines nonce borrowing as a type of language contact phenomenon in which an element, such as a single word or a bound morpheme, is transferred from one language to another and integrated syntactically and morphologically, but not necessarily phonologically. Nonce borrowings are distinguished from established borrowings by their low frequency and recognition among speakers. They are also characterized by being isolated items from the donor language that are surrounded by recipient language material.

In 1988, Poplack, Sankoff, and Miller presented a conceptual division involving two types of borrowing, specifically established borrowings and nonce borrowings. These types differ from single-word code switches. The key distinction lies in the fact that established borrowings are confined to a particular speaker within a specific context and may not be readily identified by individuals who speak only one language (Sankoff, Poplack, and Vanniarajan, 1990).

In contrast, established borrowings require a frequent and recurrent use in the recipient language, unlike nonce borrowings. Therefore, nonce borrowings do not show the same degree of integration as established borrowings in the recipient language.

Poplack and colleagues (1988:93) make a distinction between established and nonce borrowings, as well as single word code-switching (CS), by examining the linguistic characteristics of lexical items borrowed from language A and integrated into language B. According to their argument, both types of borrowings adhere to the morphological and syntactic norms of language B. In contrast, single word CS maintains the lexical, morphological, and syntactic attributes of language A.

In some situations, it may be hard to distinguish between CS and borrowing, for example, when the two languages share similar morphological and syntactic rules. However, the idea that CS involves two grammars, while borrowing involves only one, is still a helpful distinction (Poplack et al. 1988:93). Holmes (2000) argues that speakers adapt borrowed words to their first language in terms of pronunciation and grammar, as if they were native words. He also suggests that lexical borrowing and code-switching are different phenomena, since the former involves how bilinguals handle two grammars when they switch languages within a sentence. According to Gardner-Chloros (2008) the way an element is adapted or changed when it is switched or borrowed depends on the type of sociolinguistic contact that exists at that time. He further argues (2009) that one of the challenges that researchers face when they transcribe and analyse code-switched data is to distinguish between the two categories. Poplack's (1980) and Muysken's (2000) perspectives diverge when it comes to differentiating between code-switching (CS) and borrowing. According to Poplack (1980), CS and borrowing are distinct phenomena that stem from separate mechanisms. On the other hand, Muysken (2000) considers single-item insertion and multiple-item alternation as two variations of CS.

suggested three kinds of criteria to determine if single words from a source language in utterances that switch codes are adapted to the phonology, morphology, and

syntax of what she calls '*base language*'. She argued that if the adaptation occurs at the three levels, then it is a case of borrowing, but if there is no adaptation at all, or only at one level, then it is a case of CS. Poplack used a table to illustrate the different types of

Type	Levels of Integration Into Base Language			CS?	Example
	Phon	morph	syn		
1	✓	✓	✓	No	Es posible que te MOGUEEN. (They might mug you.) (002/1)
2	–	–	✓	Yes	Las palabras HEAVY-DUTY, bien gran des, se me han olvidado. (I've forgotten the real big, heavy-duty words.) (40/485)
3	✓	–	–	Yes	[da 'wari sel (58/100)
4	–	–	–	Yes	No creo que son FIFTY-DOLLAR SUEDE ONES. (I don't think they're fifty-dollar suede ones.) (05/271)

integration that lexical elements can have in code-switching. According to this table, lexical elements are classified as genuine switches when they are not integrated at any level, or when they are integrated only at the syntactic level or only at the phonological level. (Poplack, 1980)

The table presents a comprehensive demonstration of the complete integration of type 1 into the fundamental language structure across various levels, including phonology, morphology, and syntax. Consequently, it does not exemplify code-switching, and the term 'mogueen' is derived from the English word 'mug'. On the other hand, code-switching occurs when the lexical forms are either not integrated at all or only partially integrated in terms of phonology and syntax, as indicated in the remaining three types (2.3.4).

According to the author's viewpoint, type 3 exhibits sole phonological integration into the base language, thus qualifying as a code-switching element while being perceived as a "foreign accent."

To demonstrate how borrowing works in our speech community, we can look at some examples of code-switching between Mzabi and Algerian Arabic. Borrowing is a process of incorporating words from one language into another, usually with some phonological or morphological adaptation. For instance, in Algerian Arabic / French code-switching, we can find sentences like these:

- (14) nasekta ʕ les vacances "We spend vacations".

- (15) versa ryalo l compte. "Put the money into an account".

In the example above, the Mzabi verb /nasekta ʕ/ 'spend' is followed by the French noun "les vacances" 'the holidays', which has been adapted to the Algerian Arabic phonology by deleting the final /s/. In the other exapme, the French verb "verser" 'pay' is followed by Mzabi noun /ryal/ 'money', which has been adapted to the French morphology by adding a definite article le. These examples show how borrowing can create hybrid constructions that combine elements from both languages.

In our study, we observed that bilingual speakers use different terms from French and Mzabi to refer to distinct concepts, even though the same term can be used for both concepts in French. For example, they usually use "la glace" to mean 'ice', but /tisit/to mean 'mirror', while in French "la glace" can have both meanings.

One can summarize the significant reasons why individual borrowed items are treated as CS in this study as follows: 1) individual borrowed items could be morphologically, syntactically or phonologically inserted into the base or borrowing

language. 2) individual borrowed items may occur once as in the case of nonce borrowings or more constantly within the conversation of bilingual or multilingual speakers in a language contact situation. Thus, dealing with individual borrowed items as CS elements rather than borrowings may be of a benefit of the whole source and embedded language elements receiving the same amount of attention and same treatment at linguistic analysis level. Accordingly, the method adopted in this research project of Mzabi-French CS in the speech of Mozabite bilinguals which includes dealing with single lexical item insertions as code switching is experimentally proved so many researchers such as, Eppler (2010), Daller (2005), Myers-Scotton (2002), Park (2000) and last but not least Backus (2006).

According to the assertion made by Eastman (1992:1), the attempt to differentiate between code-switching, code-mixing, and borrowing is futile. It is imperative for us to liberate ourselves from the compulsion to label any occurrence of apparently non-native elements in language as either a borrowing or a switch.

This research uses CS as an umbrella term and therefore does not distinguish code switching, code mixing, borrowing and loan words.

As the research literature categorizes single-occurring borrowings in code switching category Myers-Scotton (2006), the term code switching involves borrowing in this thesis. Based on Gumperz definition of CS (1982), Gardner Chloros (1991) and Myers-Scotton (1992), the researcher adopts the following operational definition of CS: Mzabi-French CS involves French words, phrases, clauses and sentences inserted in Mozabite morphosyntactic system.

2.4. Diglossic Code switching

Diglossia refers to a social situation where two varieties of a language are used for different purposes or domains, while code-switching (CS) is an individual behavior where bilingual speakers switch between their languages according to their preferences (Bullock and Toribio, 2000).

The concept of diglossia was first introduced in English by the sociolinguist Charles Ferguson in 1959, based on the French term '*diglossie'* coined by the Arabist William Marçais in 1930. Ferguson's definition of diglossia pertains to a scenario wherein a speech community utilizes two distinct forms of the same language for different purposes, namely a formal or high (H) variety for official contexts and an informal or low (L) variety for casual settings. Ferguson's original examples of diglossia were Arabic, Modern Greek, Swiss German and Haitian Creole. He argued that diglossia is a distinct phenomenon from bilingualism, where two different languages are used in a society. Diglossia can have implications for linguistic description, historical linguistics and language typology. In other words, it is the social norms that govern the use of language varieties, and that the concept of H and L varieties can be better understood by examining the distinct linguistic codes that are employed in different contexts. Furthermore, the use of the two varieties in some speech communities involves a clear-cut distinction between formal and informal situations usage.

Ferguson (1959) defines diglossia as a linguistically stable scenario wherein a community of speakers utilizes two separate variants of a particular language to serve distinct functions. One variety is a highly codified and often more complex form that is associated with a prestigious written literature from a previous era or another speech

community. This variety is learned mainly through formal education and is employed for most written and formal spoken contexts, but not for everyday conversation. The other variety is a less codified and often simpler form that is used by the speakers in their daily interactions.

Sayahi (2014) points out that Ferguson (1959a) assumed that the H variety would be the only code used in religious speeches in mosques, which are typical examples of diglossic situations. However, this assumption does not hold true in some cases, where speakers may switch to the L variety for certain rhetorical purposes. He (ibid) argues Ferguson's view and presents the following argument:

> *"The Imam's sermon covers both theological topics and daily life aspects. Linguistically, the sermon often involves reading or reciting parts of the religious texts, especially the Quran and the Hadith, which provide a formal basis for the issue being discussed. Then, the Imam switches to colloquial Arabic to explain and expand on the issue."*

One example of diglossic code switching in Algerian context is when a political leader uses two varieties of Arabic for different purposes. Modern Standard Arabic (MSA) is the high code (H) that reflects his social status and his role as an educated politician. MSA is used for formal contexts and for conveying referential information. He may also use his dialect, the low code (L), In order to enhance clarity in communication, one can utilize dialect to effectively elucidate and convey the intended message. Moreover, dialect can serve as a powerful symbol of unity, fostering a sense of solidarity, while also providing a means to express amicable sentiments.

In Algeria, the linguistic landscape is marked by a phenomenon known as diglossia, wherein two distinct forms of Arabic exist concurrently: a prestigious form and a vernacular form. The prestigious form is referred to as Modern Standard Arabic (MSA) and serves as the standardized and literary variant of Arabic, primarily employed in formal settings including education, media, religion, and legal contexts. On the other hand, the vernacular form is known as Algerian Arabic (AA), which represents the colloquial and spoken variant of Arabic predominantly utilized in informal environments such as households, streets, markets, and occasionally in radio and television broadcasts. The selection of a specific variant is contingent upon the situational context and the intended purpose of communication.

Standard Arabic enjoys a high level of respect and admiration among people because it derives from the Quran and Classical Arabic, which are considered sacred and authoritative sources. On the other hand, the Vernacular variety lacks such prestige (Sridhar, 1996).

One way to understand diglossia is to see it as a phenomenon where a single speech community uses two different varieties of the same language for different purposes. Diglossia was first defined by Charles Ferguson in 1959 as a situation where one variety, called the high (H) variety, is used for formal and official contexts, such as writing, education, and religion, while another variety, called the low (L) variety, is used for informal and everyday contexts, such as home, family, and friends. The H variety is usually learned at school and has more complex grammar and vocabulary than the L variety, which is learned at home and has no written form. An example of diglossia is the use of standard French and Haitian Creole French in Haiti. Bilingual diglossia is a type of diglossia where the H and L varieties are not dialects of the same language, but two

different languages that are used by a bilingual community. For instance, Fishman (1972) extended the concept of diglossia to include situations where two languages, such as English and Hindi, are used by speakers in India. In this case, the H and L varieties are not determined by linguistic features, but by social factors, such as prestige, power, and identity.

Diglossic CS occurs when speakers of a language use both the H and L varieties in the same speech event or interaction, which is different from Ferguson's notion of functional differentiation of the two codes. In reality, especially in Arab countries, the two varieties may co-occur within the same context, resulting in diglossic CS. Sayahi (2014) argues that even when speakers use Modern Standard Arabic (MSA) in domains where it is expected, they tend to switch to the vernacular language once they communicate freely rather than reading aloud. He illustrates this with examples of inter-sentential code switching between MSA and the vernacular in religious sermons.

According to Sayahi (2014), the principles governing code-switching (CS) between different languages in bilingual contexts can also be applied to code-switching between Modern Standard Arabic (MSA) and its vernacular varieties in diglossic contexts. Myers Scotton (1986) supports this perspective and suggests that diglossic CS shares similarities with bilingual CS across multiple levels. The only distinction, as pointed out by Myers Scotton, is that diglossic CS represents an unmarked choice, which is expected in situations where CS involves a marked choice. Diglossia refers to a linguistic scenario where a speech community utilizes two variations of the same language for different purposes: a formal high variety (H) for formal contexts and an informal low variety (L) for informal contexts (Ferguson, 1959). Diglossic CS takes place when speakers transition between these two varieties within the same speech situation.

2.5. Attitudes towards using code switching

Code switching is a linguistic phenomenon that involves switching from one language or dialect to another in the same conversation. Different people have different views on code switching, depending on their attitudes towards the languages involved. Some people who are neutral or positive about code switching see it as a natural and creative way of expressing oneself and communicating with others. However, other people who are negative about code switching see it as a sign of ignorance or incompetence in using two languages properly (Colins, 2003). Gumperz argues in the 1970s that bilinguals employ CS as a way of communicating effectively; thus, this linguistic practice begins to be recognized as a benefit.

Some people may have negative attitudes towards CS, thinking that it shows a lack of competence in one of the languages or an inability to maintain a conversation in a single language. This may be especially true in some bilingual communities where CS is stigmatized when talking to monolinguals. However, these attitudes have changed over time, as CS has been recognized as a rule-governed phenomenon and a communication strategy.

2.6. Pragmatic and Functional dimensions of Code switching

As this work aims to examine how speakers use CS in conversation to achieve different communicative goals and express their intentions. Therefore, the pragmatic aspects of CS, such as the context, the purpose and the effect of switching languages, are essential to be explored.

Gumperz is one of the scholars who shifted the focus of code-switching (CS) research from its structural aspects to its pragmatic aspects. He argued that the constraints on CS are not based on grammar, but on pragmatics, which is the study of how language is used in context. He claimed that CS is blocked when it violates the speaker's sense of what constitutes a single unit in terms of syntax or semantics (Gumperz 1982). This pragmatic approach to CS examines how bilingual speakers use more than one language or language variety within a single interaction or conversational turn, and how they convey different meanings and functions through CS depending on the situation and the participants. CS is not only a linguistic phenomenon, but also a social and cognitive one that reflects the flexibility and adaptability of bilingual speech.

One of the aims of pragmatics is to examine and explain how speakers use language to communicate meanings that go beyond the literal interpretation of words and sentences. Pragmatics emerged as a distinct field of study in the 1930s, when philosophers and linguists such as Charles Morris, Rudolf Carnap, and Charles Peirce explored the relationship between signs, their users, and their contexts. Pragmatics differs from syntax, which studies the formal relations between signs, and semantics, which studies the relations between signs and their referents. Pragmatics focuses on how signs are interpreted by their users and interpreters in specific situations. According to Carnap (1942), the degree of abstractness varies among different aspects of language, such as syntax, semantics, and pragmatics. He argues that syntax is the most abstract level, followed by semantics, and then pragmatics as the least abstract one.

Bilingual individuals employ their linguistic abilities in various ways, and one such method is through the practice of codeswitching. Codeswitching refers to the act of adjusting one's speech, behavior, appearance, and other aspects to conform with diverse

sociocultural norms. Codeswitching is not a random or chaotic phenomenon, but rather a systematic and strategic use of language that serves various communicative purposes. According to Blom and Gumperz (1972) codeswitching is influenced by social identities and social factors, such as the topic, setting, and interlocutors of the conversation. However, codeswitching is also a way of expressing intentionality, as speakers choose to switch languages to convey "intentional meaning of a socio-pragmatic nature" (Myers-Scotton 1993:57). In other words, codeswitching is not only a reflection of the social context, but also a way of creating and negotiating meaning within that context.

According to Gumperz (1982) these variations in language use are called "discourse strategies". They are not necessarily determined by social factors such as age, education, gender or origin, but by other factors related to socio-pragmatic functions such as displaying competence, solidarity or power. Discourse strategies are ways of using linguistic and non-linguistic resources to convey meaning and achieve communicative goals in different contexts and situations. They involve the interaction of linguistic knowledge and social knowledge in discourse interpretation. Discourse strategies can also affect interethnic communication and political rhetoric by creating different impressions of speakers' identities and intentions.

The issue of whether code-switching (CS) has any socio-pragmatic meaning or not has been debated by different scholars. Poplack (1985) claims that CS does not have any pragmatic significance and that it is a natural feature of bilingual speech. On the other hand, McConvell (1988) argues that each instance of CS has a linguistic or social function. A third position, proposed by Gumperz (1982) is that CS can convey information, but not every switch can be assigned a single meaning. He suggests that the meaning of CS depends on the context and the participants of the interaction.

This section examines CS in relation to the contexts and situations where it occurs. For example, people may recognize the connection between a linguistic variety and its users, as well as when and how it is used in a community. Meisel (1994) argues that bilinguals should have both grammatical and pragmatic competence in their languages.

According to Meisel, code switching refers to the skill of choosing the appropriate language based on the factors such as the listener, the situation, the topic, etc., and switching between languages within a conversation following the sociolinguistic norms and grammatical rules.

One way to understand CS as a contextualization cue is to use Myers-Scotton's Markedness Model (1999), which is based on the idea of Rational Choice Models. Elster (1989:22) posits that individuals typically opt for actions they perceive as having the most favorable overall consequences when presented with multiple alternatives.. Rational Choice Models are used in various fields such as economics, political science, and sociology to explain human behaviour as a result of rational calculations and personal preferences. The Markedness Model applies this logic to CS by suggesting that speakers choose a certain code or language depending on the expected benefits and costs of their choice in a given situation.

(2014) uses politeness as an example of pragmatics and distinguishes between two types of politeness: pragmalinguistic and sociopragmatic. Pragmalinguistic politeness is based on the meaning of what is said without considering the context where it is said. Sociopragmatic politeness is based on evaluating politeness in relation to the context where it is said. In this regard, Leech (2014) makes this point clear by comparing two scenarios: one where A lends B a pen to sign something, and another where A lends B a

holiday home for a month. In the first scenario, a simple thank you would suffice as an expression of gratitude, but in the second scenario, it would not. He argues that this contrast shows that gratitude is not a fixed concept, but depends on the context. On the other hand, the expression Thank you very much indeed would be perceived as excessively courteous in the former scenario, but not in the latter one.

The degree of politeness in expressing gratitude varies depending on the choice of words. In Mzabi speech community, saying '? tik Saha' is less polite than saying 'Raba chihfad' "merci beaucoup". Similarly, in English, 'thanks' is less polite than 'thanks a lot', which is less polite than Thank you very much.

From a sociopragmatic perspective, the expression 'Thank you very much' can sometimes be used in an impolite way when it conveys irony, for example, when someone wants to complain about another person who has hurt or offended them. In such situations, if someone calls another person selfish, the latter might respond ironically with 'Thank you very much' or 'That's very kind of you'. In conclusion, the semantic meaning of the sentence 'Thank you' is an expression of gratitude and adding 'very much' intensifies this meaning; thus, from a linguistic and semantic perspective, 'Thank you very much' is more polite than 'Thank you' which may not be the case from a sociopragmatic point of view.

One way to approach CS is to view it as a multifaceted phenomenon that requires differentiation from other related concepts. This perspective emphasizes the complexity and specificity of CS as a distinct field of study.

Psycholinguistic aspects of Code switching

Weinrich (1953) proposed a classification of bilingualism based on how bilinguals organize languages in their minds. According to this classification, there are three types of

bilingualism: coordinate, compound and subordinate. Coordinate bilinguals have separate and independent systems for each language, and they associate words with different concepts or contexts depending on the language. Compound bilinguals have a common system for both languages, and they associate words with the same concepts regardless of the language. Subordinate bilinguals have a dominant system for one language, and they access the other language through translation or mediation from the dominant language.

The term "code switching" was initially coined by Vogt (1954) to describe a psychological rather than purely linguistic phenomenon, suggesting that its origins lie beyond language and are influenced by various factors. Code switching refers to the act of transitioning from one linguistic code, such as a specific language or dialect, to another, based on the social context or conversational environment. Vogt proposed that identity, power dynamics, solidarity, and accommodation play a role in code switching. This phenomenon can be seen as a means of adapting one's speech, behavior, appearance, and more to conform to different sociocultural norms. Additionally, code switching can serve as a resource for communication, fostering creativity, and facilitating self-expression.

Green (1986) further expands on code switching, providing a model that encompasses both normal and pathological bilingual behaviors. According to Green, the language chosen for communication depends on factors like the frequency of exposure to the language, the bilingual individuals' proficiency level, the mode of instruction, and the age at which the language was acquired. In essence, the more a bilingual individual utilizes a particular language, the more it becomes active, and consequently, the less inhibited the other language becomes.

According to Clyne (1991) bilingual speakers tend to switch between languages because of the presence of certain words that act as triggers. These words belong to both language systems and may cause the speakers to lose track of which language they are using and continue the sentence in the other language. In other words, one possible effect of using words that are similar in both languages of bilingual speakers is that they may lose access to their initial linguistic items, which are the ones that they think of first, and switch to the other language to finish the sentence, since these words belong to and activate both languages in bilingual speech communities. Clyne's (2003) triggering hypothesis suggests that bilinguals' speech is facilitated and their CS is smoothed and softened by triggering, which is the key concept for CS. In other words, triggering can make bilingual speakers switch between their languages. He introduces two types of code-switching (CS), which is the process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting. The first type is externally conditioned CS, which is influenced by external factors, such as the setting, the participants, or the topic of the conversation. The second type is internally conditioned CS, which is determined by psycho-linguistic factors, such as the speaker's attitude, intention, or emotion. He also uses this term to describe other kinds of code-switches that are not explained by external factors.

According to Myers-Scotton (1993) code-switching (CS) is a linguistic strategy that bilinguals use to enhance their expressive flexibility. She proposes the 'Markedness Model' as a sociolinguistic theory that explains the speakers' motivations for choosing a certain language or code in a given context. The model draws on various disciplines, such as the sociology of language, pragmatics, linguistic anthropology, and social anthropology (Myers-Scotton, 1993b). The model assumes that speakers are aware of the social

implications of their language choices, which index the 'Rights and Obligations' (RO) Sets that govern the interaction between participants. The model distinguishes between an unmarked, expected RO Set and a marked, unexpected one. Speakers can either conform to or deviate from the normative model by making an unmarked or a marked choice, respectively. Making a marked choice is thus a deliberate attempt to negotiate a new RO Set. The model also suggests that speakers use code switching rationally and pragmatically to establish their social position and identity in relation to others.

According to Myers-Scotton (1993b) a speaker who participates in a conversation assumes that they share some common expectations with their interlocutor, such as the appropriate code choices or the communicative intentions. The Model highlights the speaker's agency and creativity in making linguistic choices that serve more than just conveying referential meaning.

2.7. Levels on Insertions

In the early nineteenth century and during his study of Sanskrit language, William Dwight Whitney (1881 cited in Van Hout & Muysken, 1994) noticed that some lexical items can be inserted easily and frequently than other items. Therefore, he come up with the following hierarchy of lexical item insertions: Nouns- other parts of speech- suffixes- inflection- sounds.

According to van Hout and Muysken, there is a disparity in the borrowing frequency between inflected grammatical elements, such as verbs, and uninflected ones, like nouns. Additionally, although prepositions are also uninflected, they are less prone to borrowing. This could be attributed to their pragmatic organization or their inclusion as part of the subcategorization of a verb or adjective. (1994:58).

Poplack, Sankoff & Miller (1988) state that common nouns are the easiest borrowed items among individual lexical elements. Three explanations can be used to support this assumption. The first explanation which can be regarded as a sociolinguistic explanation is extracted from Gardner-Chloros (2009) who asserted that nouns are accessible to bilinguals with any degree of competence in the language from which the borrowing is taken. Aitchison's proposition (2002) that nouns are freer of any syntactic constraint than other word category in CS is used as a second explanation. Explanation three comes from Bynon (1977) who claims that the frequency with which nouns are borrowed reflects the size of grammatical categories.

In 1950, Haugen during his study of Norwegian immigrants living in the United States developed a hierarchy by using data of these immigrants. This hierarchy involves: Nouns- verbs- adjectives- adverbs- prepositions- interjections- …...

The core assumption of Haugen's hierarchy is that nouns are borrowed more easily than verbs, verbs more easily than adjectives, etc.

Aside of Haugen, Singh (1985) elaborated a similar hierarchy based on English borrowings in Hindi: Nouns- adjectives- verbs- prepositions

Appeal & Muysken (1987) in their turn and based on the data gathered from Spanish borrowings in Quechua propose a different hierarchy: Nouns- adjectives- verbs- prepositions- coordinating conjunctions- quantifiers- determiners- free pronouns- clitic pronouns- subordinating conjunctions.

Singly occurring nouns for the most CS data are more frequent than verbs. For instance, according to Pfaff (1979) switched nouns in Spanish-English CS tend to be more occurrent than switched verbs with (nearly 88%) for nouns in comparison to (7.6%) for

verbs. In the same regard, in Poplack's (1980) Spanish-English data, she revealed that nouns are switched 141 times in comparison with verbs and verb phrase (13 for each). This time with Spanish-Hebrew data, Berk-Seligson (1986) claimed that the most frequent switched element in his data were nouns with a percentage of (40%). As for Treffers-Daller (1994:98-99) in his study of Dutch-French CS, he stated that: *"nouns form the largest group of French borrowing elements"*. In another study and this time with Chinese-English CS, Shen (2010) found out that nouns appear most frequently after classifying embedded English lexemes into nouns, verbs, adjectives, interjections, conjunctions and prepositions. As for Japanese-English CS, Azuma (2011) categorized his data in term of functional and lexical categories. His study found that CS only took place with lexical categories such as: nouns, verbs, adjectives and prepositions. Besides, the data also showed that nouns were the most frequent switched elements. In the literature of Arabic-English CS, Okasha (1999) reported that 139 singly occurring nouns are switched in comparison with only 23 verbs which showed that nouns are switched six times more frequently than verbs. Myers-Scotton (1993) stated that English nouns represent 46.5% of the switches in Swahili finite clauses in comparison with only 24.6% reserved for English verbs. The findings shown above demonstrate that singly occurring nouns are the most constant borrowed lexical item.

Sociolinguists such as Haugen (1950), Poplack (1998) and van Hout & Muysken (1994) claim that content words like nouns, verbs and adjectives are the most frequent inserted category to be switched. This category (content words) tends to be borrowed more constantly than function words category such as pronouns, articles, conjunctions and determiners. Azuma's Study (2001) came to support these assumptions where he analyzed Japanese-English CS corpus vis-à-vis lexical and functional categories. He stated that

lexical categories such as verbs, nouns, preposition and adjectives tend to be the only switched items in which nouns category were the most frequent borrowed elements.

For van Hout & Muysken (1994), a set of previous literature on CS states that certain categories of words such as adverbs, interjections, co-ordination markers and discourse markers, which are considered as peripheral elements in sentence structure are borrowed less frequently. Poplack (1980) supports these findings by arguing that it is important to identify the significant relation between proficiency and various types of intra-sentential CS. In her study, proficient Spanish-English bilinguals tend to switch more with a percentage of (53%) than the Spanish-dominant bilinguals (31%), the study also shows that proficient bilinguals produce fewer tag-switching whereas Spanish-dominant bilinguals tend to switch elements that are least inserted in the syntactic structure of sentences. For Poplack, this kind of switching does not necessitate high proficiency in both codes. These findings were endorsed by Nortier (1990) when studying CS between Moroccan-Arabic and Dutch. The two recent studies Poplack (1980) and Nortier (1990) provide evidence about the correlation between bilingual language proficiency and intra-sentential code switching.

As far as single lexical items code switches concerned, the studies scrutinized above depict that lexical category items (content words) are switched more easily that function words (grammatical category items) and furthermore, nouns among the content words are the most inserted lexical category.

2.8. Degrees of Code Switching

The literature review of grammatical aspects of code switching such as types of code switching and the grammatical constraints are the main scope of this section.

Since the early 1970s, researchers such as Gumperz (1972), Kachru (1978), Pfaff (1979), Poplack (1980), Sanchez (1983) and Scotton (1997) claimed that code mixing (intra-sentential CS) is the most common bilingual phenomenon.

Studies such as those by Grosjean (1982) and Sanchez (1983) support this claim by agreeing that CS seems to be very common practice in bilingual speech mode when bilinguals interact with other bilinguals. Furthermore, researches depict that this linguistic behaviour tend to occur in a very systematic way and not randomly as previously claimed. Functionally, CS is employed as a communicative strategy to express different functions within a single discourse. Structurally, many studies support the existence of certain linguistic constraints on code switching. The following section introduces some of the various types of CS that exist. CS is not a uniform phenomenon, but rather a diverse and complex one that can be classified in different ways.

2.9. Types of Code Switching

Code-switching (CS) is a linguistic occurrence observed in communities with multiple languages or language variations, wherein individuals engage in conversations or even use different languages within a single sentence. CS is commonly observed in bilingual settings and can sometimes pose challenges when attempting to categorize it.

CS can be seen as a creative and strategic use of linguistic resources that allows speakers to express their identity, negotiate social relationships, and achieve communicative goals. CS can also be influenced by factors such as the topic, the setting, the interlocutors, and the purpose of the interaction. CS can have different functions and effects depending on the context and the intention of the speaker. Some of the possible functions and effects of CS are:

- To mark a change of topic, mood, or perspective

- To signal solidarity, intimacy, or affiliation with a certain group

- To emphasize a point, contrast an idea, or clarify a message

- To show respect, politeness, or deference to a certain interlocutor

- To indicate humor, irony, sarcasm, or playfulness

- To display linguistic competence, prestige, or power

- To fill a lexical gap, borrow a term, or avoid repetition

- To code-switch unintentionally due to language interference or dominance

CS is a complex and dynamic phenomenon that reflects the linguistic diversity and sociocultural reality of multilingual communities. It is not a sign of confusion, deficiency, or laziness, but rather a manifestation of linguistic creativity, flexibility, and adaptability.

One way to describe CS is to say that it is a practice of switching between different languages or varieties of languages in a single conversation or even a single sentence. This practice is common in multilingual communities where people can speak more than one language or dialect. CS is influenced by the social context and the conversational setting, and it can serve different purposes such as expressing identity, showing solidarity, or signaling a change of topic. CS is not the same as plurilingualism, which refers to the ability to use multiple languages, but rather it is an act of using multiple languages together.

Different cases of CS exhibit various forms and levels, according to academic research. Blom and Gumperz (1972) distinguished between situational and metaphorical

CS. Situational CS refers to the change of language or variety according to the social context or setting. Metaphorical CS involves the use of different languages or varieties to convey a certain meaning or attitude. The former refers to the situational variation of CS, which depends on the context of the bilinguals' interaction, such as who they are talking to, what they are talking about, and where they are. The latter refers to the conversational function of CS, which helps bilinguals perform certain speech acts, such as making requests, refusing offers, expressing complaints or apologizing. One of the factors that influences code-switching (CS) in a bilingual or multilingual context is the metaphorical category, which refers to the use of different languages or language varieties to convey a topic that belongs to a different domain than the current one. The purpose of this type of CS is to achieve various discourse functions, such as excluding or including someone from a conversation, expressing intimacy, or emphasizing an idea.

According to Wardhaugh (1998), individuals who are bilingual have the ability to utilize various languages or language variations based on the specific social contexts they find themselves in. This phenomenon is known as situational code-switching, where bilinguals opt for one language in one environment and a different language in another. It is important to note that the subject matter being discussed remains consistent, only the chosen language for conveying it changes. Wardhaugh (1998) defines metaphorical code-switching as a form of language alteration that occurs when speakers employ different languages or language varieties to express their identities or to indicate a shift in their roles or relationships with other participants in a conversation. He argues that metaphorical code-switching is not dictated by the social situation, but rather by the topic of discussion. Additionally, Wardhaugh asserts that metaphorical code-switching carries an emotional component. Furthermore, he elaborates that speakers may switch between codes

depending on the circumstances, such as transitioning from a serious to a humorous tone, an official to a personal context, a formal to an informal setting, or a polite to a friendly demeanor.

One way to understand code-switching is to distinguish between two types: situational and metaphorical. Situational CS occurs when speakers change their language or language variety according to the social context, such as the setting, the topic, or the participants. For example, speakers may use a standard language in formal settings and a dialect in informal settings. Metaphorical CS occurs when speakers use different languages or varieties to convey meanings that go beyond the literal words, such as to signal their identity, attitude, or relationship with others. For example, speakers may switch to a prestigious language to talk about a topic that is normally associated with a low-prestige language, or vice versa. Another type of CS is conversational CS, which happens when speakers switch within a single utterance or between adjacent utterances. Gumperz (1986) defines this type as CS that creates conversational effects, such as contrast, emphasis, or quotation. Hudson (1980) argues that conversational switching happens when the languages are distinct from each other.

Poplack (1980) proposes a linguistic classification of code-switching (CS), which is the process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting. According to Poplack, CS can occur at three different levels: tag-switching, intersentential switching, and intrasentential switching. The latter level is the most complex and interesting one, as it involves combining elements of two languages within a single sentence. The main question that arises when analyzing intrasentential switches is whether they are governed by any grammatical rules or constraints, or whether they are random and arbitrary.

She argues that bilinguals who are proficient and balanced in both languages are more adept at switching and alternating between languages. In her study of New York Puerto Rican, she also found that intrasentential CS was used by balanced bilinguals, meaning that those who practiced this type of switching had a strong command of the grammar of the two languages involved. She further claims that bilinguals who do not have mastery of the grammar of the two languages cannot employ this type of switching.

However, the use of Tag-switching in bilingual speech, which is a strategy that allows speakers to insert short tags from one language into another without violating the syntactic rules of the base language. Here are some examples of common Arabic tags that can be used in this way, such as /jāk/ meaning "ok?" /āmmeɣ xatˤi/meaning "or not?", /jullaɣ/ meaning "I swear" and so on. One also should distinguish between two types of code-switching (CS) within and between sentences: Intrasentential CS and Intersentential CS. Intrasentential CS occurs when a switch happens inside a clause or sentence boundary, as in the example /ʔmʕa jmaneʃ/ "*je m'en fous*". Intersentential CS occurs when a switch happens at a sentence boundary. (Romaine, 1989).

One way to approach the study of code mixing is to differentiate three different processes that occur when speakers use two or more languages or language varieties in speech: insertion, alternation, and congruent lexicalization. According to Muysken (2000) insertion occurs when a lexical item from one language is inserted into the structure of another language. For example, a Spanish speaker may insert an English word into a Spanish sentence. Alternation, on the other hand, refers to the replacement of one language by another in the middle of a sentence. For example, a Hindi speaker may switch from Hindi to English and back to Hindi within a single utterance. Congruent lexicalization is a process where speakers use elements from two languages that share a common

grammatical system. For example, a French speaker may use words from both French and English that have similar syntax, morphology, and phonology. These three processes can help us understand how code mixing works and what linguistic factors influence it.

One example of frequently used French items in Mzabi is "*mais*", "*jamais*", "*toujours*", and "*surtout*", which mean "but", 'never', "always", and "especially" respectively. These items are phonologically adapted to Mzabi and have a specific pragmatic function.

Many bilinguals and even monolinguals in Algeria exhibit this linguistic feature in their speech. Moreover, it is important to note that some speakers, especially those who are less educated and male, tend to produce the French /r/ as an alveolar trill instead of a uvular fricative. The two variants of /r/ can be considered as allophones of the same phoneme in this context.

For instance, the Algerian dialect often incorporates the French term [ça y est], which is phonologically adapted by older and less educated speakers who may not realize that they are using a French term within their dialect. This term has no current equivalent in Mzabi and is borrowed as /sæji/.

Muysken (2000) distinguishes between two different processes that occur in CS utterances. He argues that only Alternation can be considered as a genuine case of CS because it involves a complete change from one language to another in both grammar and vocabulary. In contrast, other types of CS only involve inserting words from one language into another (base) language without changing the linguistic structure of the latter (Muysken, 2000). When languages A and B share the same grammatical structure, and words from both languages a and b can be inserted with no clear pattern, this is called

congruent lexicalization (Muysken, 2000). This kind of mixing demands a high level of bilingual competence, as well as structural similarity between the two languages in contact.

The current research adopts the types of code switching suggested by Poplack (1980), Lipsky (1985) and Myers-Scotton (1993).

According to Poplack (1980), there are three types of CS: inter-sentential CS, tag-switching and intra-sentential CS as shown in the figure below:

For Schiffrin (1987) inter-sentential CS involves switches occurring at the sentence or clause boundaries, in which each sentence or clause is in different code. However, intra-sentential CS involves switches occurring within the sentence or clause boundaries, this type of switching does not only include switching for single lexical items like adjectives and nouns, but also switching for phrasal items as in the case of prepositional phrases (PPs), verb phrases (VPs), noun phrases (NPs), etc. Finally, tag-switching that involves not just tags as in the following examples (*you know,* and *I mean*). but also, negative and affirmative particles as in (*yes/no*), interjections as in the following example (*hi, ah*), and discourse markers such as (*all right, OK*, and *well*).

In his study of Spanish-English CS, Lipsky classifies CS into three categories according to the speaker's bilingualism degree, in Category I, CS does not require the speaker to possess a high degree of bilingualism, though a minimum degree of biculturalism is highly recommended Lipsky (1985). This type of CS can be acquired by illiterate speakers who mix a foreign code into their conversation at the lexical level. Lipsky's named for this category is 'code-shifts'. The second category is similar to inter-sentential CS, which occurs at sentence level, and is performed by those have learned a

114

second language at certain point in their life. (ibid). Lipsky's third type of CS is intra-sentential CS, which takes place within clauses. For Lipsky, this category of CS only occurs within spontaneous and natural setting. (Lipsky, 1985).

Therefore, only intra-sentential CS (Lipsky's Type III) is subject to grammatical restrictions, due to the fact that grammatical rules apply at the sentence level.

2.10. Structural Restrictions

Studies on grammatical constraints on CS have begun in the 1990s. Though, Poplack's (1980) study has contributed to the linguistic aspects of CS. In her study, she raised the issue of whether equal word order of the participating languages is constraint or prerequisite on CS. In this regard, she introduced the term 'Equivalence Constraint', by taking into account her classification of language contact phenomenon into code switches and nonce borrowings, she suggested another restriction i.e., 'Free Morpheme Constraint' which only applies to code switches.

(1) The Equivalence Constraint

According to Poplack (1980) Code-switching refers to the phenomenon wherein individuals incorporate linguistic elements from both their primary language (L1) and secondary language (L2) seamlessly into their conversation, without violating the grammatical norms of either language.

(2) The Free Morpheme Constraint

According to Poplack (1980), code-switching takes place within discourse when there is a shift in language codes. This transition can occur at any point in the discourse, as long as the specific element being switched is not a bound morpheme.

Code-switching happens during discourse when two languages or linguistic codes are used interchangeably. The initial condition for code-switching is that the codes being switched between must share the same word order. For instance, in the context of Spanish-English code-switching, this would apply to noun phrases, the process of switches may not happen between adjectives and nouns, because in Spanish adjectives always follow nouns, whereas in English precede the head noun all the times.

Similarly, according to the second constraint, Code-switching happens during discourse unless there is a phonological insertion of an item into the primary language. In such cases, switching between a free morpheme and a bound morpheme is always prohibited. This restriction serves to minimize the occurrence of code-switching instances at the lexical level such as in situations like Spanish-English code-switching. In this case, the use of *SPEAK-iendo is not allowed unless the English verb base "speak" is fully integrated into the Spanish morpheme "-iendo" at a phonological level.

Despite Poplack's (1980) assumption for the universality of both constraints, Code-switching phenomena are observed during discourse, and numerous research studies have challenged the assumption by presenting evidence involving different languages. For instance, Bentahila and Davies (1983) examined data from Moroccan Arabic-French interactions, Berk-Seligson (1986) conducted a study on Spanish-Hebrew code-switching, and Belazi, Rubin, and Toribio (1994) presented a paper on Italian-English code-

116

switching. It is worth noting that agglutinative languages, such as Turkish, provide counterexamples to the constraint of free morphemes. In such languages, each element of meaning is expressed through distinct morphemes, which are attached to the recipient language in various ways. (Hankamer, 1989).

Another counter-example to the free morpheme constraint comes from Finnish-English CS. English nouns are combined with Finnish bound morpheme despite the fact that they are not phonologically integrated into the host language (Finnish). As example of this fact, the following nouns: *rule*-it, *stage*-ill, *workshop*-ia and *month*-in. (Halmari, 1997:76).

On the other hand, studies such as Spanish-English CS (Poplack, 1980), Finnish-English (Poplack et al., 1987), Arabic-French (Nait M'barek & Sankoff, 1988), French-English Turpin (1998) and German-English Eppler (2010) among others have proved the general tendency of the Equivalence Constraint in bilingual communities.

In an attempt to analyze code switching structurally, Myers-Scotton (1993,2002,2006) proposes the Matrix Language Frame Model (MLF) which is widely used later by researchers in language contact phenomenon. The basic principle of this model is that in the process of switching constituent or clause, the grammatical structures undergo in two stages by the matrix language (ML). The first stage is named 'morpheme order principle' which assign worder order, and stage two is called 'system morpheme principle' wherein the matrix language (ML) provides system morphemes which includes both bound morphemes and function words. As for this thesis, the researcher predicts that Mzabi-French CS corpus content morphemes such as nouns, verbs, and adjectives from French and function morphemes such as tense/aspect system morphemes, possessives and

quantifiers from Mzabi. Therefore, the researcher assumes that Mzabi will the matrix language into which French constituents will be inserted.

Myers-Scotton & Jake (2013) have later refined the MLF model in which it does not only concern with the categorization of morphemes in bilingual speeches but furthermore with the way morphemes from different language varieties are assigned in language production by suggesting a new model called the 4-M Model. This model provided a new way of classifying morphemes into four types by which they undergo into two underlying distinctions: the matrix language (ML) and the embedded language (EL), as well as between content and system morphemes.

The initial fundamental distinction lies between the usage of ML and EL, the assumption is that the codes participating in the bilingual clause are of asymmetric status in which the EL is less dominant than the ML. The main role of ML is to provide the grammatical framework wherein EL constituents are embedded; in other word, the EL supplies content morphemes to be inserted in the grammatical frame created by the ML.

According to Meyers-Scotton and Jake (2013), they propose the asymmetry principle, which suggests that not all morphemes in a bilingual CP are equally involved in code-switching. This second underlying opposition can be characterized as content morphemes versus system morphemes. A bilingual CP consists of 1) ML islands which contains only ML morphemes and are governed by the ML grammatical frame; 2) mixed constituents consist of ML and EL morphemes and are ruled by the EL grammatical rules; 3) EL islands, including only EL morphemes and are embedded into the ML frame.

As for the present research, it is claimed that in the Mzabi-French CS elements, Mzabi and French do not equally participate to the construction of the bilingual

complementizer phrase. It is assumed that Mzabi is the dominant language by which it supplies the grammatical rules and French eventually tend to be the less dominant code by providing content morphemes only. That is to say that the French content morphemes are inserted into the Mzabi sentence frame via Mzabi system morpheme.

After finishing with the literature review of morphosyntactic aspects of CS and borrowing, the next section of this chapter will shed light on the sociolinguistic aspects of code switching which is mainly associated with the second research question of this thesis; why Mozabite speakers switch codes. According to the FHC, CS is governed by functional categories. A switch is prohibited by ―Language feature‖ if it violates grammaticality, meaning that a functional head and its complement must share the same language feature.

2.1.2. The Functional Head Constraint

According to the research conducted by Belazi et al (1994), the phenomenon of code-switching, where individuals alternate between languages within a conversation, can be attributed to a particular form of relationship between a functional head and its complement known as f-selection. This f-selection is considered to be a component of a broader range of mechanisms employed for verifying linguistic features. The authors assert that the limitations and regulations surrounding code-switching should be formulated based on hierarchical connections and should leverage existing distinctions and relationships within the grammatical framework. This linguistic phenomenon is governed by a rule called the Functional Head Constraint (FHC), which controls the occurrence of code-switching at the level of functional heads and their accompanying constituents.

The Functional Head Constraint (FHC) states that a switch between a functional head and its complement is not allowed if they do not match in their features. This means that an utterance that violates this constraint will be blocked and not produced. Functional heads include Determiner, Inflection, Complementizer, Quantifier, and Negation, and their complements include Noun Phrase, Verb Phrase, and Inflection Phrase. This constraint is mentioned by Ouahmiche (2013) as one of the factors that regulate code switching, which is the process of alternating between two or more languages or language varieties in a single conversation or situation. As an example, we present this sentence:

Neshin wel tetbenterg

1sg   neg 3sg-V- neg

I do not it paint not 'I do not paint it'

The Functional Head Constraint theory states that a DET and its complement cannot be switched. This constraint should hold for both types of determiners: demonstrative and definite, since they are both heads.

In addition, the Free Morpheme Constraint can be explained by the Functional Head Constraint when considering the proposition that inflectional morphemes function as heads, as suggested by Belazi et al. (1994).

As an example from Mzabi to show the analysis. In the sentence iwiɣd tomobila-s, which means 'I brought cars' in English, the word "tomobila-s" for 'cars' cannot have the French plural marker -s attached to it. This is because switching between a bound morpheme like -s and its head noun 'car' is not allowed in this language. The French plural marker -s does not cliticize with Mzabi nouns in Mzabi. Instead, speakers usually use the Mzabi plural marker [at] and say [iwiɣd tomobila-t].

The bound morpheme [iɣ] in Mzabi, which indicates the first person singular, can only attach to French words that have been adapted, as shown by examples like [telefoniɣ] 'I phoned'. This word consists of the French stem from the verb 'téléphoner' and the Mzabi suffix[iɣ].

The noun [tabouriet] 'stool' illustrates how the lexical word combines the French stem 'tabouret' and the Mzabi bound morpheme [et]., a suffix that indicates the plural form. Hamers and Blanc (2000) consider these words to be well-formed according to their rule. However, this rule does not apply to all French words, especially those that are not phonologically, morphologically, and syntactically inserted, e.g. in Algerian Arabic we cannot say [lavet-s] "I washed" or [kwiyeret-s] "spoons" are not possible in this language.

In fact, Mzabi has incorporated many French words that were not previously available in its lexicon, especially verbs and nouns that correspond to new concepts introduced by the French colonization, such as [dimariɣ] 'to start' which is related to cars or engines e.g [zwiɣ a- dimariɣ]. Therefore, these borrowings were motivated by necessity rather than preference, as there was no need for the speakers to replace the existing verb with its French equivalent.

In Arabic, one way to form the plural of singular nouns in Arabic is to use different patterns or 'awzan' that are common in Modern Standard Arabic. However, not all nouns follow these regular patterns. Some nouns have irregular plural forms, which are called in Arabic «dʒamʕ taksir". These include many loanwords that adopt Arabic morphological frames to form their plural. The pronunciation of French loanwords is adapted to the Arabic morphological system; that is, they follow the Arabic patterns of word formation. For example, French words that end with a consonant are pluralized by adding the Arabic

feminine marker {at}, such as [maʃinat], and French words that end with a vowel are pluralized by adding {jæt}, such as [saʃijæt]. 'Bags'.

2.13. The Markedness Model

Code-switching is a phenomenon observed during communication where speakers alternate between different languages. A significant aspect of code-switching is the inquiry into language dominance in these situations. Myers-Scotton (1993, 2002) introduces the Matrix Language Frame Model, which suggests the existence of a "matrix language" and an "embedded language." According to this model, code-switching involves an asymmetrical relationship between the two languages, with one serving as the base language (referred to as the matrix language or ML) and the other being inserted into it. Furthermore, this model only focuses on and examines intrasentential CS, since intersentential CS consists of complete sentences in each language.

The concept of congruence within the Matrix Language Frame is also discussed by Myers-Scotton (1993a). She claims that the Matrix language determines the word order of the sentence, which she calls 'the Morpheme Order Principle', and the grammatical structure, which she calls 'the System Morpheme Principle'. A different perspective on the Embedded Language is that it allows the content morphemes to match well with the Matrix Language. However, some cases are difficult to explain by the role of ML, especially when the surface structure follows the rules of one language, but the structure of the lexical meaning belongs to another. This can be seen in the following sentence where the speaker uses a completely French utterance. The following sentence "leʃ iggen l-pri bajen" has morphosyntactic structure that deviates from the standard French construction, which is usually "*Il n'y a pas d'un prix fix*". Morphosyntactic

structure refers to the analysis of the form and meaning of linguistic units from sentence to word level. In this case, the sentence does not follow the typical alignment of arguments in French, which is subject–verb–object.

One of the challenges in studying codeswitching (CS) is to account for the grammatical constraints that govern the mixing of languages. Myers-Scotton's Matrix Language Frame (MLF) model is one of the most influential theoretical frameworks that attempts to explain these constraints. According to this model, there is always a dominant language (the matrix language or ML) that provides the grammatical structure and most of the morphemes in a CS utterance, while the other language (the embedded language or EL) contributes some lexical items that are inserted into the ML frame. However, this model relies on the concept of congruence, which is the degree of similarity between the ML and the EL in terms of their morphosyntactic features. Congruence is supposed to determine which EL items can be integrated into the ML frame without violating its structure. However, this concept is not well defined or operationalized, and it does not account for all the possible cases of CS. Therefore, Myers-Scotton has proposed some additional principles to refine and complement her model. These principles include the Morpheme Order Principle, the System Morpheme Principle, the Uniform Structure Principle, and the 4-M model. These principles aim to capture the complex interactions between the ML and the EL at different levels of linguistic analysis, such as morphology, syntax, and semantics. Although these principles may seem too complicated and descriptive, they represent one of the most comprehensive and effective attempts to understand the grammatical aspects of CS.

One of the main areas of research on CS has been the analysis of the social factors that influence the choice and use of different languages or varieties in bilingual or

multilingual contexts. Many scholars have proposed different theoretical frameworks and models to explain the social meanings and functions of CS, as well as the attitudes and beliefs of the speakers and listeners. One of the most influential and widely used models in this field is the Markedness Model, which is based on the notion of 'Markedness' as a linguistic and social concept.

One of the main areas of research on code-switching (CS) is the social factors that influence the choice of different languages or varieties in bilingual or multilingual speech. Among the various theoretical frameworks that have been proposed to account for the social motivations and implications of CS, one of the most influential is Myers-Scotton's Markedness Model. This model assumes that speakers use CS as a way of signaling their desired social relationship with their interlocutors, based on their perception of the rights and obligations (RO) sets that are relevant for each communicative situation. According to this model, there is always an expected or unmarked RO set that corresponds to a certain language choice, and any deviation from this choice is considered a marked or unexpected one. By making a marked choice, speakers indicate that they want to negotiate a different RO set with their interlocutors, either by expressing solidarity, authority, distance, or any other social meaning. The model also claims that speakers are rational agents who make conscious decisions about their language choices, Code-switching takes place during discourse when adhering to the Negotiation Principle, which suggests selecting a conversational expression that signifies the desired rights and obligations between the speaker and the listener for the ongoing interaction. The Markedness Model aligns with Myers-Scotton's Matrix Language Frame Theory, which elucidates the structural elements of code-switching by considering a dominant language (referred to as the Matrix Language) and a subordinate

language (known as the Embedded Language) that jointly contribute to the construction of bilingual utterances.

The Markedness Model is a sociolinguistic theory that explains how bilingual speakers choose between different linguistic codes based on the social and psychological implications of their choices. According to this model, speakers are rational agents who select a code that signals their desired rights and obligations in relation to other interlocutors in a specific context. Therefore, speakers have the ability to access different codes as marked or unmarked choices. A marked choice is one that deviates from the normative or expected code and conveys a certain intention or attitude of the speaker. An unmarked choice is one that conforms to the normative or expected code and reflects a default or neutral interpersonal relationship. (Myers-Scotton, 1998). Additionally, the Markedness Model relies on the concept of 'negotiation', as stated in Myers-Scotton's principle:

> "*Select the linguistic expression that indicates the rights and obligations you want to establish between the speaker and the listener for the ongoing interaction.*"
> (Myers-Scotton 1998: 21)

Myers-Scotton (1998) assumes that speakers are aware of the markedness values of different linguistic varieties, and that they can select one language over another to indicate their desired Rights and Obligations (RO) Sets with their interlocutors. The model also suggests that speakers can use code switching as a way of negotiating new RO Sets or challenging the existing ones. The model is based on the Negotiation Principle, which states that speakers choose their language forms according to the RO Sets they want to

establish or maintain in a given interaction. Accordingly, speakers have an innate ability to evaluate which language is more appropriate or expected (unmarked) or less appropriate or expected (marked) in a given conversational situation. The theory also assumes that speakers are rational and use language choices to signal their desired social relationship (rights and obligations) with their interlocutors. Myers-Scotton (1998) states that speakers can create their utterances with their addressees in mind, and also align themselves with certain social groups through their code-switching patterns. In other words, Myers-Scotton (2006) views code switching as a way of negotiating power and solidarity.

According to Myers-Scotton (1998) Markedness theory predicts that community norms determine what is marked and unmarked in language use. Marked choices are those that deviate from the expected norms, while unmarked choices are those that conform to them. She argues (1993b) that Markedness is based on the norms of the community, and thus speakers are aware of the effects of choosing a marked or unexpected option. It means that individuals comprehend the importance of Markedness and assess the linguistic codes accessible for various interactions. Consequently, they make a deliberate choice regarding which codes to employ, considering the individuals involved and the desired relationships they seek to establish.

Additionally, the Markedness Model is influenced by Elster (1989) philosophical view that individual actions go through two different processes before they occur. The first process shapes the speaker's set of possible choices. The second process is when the speaker consciously decides among various alternatives. Myers-Scotton claims that all speakers have a 'Markedness evaluator' that allows them to judge Markedness, which is a cognitive ability. A prerequisite for grasping the notion of Markedness is the acquisition of two skills by speakers:

1- One of the skills that language users have is to understand that different ways of expressing the same meaning have different degrees of salience or prominence in a given context. These degrees of salience are not fixed, but depend on the genre or type of discourse that the language users are engaged in. Therefore, language users can adjust their choices of expression according to the genre and the effect they want to achieve.

2- Myers-Scotton (1998) argues that one of the essential skills in bilingual communication is the awareness of how different linguistic options are perceived and evaluated by the interlocutors. She uses the term "Markedness" to refer to the degree of expectedness or appropriateness of a linguistic choice in a given context. A marked choice is one that deviates from the norm or the default option, and thus attracts more attention and conveys more meaning than an unmarked choice. The ability to recognize the Markedness of one's own and others' linguistic choices is crucial for achieving communicative goals and avoiding misunderstandings or conflicts.

According to Myers-Scotton (1998) speakers have the ability to choose the appropriate code for different situations, depending on whether they want to use a marked or an unmarked code. Therefore, people who can use more than one code need to learn the norms of a specific speech community and decide which code is more suitable for certain contexts. This means that when speakers use the codes that are expected in a given social situation, their choices are not noticed by others. However, when speakers use codes that are different from the expected ones, they can draw attention to their choices and use them for a specific purpose (Milroy and Gordon, 2006).

One of the key aspects of studying CS from the perspective of the Markedness Model is to measure the relative frequency of marked and unmarked codes in a given context. This allows for a good comprehension of how speakers use CS to achieve different

communicative goals and how they signal their linguistic choices. The marked code is the language that is less frequently used in a speech community, in contrast to the unmarked code that is more often used (Myers-Scotton, 2002a). Bilinguals may select the marked code deliberately to accomplish a specific purpose in certain conversations (Myers-Scotton, 2002).

In her study, Myers-Scotton investigates the utilization of English and Chichewa within a Malawian family residing in the United States. Chichewa serves as the primary language spoken by the parents, predominantly used within the household. The author's findings indicate that the father communicates in English for only 6% of his utterances, while the mother employs English for 7% of her utterances (2002). This inclination towards Chichewa is attributed to the parents' intention of imparting their native language to their children. Conversely, the children predominantly converse in English at home, with 70% of their utterances being in this language. Myers-Scotton employs this dataset to examine the patterns and purposes of code-switching within this bilingual context. A code-switcher refers to an individual who possesses the ability to adapt their speech, behavior, appearance, and other aspects to conform to diverse sociocultural norms. Such a speaker possesses an extensive vocabulary and an array of linguistic expressions, enabling them to seamlessly transition between different languages or language variations for various intents during their discourse.

2.14. Speakers' Motivations for Code Switching

Code switching is a common phenomenon among bilingual speakers, especially in informal situations where they have more freedom to express themselves in their preferred ways. However, code switching is not random or arbitrary; it is influenced by various

linguistic and social factors that motivate the speakers to choose a certain language or dialect over another. Linguistic factors pertain to the grammatical framework and limitations inherent in the languages involved during instances of code switching. For example, some languages may share similar syntactic rules or lexical items that facilitate code switching. Social factors refer to the sociocultural norms and expectations that shape the speakers' identity and communication goals. For example, some speakers may code-switch to signal their affiliation with a certain group, to show respect or solidarity, to create humor or intimacy, or to avoid conflict or misunderstanding. Code switching is not only a linguistic phenomenon, but also a stylistic and metaphorical one that reflects the speakers' attitudes and intentions.

In other words, Contextualization factors also play a crucial role in deciding which language code to use in a given situation. Bloom and Gumperz (1972) argue that social events, which involve certain participants, settings, and topics, —limit the choice of linguistic variables‖ in a way that is similar to how syntactic or semantic constraints do. This means that some linguistic forms may be more suitable than others may for specific social contexts.

Scotton and Ury (1977) put forth three primary social determinants that impact code selection and the occurrence of code switching: namely, identity, power, and transactional factors.

1. Identity: Code switching takes place when a speaker switches to a particular code that aligns with the identity of the listeners or to express their own identity.

2. Power: Code switching is influenced by the power dynamics within an interaction, serving as a means to establish dominance or subordination.

3. <u>Transaction</u>: Code switching occurs based on the communicative objective of the interaction, particularly when speakers disregard the identity of their interlocutors.

CS is a discourse strategy that speakers use for various purposes. However, they may not be aware of their linguistic choices because CS may seem natural to them in some contexts. According to Gumperz (1982: vii), discourse organization can be understood through the concept of communication strategies, which were observed in detail. Gumperz suggests that the selection of a particular speech style by an individual holds symbolic significance and leads to interpretive outcomes that go beyond mere correlations between linguistic variations and predetermined social or contextual categories.

A) To mark the speaker's identity and social status

Understanding appropriate interaction in various situations relies heavily on language use. It is argued that language differences serve as indicators of social identity and are upheld through established norms and traditions. Bilingual individuals may switch between languages within specific contexts to demonstrate a particular social status or to differentiate themselves from others. Consequently, the selection of language by a speaker carries certain meanings or attitudes. The choice of linguistic code is significantly influenced by the participants' identities, as suggested by McClure (1978). The concept of code-switching (CS) extends further in the discussion, with Auer (1998) linking it to significant matters concerning the relationship between language and various aspects of human cognition and social organization. These aspects include the inherent principles governing grammar and the ways in which speech acts shape and reflect group identities and ethnic boundaries.

The main goal of individuals proficient in multiple languages is to demonstrate their affiliation with a particular social group. According to Coulmas (2005), code-switching (CS) serves as a means of establishing a distinctive linguistic variety capable of expressing the dual identity of these groups. Conversely, individuals may opt to switch codes as a means of creating a sense of separation or distance from others. Furthermore, Gardner-Chloros (2009) contends that the use of two languages within a single conversation by members of a specific community signifies an expression of group identity. Auer (2002) suggests that code-switching possesses an underlying prestige that becomes evident through attitudes and perceptions.

According to Al Khatib (2003) one of the reasons why speakers may switch codes is 'to show their dominance over those who are less powerful'. Myers-Scotton (1988) also argues that the choice of code is significant for indicating group identity and that speakers can adopt different identities by selecting different codes. Moreover, she claims that switching codes can be used to express solidarity, authority, or social status, as well as to assert various identities. For instance, in Great Britain, using RP suggests that speakers belong to the upper class and have a high level of education.

B) To express solidarity

Balanced bilinguals and dominant bilinguals use CS not only as a way of communicating, but also as a way of showing their belonging to a certain group. According to Holmes (2013:114), the utilization of a different language enables a speaker to indicate their affiliation with a specific group and convey a sense of shared ethnicity to the recipient. Even individuals who possess limited proficiency in a second

language can employ certain words and expressions with the intention of achieving this goal.

Fishman (1968) posits that individuals' selection of language is influenced by their group affiliation and the specific social environment they find themselves in. For instance, a Black individual may opt for African American Vernacular English (AAVE) when engaging in communication with fellow Black individuals, thereby aligning with their shared identity.

C) Topic

Another factor that influences bilinguals to change from one language to another is the topic, as Holmes (2000) points out. She argues that ―people may switch code within a speech event to discuss a particular topic‖. Some topics are more suitable for one language than another, and people sometimes choose to use the language that best expresses and conveys their ideas and thoughts. A speaker may choose to express his/her emotions and feelings in a language other than the mother tongue, feeling free and comfortable. The topic is a social factor that can influence the speaker's preference for one language system over another when talking about certain topics. According to Fishman (1965), When multilingual speakers choose a language based on the topic they are talking about, it means that some topics are more suitable for one language than another in specific situations where more than one language is used.

Blom and Gumperz (1972) coined the term "metaphorical switching" to describe this particular phenomenon. They noted that the prevalent code, typically the dominant language, was typically employed in formal settings, while the local code, often a minority language, was utilized by speakers aiming to express their local identities,

values, and attitudes. In simpler terms, Blom and Gumperz propose that the majority language can function as a "they" code, conveying authority and objectivity, whereas the minority language can serve as a "we" code, conveying intimacy and subjectivity (Gumperz, 1982).

The language we choose to use depends largely on what we are talking about in our community. When we discuss religious matters, we usually prefer to use a specific language that reflects our beliefs and values, whereas medical ones are carried in French or both.

The language choice of speakers in Algeria often depends on the topic of the conversation, especially when it comes to religion, where Arabic is more commonly used. However, French is more likely to be the language of choice for discussing and debating topics related to science and medicine. One possible reason for codeswitching is that some ideas can be better communicated in French than in Arabic, depending on the context and the audience. Another possible reason is that speakers may not know or remember the appropriate words in one language, so they switch to another language that they are more familiar. In other words, one reason why speakers may switch between languages is that some concepts are more easily expressed in French than in Arabic. Another reason is that speakers may not have the vocabulary in one language to convey their meaning and may resort to using words from another language.

D) <u>Attachment</u>

One of the functions of code-switching (CS) is to convey different emotions and perspectives of the speakers. By changing the language or variety they use, speakers can

indicate their mood, such as joy, surprise, frustration, sorrow, and so on. CS can also reflect the speakers' attitude towards the topic, the interlocutor, or the situation.

Holmes (2000) provides an illustrative instance of code switching based on the social context or conversational setting. The author recounts a specific scenario in which a grandfather utilizes code switching to convey affection towards his Hungarian-speaking grandchildren who were engaged in play within the woodshed and accidentally toppled a stack of firewood. Initially, he reprimanded them in Hungarian, uttering the words "Szo! Ide dzuni! Jeszt jeramunvi mind e kettutoko, no hat akkor!" which translates to "Well Come Here! Put All This Away, Both of you, Well Now." Upon observing their delayed response, he promptly shifted to German and exclaimed "Kum her!" "Come Here!".

Holmes (2000) suggests that this switch from Hungarian to German was a way of showing his love and concern for the children, as well as his authority as a grandfather. Code switching can be used for various purposes, such as fitting in with different groups, expressing identity, or conveying emotions. Different languages can convey different emotions and social relations in multilingual contexts. For instance, the grandfather in Oberwart switches to German when he wants to scold the children more harshly, because he associates German with a more direct and angry tone. In contrast, in Haiti, people use patois (French Creole) to express closeness and affection, while Standard French is reserved for more formal and distant situations. Similarly, in Paraguay, people prefer to use Guarani for humorous and offensive remarks, rather than Spanish.

E) Influence the audience and express passion

One of the reasons why speakers use CS in a rhetorical situation is to capture the listener's interest or to convince them of a certain point. Sometimes, speakers may also switch codes when they are using a language that is not their native one and they want to emphasize a concept, and they either deliberately or accidentally change from that language to their first language. One way to understand the phatic function is to look at how people use language to establish and maintain social relationships, especially with people they do not know well. For instance, when people greet each other or make small talk about the weather, they are not primarily interested in exchanging information, but rather in creating a friendly atmosphere and showing politeness. This is an example of the phatic function of language, which aims to express social connection and solidarity rather than factual content.

F) Exclamation

Interjections are words or expressions that can be added to a sentence to express strong feelings, such as shock or interest, or to attract attention. They do not have a grammatical function in the sentence, but rather convey the speaker's or writer's attitude or emotion. To demonstrate this point, we can use an example from our own situation. The analyze of how the use of certain French words varies according to the context and the speaker's attitude. These words are called "discourse markers" and they serve to organize, structure and comment on the speech. The words studied are: bon!, ah bon!, eh bien!, comment!, bien!, zut!, mince!, diable!, enfin!, bref!, voyons!, tant pis!. It shows that these words can have different functions and meanings depending on the situation and the tone of voice. For example, "*bon*!" can express approval, impatience, resignation

or transition. "*Ah bon*!" can indicate surprise, doubt, interest or confirmation. "*Eh bien*!" can mark hesitation, expectation, conclusion or contrast. These words are more common and diverse in spoken language than in written language, and that they reflect the speaker's personality, emotions and intentions.

G) <u>Use typical expressions</u>

One way of codeswitching is to use a quotation from a famous person, a proverb or an idiomatic expression in another language to convey a certain idea. This can be noticed in the Mzabi speech community of Ghardaia, where speakers often insert French sayings or expressions into their discourse. Some examples of this are:

- To express admiration for someone's courage or determination, a speaker might say: "Il a du cran, comme on dit en français" (He has guts, as they say in French).

- To express dissatisfaction with someone's behavior or attitude, a speaker might say: "Il fait la sourde oreille, c'est un vrai autruche" (He turns a deaf ear, he is a real ostrich).

- To express surprise or disbelief at something, a speaker might say: "C'est incroyable, c'est du jamais vu" (It is incredible, it is unheard of).

These French quotations serve as rhetorical devices that enhance the speaker's message and show their linguistic competence and cultural knowledge. They also create a contrast between the languages and the contexts in which they are used, highlighting the speaker's identity and position.

This section talks about peoples' reason for code switching which is attached to one of the research questions of this thesis. 'Why do people code-switch?' is regarded as one

of the most significant questions in sociolinguistics literature. For researchers, CS phenomenon is triggered by different structural, pragmatic and sociological and psychological reasons. For Myers-Scotton (2005:6-7) in her framework, borrowed items are picked: "*because they convey meanings or connotations that are better captured by EL elements than by those of ML elements*". In this context, the occurrence of CS can be explained within the following inter-related factors.

The first factor introduced by Myers-Scotton is that integrated items are seen as more accessible than ML elements for certain registers, that is, they are more appropriate with certain registers. Aguirre (1985) argues for this factor and states that '*switching occurs not because the speaker does not know the right word but because the word that comes out is more readily available*'. Poplack (1982) uses the term '*mot juste*' to denote for the same notion.

The second factor is that certain connotations such as 'euphemism' are mainly introduced in embedded language since they cannot be transmitted in the host language.

The third factor is that in certain contexts borrowed items are more likely to attract listener's attention than local language items. In this context, Shohamy (2006:27) states that "*the code choice of bilingual speakers is not only determined by linguistic elements but also by extra-linguistic elements-cultural and social factors*". That is, the need to form new ideas, concepts and places have triggered bilinguals to use borrowed items. The questionnaire of this study has adopted this factor to measure the motivational scores on socio-cultural aspects.

The Fourth factor is that the host language may miss at certain point some notions or concepts from its lexicon which makes other elements from the EL into the ML lexicon

over time. This phenomenon is facilitated by the function of register, serving as a catalyst for code-switching (CS). According to an observation by Jain (2013), speakers of Nepali resort to English when communicating scientific concepts, utilizing technical vocabulary or registers that are absent in their first language. Jain argues that second language learners acquire vocabularies related to education, medicine, jobs, and technology in order to effectively communicate, as there are no equivalent counterparts in their primary language. As a result, bilingual individuals are provided with an instrumental facility by their second language, which offers greater accessibility for self-expression through CS rather than confining oneself to a single language. Jain further asserts that Hindi lacks appropriate counterparts for various English words such as "cycle," "scooter," "truck," and "bus." Furthermore, certain technical items like *mass media, social survey* and *field work* are like to be easier uttered in English than in Hindi. Finally, the fifth factor introduced by Myers-Scotton suggests that the integrated item plays a role in clearing and specifying the speaker's intentions by narrowing down the meaning of an ML element. Some borrowed items are broadly used since they are shorter and easier to articulate than their counterparts in the host language. Becker (1973), Li (2000), and Jain (2013) introduced the term *'principal of economy'* or *'rule of economy'* to explain this factor. In his study of Cantonese-English CS, Li (2000) states that whereas the meaning of certain registers are expressed by a longer sequence of Cantonese items, switching to English in this case may save the speaker significant linguistic efforts. For Meyers-Scotton & Jake (2013) the use of non-finite EL verbs rather than finite ML verbs can be seen as a 'fast' and effortless' strategy as in the case of mixing ML grammatical morphemes with EL verbs. In an attempt to argue for this argument, Jain (2013) presents the example of *awatjawatsuchakchinnha* for 'signal' and Hindi *louhpathgamini* for 'train'. Jain claims that the production of these

Hindi words necessitates more processing efforts that the English items *signal* and *train*. However, entrenchment and frequency are the main arguments in this context. He indicates to the availability of lexical items in EL more than in ML if speakers are more exposed to embedded language than to the matrix language. (Becker, 1979).

The enduring prominence of the French language in Algeria can be attributed primarily to its cultural and imperial legacy in North Africa, coupled with the prevailing Francophile sentiment among the populace. Notably, Algeria, Tunisia, and Morocco boast substantial populations of French speakers. Within these nations, the French language is perceived as a symbol of influence and serves as a catalyst for economic advancement and social progression (Benrabah, 2005).

The participants in the present study are likely to be similar to that of Li & Tse's (2002) experience of bilinguals. In the process of their research, Li & Tse revealed that bilinguals in Hong Kong usually incorporate English expressions of different sequences in their Cantonese host language. One of the participants (2002) stated that vast majority of them acknowledged that they could not interact easily if they don't use insert some English expression in their conversations.

The current research analyzes the relationship exist among different social variables which are: age, sex, educational level, occupation and place of residence. Therefore, the next section will discuss the literature of code switching from a sociolinguistic aspect.

2.15. Impact of Social Variables on Code Switching

This section reviews previous studies related to the influence of social variables on code switching, which is in turn related to the third research question of this thesis i.e.,

which category of Mozabite speakers switch code the most in relationship with their age, gender, occupation, educational level and place of residence.

Sociolinguistic framework of language study, during the second half of the past century, has shown that speaker's linguistic behaviour can be impacted by different social factors such as age. gender, ethnicity and social class (Labov, 1994).

As for Spolsky (2004), the use of a selected code is influenced by certain factors like: age, social status and education. Other factors have like social networks and socioeconomic status have been shed light by other researchers (e.g., Jacobson, 1990; Milroy & Wei 1995). The researcher chooses the variables of this study on the basis of their importance in the Mozabite context. Thus, the following section will concentrate on age, sex, educational level, occupation and the place of residence.

2.15.1. Age

When attempting to analyze the speech pattern of a certain community the age of the individuals can have a significant effect. In his study Spanish-English CS, Smith (2002) has examined the patterns of bilingual language use among Hispanic who have immigrated to the US from Central and South America. Smith stated that age played an important role on the speakers' selection of Spanish or English. In his study, he revealed that English was used with a high percentage in a Spanish conversation by both younger male and female participants more than older respondents.

In their investigation of the bilingual community comprising Spanish and English speakers in the United States, Hudson-Edwards and Bills (1982) discovered a notable divergence in the occurrence of code-switching (CS) between younger and older participants. The younger cohorts exhibited a higher propensity to employ English

compared to the older cohorts, primarily due to the perceived prestige associated with this language. Likewise, in their examination of Spanish-English usage within the Spanish population residing in five southwestern states of the US, Hudson, Hernandez Chavez, and Bills (1995) affirmed that younger Spanish individuals are more inclined to forsake their native language in favor of the socially and culturally dominant language. Meanwhile, Gal (1978) explored the phenomenon of Hungarian-German bilingualism in eastern Austria and identified a comparable trend in code switching. Specifically, Gal observed a decrease in the usage of German (the language considered prestigious) from the youngest to the oldest generation. Notably, this disparity was particularly pronounced among men who maintained social networks comprising predominantly non-prestigious professions.

In her study of CS in a Persian-Swedish speech community, Naseh (2002) found out that age has a significant role in predicting the percentage of CS occurrence. Whereas CS were found to be a very common practice among younger speakers, older participants only switch code to Swedish for the purpose of filing conceptual/lexical gaps. In term of Persian-English CS among Iranians living in the US, Zafaranian-Sharpe (1999) found out a direct connection between the speech behavior and the process of acculturation on one side, and acculturation process and age, on the other side. In the conducted study, it was observed that the younger participants exhibited a considerably greater frequency of utterances containing a combination of English and other languages compared to the older participants. Furthermore, the younger group of subjects displayed a higher level of assimilation into American culture compared to those who immigrated to the United States at an advanced age. A review discussing the association between age and code-switching could be summarized as follows: According to Romaine (1995:123), individuals ranging

from 20 to 60 years old commonly employ a mixed speech style, involving both intra-sentential and inter-sentential code-switching.

For the present study, it focuses on the degree to which French language components are incorporated into Mozabite speech among individuals of different age groups, encompassing a range of linguistic elements from vocabulary to entire sentences.

2.15.2. Gender

According to Poplack (1980) when studying Puerto Rican speech community in New York, women tend to use CS significantly more than men participants at the lexical level. However, when studying CS in the Ottawa-Hull speech community, Poplack (1987) found the opposite to be true where she found that men of this speech community tend to use more borrowed items than women. In his study of French-Dutch CS, Treffers-Daller (1992) stated that when it comes to intra-sentential CS there is no significant difference in terms of gender.

When Cheshire & Gardner-Chloros (1998) studied code switching in Greek-Cypriot community in UK they found that there is no significant difference between male and female participants in their total rate of switching; however, findings revealed that men tend to produce fewer intra-sentential code switching in comparison with women. Contrarily, according to Bhatia & Ritchie (2006) men are said to use English more than women in their conversations.

In Romaine's (1989) study of Hindi-English CS in UK, she stated that women use code switching more than men. This finding was supported by the fact of gender-role distinction in the community. In UK, the use of code switching is primarily for personal conversation with in-group members in the community, whereas only English lexis or only

Hindi elements are used for communication with outsiders. Due to the fact that females in this community are traditionally housewives and therefore have less contacts with outside world than males, they are 'free' to mix English in their speech during in-group conversations.

Trudgill (1972; as cited in Labov 1996) stated that Literature on language change and variation have repeatedly shown that females are said to have used a higher proportion of the standard variants than males of the same class. Many linguists considered this pattern as a universal principle of gender-based difference. Fasold (1990:92) uses the term "*the sociolinguistic gender pattern*" to refer to this pattern. As for Labov (1990:210), he calls the pattern "*the first principle of sexual differentiation*". Moreover, studies on language variation have constantly stated that males 'under-report' i.e., claim using standard language less than they actually do, on the other side, females claim 'over-report' i.e., claim using more prestigious form of language than they actually do. (Trudgill 1972). According to Labov (1966:455), deliberate deception is not involved in this phenomenon, and the majority of participants appear to evaluate their own speech based on the desired norms rather than the language they actually produce.

Different factors mentioned in the literature such as profession and social aspiration are said to be present in the Mozabite context. Thus, the practice of over-reporting and over-reporting will be examined in the Mzabi-French CS data.

Another social variable related with CS in bilingual speech is education. Therefore, the following section will discuss the literature on education and its impact on the CS phenomenon.

2.15.3. Education

According to Bhatia & Ritchie (2006) the occurrence of CS can be determined by the speaker's language proficiency and language dominance. As an example of that, they stated that English teachers in India are said to mix more than balanced Hindi-English bilinguals when proceeding a conversation. Thus, for the researchers, the proficiency of English language has a significant role in the production of code switching. Which means that different patterns of CS are related to the speaker's proficiency for a given language.

Other linguists have stated that more proficient bilinguals have more linguistic repertoires for CS than less proficient bilinguals. Poplack (1980) showed in her study that less proficient bilinguals tend to use inter-sentential CS, wherein more proficient bilinguals are more inclined to the use of intra-sentential CS. On the other hand, Berk-Seligson (1986) and Nortier (1990) found no different relationships between language proficiency and code switching in Hebrew-Spanish or Moroccan Arabic-Dutch bilingual respectively. In the case of Meyers-Scotton's (1993a) study, she found a significant effect of bilingual proficiency and types of code switching when examining Nairobi data corpus. By using the MLF Model, when can notice that less proficient bilinguals tend to produce intra-sentential CS, whereas more proficient bilingual speakers produce more inter-sentential CS. According to Myers-Scotton (2006) the production of intra-sentential CS is said to make CS easier than inter-sentential CS due to the fact that intra-sentential CS involves more ML elements and less EL constituents. According to Bhatia and Ritchie, the notion that individuals with lower levels of education have limited English proficiency, primarily at the lexical level, resulting in intra-sentential code-switching (CS), whereas individuals with higher levels of education possess a deeper understanding of English

beyond the lexical level, enabling them to engage in inter-sentential CS (Myers-Scotton, 2006:348). Furthermore, Jacobson's research on a Mexican-American corpus indicates that variations in language proficiency among speakers are linked to the occurrence of mixed speech and are associated with specific social factors such as age, gender, generation and socioeconomic status.

Bentahila & Davies (1995) state that changes in the languages acquisition process may lead to these differences in the speakers' bilingual proficiency. According to their investigation into Arabic-French CS, the researchers discovered that the elder subjects received their education in schools where French served as the primary language of teaching. Conversely, the younger participants acquired French as a secondary language within educational establishments.

Similarly, this view conforms to Jacobson (1990) and Backus (1996) views who call for the significance of bilingual proficiency as a key element in CS variation. For both researchers, youngest immigrant speakers are more proficient in embedded language and also use it more in their daily conversations. Likewise, In his research on British individuals proficient in both Cantonese and English across three generations, Li Wei (1994) found a positive relationship between language proficiency and the extent of English language utilization.

2.15.4. Occupation

Across the planet, government-employees, business people, teachers and farmers use profession-related lexemes in their conversations Kroskrity, (1999). In the case of Mozabite speech community, the majority of these professional groups depend -to some degree- on the French technical vocabulary. In this speech community, people are

participating in different economic activities to provide for their life needs. Algeria has been colonized by French for over than a century, this left remarkable traces on the Algerian linguistic repertoire. Remarkably, this fact has led to even illiterate people to use French at the lexical level in their conversations when speaking about new technologies related to their specific jobs.

To the researcher's understanding, no prior academic literature has been conducted to explore the connection between code switching and particular professions within the Mozabite speech community. Thus, this study will examine the observations mentioned above and code-switching behavior among different professional groups.

2.15.5. Place of Residence

The phenomenon of code switching can be noticed in both rural and urban areas of residence (Giri, 2014). However, physical infrastructure may play an important role in distinguishing between urban and rural areas in terms of bilingual behavior, in which urban areas have advantages over rural areas. In this context, according to Milroy and Gordon (2003: 123), the utilization of language underwent transformation in Ireland due to the transition from a reliance on subsistence farming to a predominantly service-based economy. The development of the road infrastructure led to a series of additional modifications that impacted both the structure of social networks and everyday linguistic behaviors. Instead of engaging with fellow local farmers, farmers began selling their agricultural products to newcomers and factories. Additionally, farm structures were repurposed to serve as tourist lodgings for the influx of visitors to the region. Consequently, work and recreational pursuits were no longer limited to the immediate vicinity.

It looks like a common consensus among researchers that one of the most fascinating characteristics of internalization and globalization the post-modern era witnessed is the exponential spread of international languages into even the most remote corners of the world. Some young city inhabitants have created an assimilative strategy to Western culture and language in order to show that they are modern and advanced. They constantly interact with Western culture but, simultaneously, have become more reluctant to involve with their original cultures and languages (Khati, 2013). That is, these young generation speakers have developed a tendency to promote foreign language and culture at the detriment of their own language and culture. According to Friedman (1999:39), there exists a correlation between the expansion of modernist hegemony and a transition from a culturally robust identity based on ethnicity to more subdued manifestations, such as lifestyles and the modernist identity itself, within the realm of cultural modernity.

2.16. Language Change and Contact

The present section sheds light on the previous studies that are mainly related to the last two questions on Mzabi-French language change and contact. It involves contact-induced language change and convergence and substratum influence.

2.16.1 Contact-induced Language Change

Thomasson (2010) has identified three primary mechanisms of language change resulting from contact, namely code alternation, code switching, and source language comprehension. In the specific context of the Mozabite speech community, code switching presents a favorable opportunity to enhance interaction between Mzabi and French speakers, consequently fostering language change in which Mzabi influences French.

In the realm of language interaction, the convergence of two or more languages not only brings about interaction between their respective linguistic systems but also facilitates cultural exchange between the speakers of these languages. According to Bader (1999:159), the notion of language contact encompasses a comprehensive understanding of the interaction between two cultures, which may arise from various historical events such as conquests, conflicts, migrations, and colonialism.

Thus, Language contact refers to the linguistic phenomenon in which multiple distinct languages coexist within a particular speech community. According to Weinrich (1974:1), language contact can be understood on an individual level as the occurrence of two or more languages being employed interchangeably by the same individuals. As for Crystal (1997) individuals and even whole speech community eventually become bilingual once the speakers of those two distinct languages come into contact.

However, the phenomenon of CS is regarded as a significant factor for language change and convergence (Gardner-Chloros & Edwards, 2004). Additionally, Backus (2004) states that if an individual's speech includes both a native lexeme and a foreign lexeme to produce the same idea, their extent of incorporation change excessively. Thus, the ML form is in competition with EL in case of contact-induced language change. The EL lexeme takes its extent of adaptation because it is used for both ML and EL speech production. This includes not only the incorporation of EL pattens in ML but also constant change in language choice which leads into a gradual insertion of the L2 into certain areas previously reserved for the L1. Eventually, one can assume that CS can be considered as a crucial mechanism of language only if such mechanism can be approved experimentally.

According to Thomas (2001), the notion that altering the frequency of employing a particular linguistic element constitutes a transformation within the language is noteworthy. Consequently, in the present study, the investigator acknowledges the significance of frequency as an integral component of language change.

2.16.2. Convergence

For Muysken (2000) the term convergence indicates the similarities between two or more languages, in which one language impacted the structural characteristics of the other language. As for Muysken (2003) convergence leads to lexical similarities wherein the structural and lexical system of the two languages is congruent.

For some researchers, convergence means the mutual impact of languages on one another in a way that the congruent lexicalization of the languages involved lead to the establishment of a new language (Thomasson, 2010).

On the hand, other researchers state that convergence means the unilateral influence of one language over the other (Myers-Scotton, 2002). As for the present study, the researcher opts for the unilateral view of convergence for the fact that the emergence of hybrid varieties may be considered as an index for the directionality of impact of languages in contact. As in the case of English or French languages in different parts of the world.

2.17. Conclusion

The objective of this chapter is to establish a theoretical structure for the examination by drawing upon existing literature concerning code-switching (CS) and its associated occurrences. Code-switching refers to the prevalent behavior observed among individuals proficient in multiple languages, wherein they interchangeably utilize two or

more languages within a single discourse, occasionally even within a single sentence or clause. CS is influenced by various linguistic, sociolinguistic and pragmatic factors that affect the choice and alternation of languages. The chapter also discusses the variability of bilinguals who use two languages that are not genetically related, such as English and Chinese, within the same discourse. The chapter aims to identify the main types of CS and their occurrences in the data, as well as to distinguish CS from other phenomena such as borrowing and code-mixing. Moreover, the chapter reviews the major linguistic, sociolinguistic and pragmatic theories that have been proposed to explain and understand CS. In the current chapter, the researcher discussed the sociolinguistic terminology and concepts associated with the theme of research. The researcher adopted the bilingualism definition proposed by Haugen (1953) and Carol Myers-Scotton (2002) called '*inclusive definition*'. Additionally, the term code switching is used in this thesis as an umbrella term to include both code mixing and borrowing. Furthermore, as demonstrated by the literature reviews presented in this chapter, nouns are said to be the most frequently used foreign elements in the CS data corpus followed by other lexical parts like adjectives, verbs, adverbs and prepositions. Motivations for CS were also reviewed in this research in addition to the literature on the social variables influencing code switching such as age, gender, occupation, level of education and place of residence.

In our linguistic community, this practice is common and has various functions in communication. Paraphrased Version:

Utilizing both languages and engaging in meaningful exchanges, bilingual individuals can effectively incorporate contextual cues and bridge knowledge gaps. This

approach not only fosters the creation of eloquent conversations but also functions as a valuable tool for facilitating and enhancing thinking and communication processes. Additionally, it is worth noting that the bilingual individual's emotional state can impact code-switching, as instances of unconscious switches may occur without discernible reasons or social factors involved.

The main focus of this study was to explore how bilingual speakers use CS to achieve different communicative functions and to express their intentions in various conversational contexts. In other words, this study investigates the relationship between CS and the speaker's goals, attitudes, and identity in different situations of language use. This study adopts a sequential approach to CS, which considers CS as a conversational strategy that is meaningful only in relation to the interactional context and the participants' background. This approach differs from other perspectives that treat CS as a reflection of the speaker's linguistic competence or mental processes. By analyzing the pragmatic functions of CS among Mozabite speakers, this study hopes to contribute to a better understanding of bilingual behavior and communication.

The aim of this study requires a description of the linguistic area where this phenomenon is examined, which will be provided in the next chapter. In addition, the Algerian context is characterized by both bilingualism and diglossia, which are also relevant aspects for this research.

The French colonial legacy left a deep mark on Algeria's culture, mentality, and sociolinguistic situation. In order to eliminate this imprint, the Algerian authorities implemented a strategy known as Arabization, which aimed to substitute French with Modern Standard Arabic (MSA) across all spheres of public existence. The objective of

Arabization was not only to elevate the status of MSA but also to diminish the usage of Colloquial Arabic and Berber, the indigenous languages spoken by the majority of Algerians. Subsequently, the forthcoming section will delve into the historical and linguistic backdrop of Algeria, with particular emphasis on its sociolinguistic makeup and the diverse instances of code-switching. Furthermore, it will investigate the multifarious functions of code-switching within the distinct context of Ghardaia.

Chapter Three:

Research Methodology

Chapter Three: Research Methodology

3.1. Introduction

This chapter offers a comprehensive description of the methodological framework utilized in the research, focusing on aspects such as the participants involved, the methods employed for data collection, and the procedures adopted for data analysis. Additionally, this chapter aims to elucidate the key sociolinguistic features that characterize the area under investigation. This objective will be achieved by means of a thorough examination of the dataset, which comprises a range of sources, including a questionnaire, observation notes, interviews, and recordings of actual conversations.

The objective of this research is to investigate the sociocultural reasons and practical purposes behind the use of code-switching within the Mzabi speech community. Additionally, the data gathered for this study are evaluated using Gumperz's (1982) interactional perspective on code-switching. This perspective emphasizes that the contextual cues involved in code-switching should not be examined in isolation, as their functions are influenced by a dynamic and interactive process.

The primary emphasis of this study centers on the social and pragmatic functions of CS. This is achieved by selecting a sample population from an Algerian speech community, wherein various dialogues, conversations, and utterances are subjected to qualitative and quantitative analyses. Based on Milroy's (1980:47) suggestion that the "friend of a friend" technique can be useful in enabling researchers to "procure goods at discounted prices, intervene in dealings with authorities, or enlist the services of a skilled worker," our study selected informants randomly, ensuring that each member had an equal chance of being chosen. This method proved to be a noteworthy aspect of the

social network approach. Furthermore, it should be noted that the "friend of a friend" approach is not only relevant to our study but has also proven to be immensely valuable in other research endeavors (Tagliamonte 2006:22). This technique will be expounded upon in the subsequent sections, specifically in relation to note-taking and interview techniques.

Additionally, the primary objective of this study is to pinpoint the socio-pragmatic motivations underlying specific instances of code-switching. Thus, in line with this research goal, both qualitative and quantitative research methods are utilized to analyze the data collected and yield accurate outcomes and comprehensive insights from the participants. To uncover the social functions of code-switching and the primary factors that trigger it, data is collected through a variety of sources, including recordings, questionnaires, interviews, and note-taking.

Given that research on code-switching has a pragmatic focus and contextualization cues are viewed as a crucial element in conveying implicit meaning, this study is also analyzed through the lens of Myers-Scotton's Markedness Model (1993), which posits that language choice is negotiated by speakers in a rational manner that reflects their social position. Additionally, the study is framed by Holmes' (2013) assertion that social factors are fundamental in delineating and explaining utterances in all types of social interactions.

3.2. Research Methods Selection

The researcher has used a mixed research approach where he combined both quantitative and qualitative research methods to collect and analyze the research data. Thus, the quantitative approach was adopted by using a questionnaire survey approach.

Whereas semi-structured interview and focus groups methods were used to collect linguistic data. Therefore, in an attempt to interpret all the collected data via different methods, a mixed approach was used to help reach this objective.

The researcher adopts a survey technique to collect the basic background information for the research such sociolinguistic and personal information about the respondents, in addition to basic information Vis a Vis the research questions of the study. The quantitative data were also collected via a questionnaire with both closed and open-ended questions. Further details will be given for the conception of the questionnaire in the following section.

The qualitative data of this research were mainly concerned about the meaning, experience and understanding of the participants on the topic of Mzabi-French language contact, which provides the researcher the chance to go in direct contact with participants (individually and in groups) about their experiences.

In an attempt to more personalized and structurally realistic data, semi-structured interviews were employed as a research method to achieve such objectives. For the participants, they can interact and share their multilingual experiences without being affected by dominant people when being exposed to one-to-one interview instead of focus groups methods. The benefit of individual interview is that it gives you deeper answers to the research questions than given by the questionnaire. The current gathered data via interviews will be discussed in the following sections. Additionally, the research interview questions for participants from different social backgrounds will be presented in the appendices.

As for the quantitative analysis, it was conducted through the use of the Statistical Package for Social Science (SPSS), whereas the qualitative analysis was carried out within the frameworks introduced in chapter 3, mainly Myers-Scotton's MLF and 4M models.

3.3. Assumptions of the Study

Both monolingual and bilingual discourses are said to be the two discourses in the context of Mozabite. Prior observations conducted at the beginning of the fieldwork part of the study proposed that bilingual Mzabi-French discourse is driven by the speakers' educational level. In other word, this suggests that speakers with higher education level insert French elements in their conversations quite freely than speakers with lesser educational level who use French words in their Mozabite speech just via interference or integration with their local language. The pronunciation of the French word *telephone* /tinu:fil/ is an instance of how less educated Mozabite speakers phonologically incorporate French elements into their native language. On the other side, Mozabite speakers with high education level tend to pronounce the word telephone, with its correct pronunciation, as /tilifon/.

Based on what has been mentioned above, and in attempt to support the research questions and objectives of this study, the researcher's investigations will shed light on the following assumptions:

- The use of various lexical elements in a mixed conversation will lead to a more efficiency and importance in the spoken interaction.

- Social variables such as age, gender, occupation, level of education and place of residence play a significant role in the frequency of inserting foreign lexemes in the host language.

- The more the embedded languages are in contact with local languages, the more they are likely to be influenced at various linguistic levels.

The assumptions suggested above are related with the research questions, wherein the first assumption covers both the first and the second research questions. The second assumption is associated with the third research question and the last assumption is linked with the fourth research question of the study.

3.4. Variables of the Study

Both emerged and pre-identified themes and issues have treated in the current research as dependent variables. They involve language change and contact, language choice and attitudes in addition to code switching practice and attitudes. However, both pre-identified independent variables and dependent variables will be accounted in the analysis and transcription of the data corpus. The extent to which French is inserted into Mozabite conversations at different linguistic level will be regarded as the dependent variable; whereas age, gender, occupation, educational level and place of residence are selected as the independent variables in this research.

3.5. Models to analyse Code switching

Different communities have varying practices and functions of CS, leading to different approaches in studying it, which are influenced by the researcher's theoretical and methodological perspectives, as well as the characteristics of the CS in the

community being investigated. For this study, we are concentrating on the micro-level analysis, which is carried out at the level of interaction in order to address our research questions.

This section aims to demonstrate how various models of CS can lead to different interpretations. Wei (2005) views CS as an unconscious strategy used by speakers to meet specific linguistic or social goals. In contrast, Blom and Gumperz's (1972) well-known model of "situational switching" versus "metaphorical switching" was widely employed in the 1970s. Gumperz (1970) observed that the degree of a speaker's involvement may be highlighted by switching. He further stated in 1982 that the term "we-code" is used by the speaker to convey a range of attitudes, including subjective ones that have a conversational impact. Conversely, the term "they-code" conveys a distinct set of attitudes, such as objective ones.

Gumperz (1982) introduced the concept of contextualization cues or contextualization conventions, which emphasizes the importance of providing context in conversations for participants. He argued that contextualization cues, which include intentions and how something is to be understood and interpreted, are necessary for signaling the context to participants. Gumperz (1982) argues that an utterance can be interpreted in multiple ways, and individuals make interpretive decisions based on their understanding of the context at the time of interaction. Accordingly, Martin-Jones (1995:98) suggests that the use of contextualization cues is a method of communicating pragmatic information to conversation participants about how a particular utterance is to be understood within its context. Therefore, by building on the ideas of Gumperz (1982) and Holmes (2013), the present study aims to identify the pragmatic functions of code-switching. We conducted interviews with our participants to inquire about the

primary factors that influence and result in their use of CS. This factor often leads to a frequent occurrence of CS in their speech. It is worth noting that in certain instances, the interviewees were unaware that they were engaging in codeswitching.

Moreover, since language switching plays a significant role in both individual and group identity, and given that this study is centered on the socio-pragmatic analysis of CS, it is crucial to understand the behavior of bilinguals when they engage in codeswitching during conversations, particularly in cases where there is an implied meaning that requires socio-pragmatic interpretation rather than direct conveyance. In an attempt to gather reliable data for this study, we used the ethnographic approach of "participant observation." As a member of the investigated speech community, we observed bilingual interactions, recorded them, and analyzed them. We also took notes and conducted interviews and questionnaires.

According to Bazerman and Prior (2004) ethnographic methods consist of various techniques such as questionnaires, observations with field notes or mechanical recordings, and different types of interviews to gather data. Through the use of these techniques, we conducted an ethnographic study of the Mzabi speech community to investigate their use of Mzabi and French codes. The study revealed that the community highly regards and employs both codes in all aspects of their daily life.

At the qualitative level, the process of analyzing our data involves several steps. The first step is to classify the data based on their various functions. The second step involves analyzing the data to demonstrate that speakers switch codes for specific pragmatic or social purposes, or to improve interpersonal relationships. In order to analyze our quantitatively-gathered data, we have decided to avoid the challenge of

differentiating code-switching from code-mixing or other linguistic phenomena, except for borrowings that have definitively entered Algerian Arabic and are widely accepted by speakers. It can be difficult to distinguish between these phenomena, and for our current purposes, this distinction is not entirely relevant. As stated earlier in the previous chapter, Eastman (1992) argues that it is impossible to distinguish codeswitching from other linguistic phenomena. She further suggests that we should not be concerned with categorizing instances of non-native material in language as either a borrowing or a switch.

As discussed earlier in this study, some scholars use the terms "codeswitching" and "code mixing" interchangeably, especially when they recognize that intrasentential codeswitching can be considered a form of code mixing. Thus, differentiating between these two phenomena may not have a significant impact on our data analysis results and may not be crucial to achieving the research objectives. In order to avoid the confusion between codeswitching and code mixing, we will use the terms "intrasentential CS" and "intersentential CS" to refer to the use of multiple codes within a single sentence and at sentence boundaries, respectively. This approach will help us to clarify the specific types of language switching that we are analyzing in our study.

According to Poplack (1980:584) French words that are morpho-syntactically and phonologically integrated into Mzabi community are considered as borrowed items, whether established or nonce, rather than code-switched elements. This distinction is illustrated in the following figure from Poplack, Wheeler & Westwood (1989):

```
    "TRUE"  INTRASENTENTIAL           FUNCTIONALLY  MARKED
            ↑  smooth                        flagged    ↑
            |_____|
                              ↑
                       CODE-SWITCHING
                              |
                      versus (no continuum)
                              ↓
                        BORROWING
                 |_____|
            ↓                                       ↓
    ESTABLISHED  BORROWING    continuum    NONCE  BORROWING

    Morphologically integrated           Morphologically integrated
    Syntactically integrated             Syntactically integrated
    Phonologically integrated            (Phonologically integrated)

    Recurrent (individual)
    Widespread (community)
    Accepted

    Restricted Lexicon                   Entire lexicon (content
                                         words)
```

Figure 3.1: The continuum for levels of borrowing in code-switched *utterances* *(Poplack, Wheeler and Westwood 1989: 403)*

Figure 3.1 shows a continuum for levels of borrowing in code-switched utterances, as proposed by Poplack, Wheeler, and Westwood in 1989. The continuum ranges from fully integrated borrowings on the left side to nonce borrowings on the right side. Fully integrated borrowings are those that have become a part of the grammatical structure of the recipient language, while nonce borrowings are temporary, one-time borrowings that are not integrated into the grammatical structure of the recipient language. The figure also includes examples of each type of borrowing, such as "ciao" as a fully integrated borrowing in English and "problème" as a nonce borrowing in English.

In addition, the distinction between codeswitching and borrowing proposed by Myers-Scotton is important because she argues that the distinction is only clear "if it is approached in terms of social content, not structure" (Myers-Scotton, 1988:159). Borrowed items, which are used by monolingual speakers and are repeated enough to

become habitual lexical elements, can be further divided into cultural borrowings and core borrowings. In Myers-Scotton's distinction, borrowed items are significant and are used by monolinguals to such an extent that they are considered as habitual lexical elements.

Borrowed items are divided into cultural and core borrowings. In the context of language usage, cultural borrowings manifest in the monolingual expressions of individuals who are either bilingual or monolingual, as well as in the code-switching practices of bilingual speakers. These borrowings serve to describe objects and concepts that are novel to a particular culture. Conversely, core borrowings refer to words that essentially replicate pre-existing terms in the first language (L1). According to Myers-Scotton, core borrowed forms typically permeate the target language gradually through code-switching, whereas cultural borrowed forms emerge suddenly, driven by the evident necessity to address linguistic gaps (Myers-Scotton, 1993a:206). To illustrate borrowing in our community, cultural borrowings such as those related to technology, mechanics, and health, are introduced, including terms such as "mécanicien" for "mechanic", "la chaine" for "TV channel", "la tension" for "blood pressure", and "portable" for "mobile". However, despite the availability of Mzabi equivalents, core borrowings such as "la brosse" for "hairbrush" instead of /ʃitat/, and "la sauce" for "the sauce" instead of /lidem/ may still be used by people.

According to Myers-Scotton, another way to differentiate between code-switching and lexical borrowing is by their frequency of use. She proposes that culturally borrowed forms would have a high frequency of use as they fill gaps in the recipient language, while core borrowed forms would have a high frequency of use compared to code-switched forms as they gradually enter the recipient language.

163

Linguists do not have a definitive method to count instances of code-switching (CS) in a given conversation. This research opted not to count turns of speakers as CS. For instance, if the first speaker uses Mzabi, the second uses French, and then the first speaker switches back to Mzabi this is not considered a code-switch because the first speaker did not change languages. In this study, code-switching is only counted when the same speaker changes languages, and not when different speakers use different languages in a conversation. The study also focuses on identifying the different types of code-switching that occur and investigating whether they are related to specific contexts or social factors. In this study, we included all types of code-switches that occurred within a single turn, including both intrasentential switches (at the phrase and clause level) and intersentential switches (at the sentence level). We also counted switches involving a single morpheme. However, established borrowings that are commonly used by monolingual speakers and have no equivalent in Mzabi were not counted as single lexical switches. For example, words like "télévision" or "portable" are not considered code-switched elements. Our goal was to identify and analyze the functions of specific instances of code-switching that were deemed significant.

3.6. Socio-pragmatic functions for Code switching

In examining this linguistic phenomenon in context, various functions of code-switching can be identified. To fully understand these functions, it is necessary to examine the occurrences of code-switching in different natural contexts. According to Huang and Milroy (1994a:35), there are two fundamental approaches to studying code-switching. Huang and Milroy (1994a:35) suggest that there are two main approaches to studying CS: one that focuses on the pragmatic and social meanings of code-switching,

and the other that focuses on linguistic constraints. However, this study primarily examines the pragmatic functions of CS, such as emphasis and focus.

Bilingual individuals utilize all their linguistic and communication tools at their disposal to help their interlocutors grasp the intended pragmatic inferences, whether deliberately or unconsciously. Chan (2003) contends that Gumperz's (1982, 1996) notion of contextualization cues may not be sufficient to explain the various functions of code-switching, as it fails to precisely predict the intended interpretations or inferences.

Chan (2003) argues that contextualization cues, as defined by Gumperz (1982, 1996), may not be sufficient to account for the distinct functions of code-switching. According to Chan, the intended inferences drawn from code-switching are dependent on the socio-cultural context, which is not explicitly considered in Gumperz's framework of "contextualization cue" and "we-code/they-code". Chan suggests that the relevance theory may be more appropriate, as certain "conversational functions" can be explained by contextualization cues, but other functions require "entextualization" as a key pragmatic function of code-switching, as it denotes discourse elements that make distinct contributions to the communicative process. Thus, in Chan's (2003) view the pragmatic functions of various CS patterns can be classified according to Relevance Theory (RT):

Table 3.1. (Chan 2003:314).

Types of code-witched items	Pragmatic functions of code-Switching
Connectives	Cue for their procedural meaning in constraining implicatures
Performatives and discourse Markers	Cue for their role in constraining higher-level explicatures
Topic-comment, subordinate clauses, relative clauses	Cue for background information and foreground information in an utterance
Quotations	Cue for interpretive use

Viewed through the lens of discourse analysis, CS can serve as an indicator of bilingual proficiency development for certain bilingual individuals. Additionally, it can be employed to demonstrate either conformity or non-conformity with others in speech, and can reflect a variety of social factors, such as socioeconomic status, solidarity, social status, topic, affection, and persuasion. Myer-Scotton (1993:475) notes that the social norms of particular groups determine which linguistic codes are considered acceptable and appropriate in specific contexts. In our speech community, another social function of CS is observed, which involves the need to convey a particular idea, emotion, or attitude and to persuade and captivate the audience. In the given illustration, the father expresses his negative emotions by using Mzabi initially to make a request regarding the item he purchased the previous day. Then, he code-switches to French to angrily inform his family members of the decision he intends to make.

nday a-senat iwiyegt igget tejdidt beytella, **je ferme la chambre à clé.**
Only yesterday I bought a new one! Where is it? I cannot find it. From now on, I will lock my room.

Auer (2002) argues that attitudes play a role in revealing the hidden prestige associated with code-switching. In the community under study, code-switching from Mzabi to French may be used to signal proficiency and education in the French language.

Bullock and Toribio (2009:10) proposed a hypothesis stating that "bilinguals tend to code-switch only with other bilinguals who share a dual language identity." They suggest that for many bilinguals, code-switching serves as a means of expressing their membership in two cultures, namely the dominant and minority cultures.

In our speech community, it is observed that some individuals who are arrogant and self-important may use code-switching from Mzabi to French as a means of flaunting their fluency in French. Additionally, some people use metalinguistic code-switching, switching from one language to another, to comment on language use or to display their linguistic knowledge.

From a sociolinguistic perspective, the use of French can be seen as pretentious or impolite in certain situations where the interlocutors are not proficient in French. In the provided example, the educated man's use of French in front of less-educated men who are unable to understand it can be interpreted as showing off or pretentiousness. This is exemplified by the code-switching from French to Mzabi, which appears to be a deliberate attempt to translate his message and make it more understandable to his less-educated audience.

A: ah ! imaro ilzem **le salaire du ménage dépasse dix fois le SMIG pour pouvoir vivre.** 'Now the wages of the couple should exceed ten times the SMIG to be able to live'.

B: batta y-xessan? 'How should it be?'

A: imaro, ixas l meadkhoul n werjez d temattut a di?ad ?eshra n tetchal **SMIG** becha dnedjman ad ?achen.

'The wages of both wife and husband should be ten times the SMIG so as they can live'.

According to Myers-Scotton (1993) the Markedness Model suggests that bilinguals frequently use their language choice as a means of protecting their identities to their interlocutors. In this context, the use of code-switching, which is marked and conspicuous, draws attention to the switch and affects the social distance between speakers. Thus, it is employed to create social distance between the speaker and their audience. For her, individuals deliberately select the form of their conversational contribution to represent the set of rights and obligations they want to establish between themselves and the listener for the current exchange. The Markedness Model is employed to examine the reasons behind speakers' use of code-switching. According to Scotton (1983) speakers deliberately choose their conversational contribution to signify the set of rights and obligations they want to establish between themselves and the addressee during the current exchange. The markedness model is employed to investigate the reasons behind the use of CS. This model assumes that individuals make a logical decision to determine when and why to use a particular linguistic code or codes in specific situations. One of Scotton's well-known examples involves a scenario on a Nairobi bus, where Swahili is the unmarked choice for communication with the conductor. In the example below, however, the passenger in the final exchange switches into English:

- Passenger: *Nataka kwenda posta.* I want to go to the post office.

- Conductor: *Kutoka hapa mpaka posta nauli ni senti hamsini.* From here to the post office, the fare is 50 cents.

- ((Passenger gives the conductor a shilling from which there should be 50 cents in change.))

- Conductor: *Ngojea change yako.* Wait for the change.

- ((Passenger says nothing until a few minutes have passed and the bus nears the post office where the passenger will get off.))

- Passenger: *Nataka change yangu*. I want my change.

- Conductor: *Change utapata, Bwana.* You will get your change, mister.

- Passenger: *I am nearing my destination.*

- Conductor: *Do you think I could run away with your change?*

The passenger's choice of English in line 8 can be interpreted as a rhetorical strategy aimed at renegotiating the rights and obligations of both himself and the conductor. This suggests that the passenger sought to establish a hierarchical relationship with the conductor by using English, which symbolizes higher education and a superior status. According to Scotton's markedness model, language choice is a strategic decision based on the perceived need or importance of a particular linguistic code. In a specific example given by Scotton, a passenger on a bus in Nairobi uses English, which symbolizes higher education, to assert a superior status and renegotiate his and the conductor's rights and obligations. However, the conductor also switches to the "power code" to maintain a balance of rights and obligations, but with a different power dynamic. The conductor refuses to accept the hierarchical relationship that the passenger tries to establish and insists on his authority and professional integrity. To conform to social norms and the language of the community, unmarked language switches are

frequently used during CS. An example of this occurred during the Feast of Sacrifice when two sisters were conversing about their brother's refusal to help their father take the sheep to the butcher. CS was used as an unmarked code in this interaction.

Baker (2006) posits that the use of CS can serve as a means of reducing tension and introducing humor into certain conversational contexts. As an illustration, during a discussion between two individuals (A and B) on a religious topic that involved the prohibition of banks charging interest, CS may have been employed. Subsequently, a third individual (C) interjects into the conversation to challenge the viewpoints of the initial two speakers. C asserts that charging or paying interest is a grave sin in Islam, but also contends that working in a bank and performing such actions under obligation does not constitute a sin, as Allah knows one's inner thoughts and intentions. Speaker B, known for their tendency to become easily agitated, reacts with anger and vehemently opposes the arguments made by speaker C, raising their voice in the process.

A: "C'est grave! And wenni isennen texir n zman,

"Yes, the end of life as sins become allowed."

Kimet ukkel si dedwelen miden as hellen as herramen wehdensen **et puis,**

Xati d cheglesh, **non**?

"The end of time when each one can analyse Koran. Besides, it is none of your business".

Speaker A steps in to calm the heated discussion, first using Arabic and then switching to French to say:

Rebba gen yehda ukkel, il faut de tout pour faire un monde,"

"May God lead us, it takes all kinds to make a world."

In the Algerian context, various dialects may carry social implications such as being viewed as upscale, sophisticated, or humorous, among other things. As a result, individuals may hold positive or negative attitudes toward specific varieties spoken by certain regional or social groups. Therefore, in addition to its other pragmatic functions, Code-switching (CS) serves another purpose in our community of speakers, which is related to gender. Specifically, Mzabi women do not hold negative attitudes toward the use of Arabic price number, while men do. In Mzabi society, men tend to code-switch from Mzabi to French as a means of avoiding the use of the using price in Mzabi, which carries significant social stigma. This pronunciation is often viewed as unusual among Algerians, especially when men are communicating with individuals they do not know. To illustrate this point, consider the following example in which a man who holds negative attitudes toward the uses of Mzabi unconsciously and then switches to French. yeskamed s **deux cents dinars**. 'It costs two hundred dinars.'

We have also observed a similar phenomenon in our speech community, as described by Chung (2006) where code-switching occurs during a conversation in which culturally specific concepts are expressed through the appropriate language. One area in which cultural influence is particularly evident is in idiomatic expressions and proverbs. These linguistic elements are deeply embedded in the culture and can pose a significant challenge in translation, especially when the languages involved are genetically unrelated. For example, Mzabi and French belong to different language families, with Mzabi being a Hamito-Semitic language and French an Indo-European language. The speaker in the given example switches from Arabic dialect (AA) to French in order to use a familiar idiomatic expression. The usage of idioms and proverbs is deeply

influenced by culture, which poses a significant challenge in translation, especially when the languages being translated are from unrelated language families, such as Mzabi (Hamito-Semitic) and French (Indo-European). In this specific instance, the speaker uses the well-known French expression "c'est dommage" to convey their regret at not having seen the person who has left.

Tazwa ya! **déjà c'est dommage de ne l'avoir pas vu** 'She left! It is a pity not to have seen her.'

The sentence features a switch between Mzabi and French triggered by the French word "déjà" which means 'already'. This switch is intersentential, where the first part of the sentence uses a Mzabi interrogative verb and the second part uses a French utterance. In the studied speech community, the word "déjà" is considered a borrowed lexical element, and even monolingual speakers use it. In other words, in the given sentence, the speaker switches from Mzabi interrogative verb to a French utterance due to the presence of the borrowed French word "déjà," which has no equivalent in Mzabi. This case of code-switching demonstrates the speaker's unconscious selection of the language containing the borrowed word in order to continue their speech.

Clyne (1991) argues that in the previous chapter of this study, lexical items that belong to multiple languages are typically the cause, rather than the result, of code-switching. Clyne further supports this argument in his 2003 work, stating that such items are not a byproduct of code-switching but are instead a fundamental reason for its occurrence.

Maʔlish, **c'est pas grave.** 'Ok! It does not matter.'

The speaker in the given example opts to switch from Mzabi to French instead of continuing with the same language, and saying "ma?lish, mashi grave" by using the French expression "c'est pas grave" meaning 'It's not serious.' This conscious or subconscious switch could be attributed to the frequent use of the French word "grave" in Mzabi. To elaborate, when a borrowed word from French such as "grave" is frequently used in Mzabi, speakers may consciously or subconsciously switch to French when encountering the trigger word. This is because the Arabic equivalent of the trigger word is not commonly used in Mzabi. Therefore, French borrowings can serve as trigger lexical elements that motivate code-switching from Mzabi to French.

3.7. The Conception of the Questionnaire

In order to gather a large amount of data from a significant sample of participants in a short amount of time, written questionnaires have been chosen as the method for collecting quantitative data in this study. The structure of the questionnaire is a crucial factor to consider. Therefore, the questionnaire for this study is designed to elicit information about attitudes, awareness, and social factors related to the use of CS. The use of both closed-ended and open-ended questions is important to provide the researcher with a comprehensive understanding of the subject. For Foddy (1927) the only use of closed questions will give the researcher fast answers and also supplying huge amount of quantitative data, but yet, it limits the participants' ability of expression. However, open-ended questions provide the participant with the opportunity to express his point of view with no interference and influence from the researcher (Oppenheim, 1992). In this research, a combination of open-ended and closed-ended questions is utilized to gain a comprehensive understanding of the attitudes and awareness of the

Mzabi speech community towards Mzabi/French code-switching. While open-ended questions are designed to collect qualitative data about the reasons behind their attitudes, closed-ended questions like yes-no questions require brief responses without much elaboration. The utilization of both types of questions can provide a more complete and nuanced understanding of the phenomenon being studied.

The responses gathered from the close-ended questions will be used to generate quantitative data, which will be analyzed using the SPSS software program. On the other hand, the open-ended questions will provide qualitative data for the study. The social variables such as age, gender, and education level will be quantified, and the results will be presented as percentages in bar graphs.

The data in the questionnaire were categorized into the following sections; personal background of the participants, language-use domains, language use by the speakers and speakers' attitudes of the language in use. The aim of the questions based on language history is to extract information on the respondents' linguistic background. The questions on domains of language use and language choice provide more information as evidence to support Mzabi-French code switching as an emerging linguistic phenomenon.

In order to ensure a comprehensive data collection process, the questionnaire was designed to include two types of questions: close-ended (dichotomous) questions and open-ended questions based on level of measurement. To avoid comprehension issues, the questionnaire was translated into two languages to accommodate the multilingual context under investigation. As pointed out by Codó (2008:172) translation is an essential step in the research design, which may increase the level of participation.

Additionally, the language preference of the respondents when completing the questionnaire can provide valuable data regarding their language behavior. To encourage participation, attention was given to the presentation and length of the questionnaire.

Additionally, in order to ensure representativeness and reliability, other methods of data collection are employed. Recordings in various settings of the speech community are effective in capturing natural and spontaneous speech, particularly when the conversation is lengthy and difficult to recall verbatim.

The questionnaire also involves open-ended questions giving the respondents the chance to answer using their own thoughts and also motivated them to speak about topics associated with the research project which have not been received attention previously (Bryman, 2004). In the current questionnaire, the open-ended questions were made to elicit the participants' opinions and thoughts which will be of much importance in reaching the research objectives and also identifying issues for future research.

At the end of the questionnaire, the researcher put two open-ended questions to extract the participants' view on the importance of French. It is been chosen to put this question at the end of the questionnaire in order to not influence the respondents' answers to the other question items.

The questionnaire is ended by a word of 'thank you' for the participants for sharing their times with the researcher.

3.8. Validity and Reliability of the Research Instruments

In an attempt to receive reliable feedback on how the tools of the research work and to increase their practicability and validity i.e., to discover whether it works in relation to the objective of the study, a pilot study was conducted to achieve such goals.

The researcher did a small-scale pilot study at the University of Ghardaia, which is one of the research sites for the current study. To test the research instruments designed for the study and to improve the efficiency and quality of the collected information, the researcher selects 15 participants from 3 professional groups.

Gaining access to the participants in the pilot study is a challenging matter. Thus, the researcher prior to this pilot study approaches some acquaintances at the University of Ghardaia to ask their colleagues' permission to collect the data. The researcher also encountered some issues in selecting participants while attempting to approach via his personal contacts for they are afraid to intrude into their personal lives. Unfortunately, the researcher did not succeed in convincing all the respondents in the pilot study to participate in the fully study.

The researcher distributed the questionnaire to a small group of respondents with the same characteristics to the target group; this questionnaire was revised later based on expert advice.

After the respondents returning the questionnaire, it is reported that some questions did not elicit the intended information for they are somehow ambiguous for the respondents. Thus, the researcher decided to improve their clarity and also arranged the questionnaire items in a slightly different order.

The pilot study also gives the researcher the feedback on the content of the interview questions. Thus, to make the respondents fully engaged in the interview, the researcher added some questions related to respondents' personal background such as: personal life, family and business at the beginning of the interview. Additionally, these personal questions at the beginning of the interview lead to more informal language being uttered in the course of the interview which will consequently lead into more natural speech (Labov, 1966).

The same questions used in the interview were also used during the focus group discussions when conducting the pilot study. However, questions in focus group discussions may go in a different direction depending on other participants' input due to the different dynamicity of the group discussions. Thus, the researcher's objective to use focus group discussion technique was to elicit participants' feelings, experiences and attitudes towards the topics under discussion. Apparently, it worked well with this tool during the pilot study.

During both individual interviews and focus group discussions, the researcher used a digital device to audio-record the interviews and also to record the natural speech of the participants involved in the interviews, focus group discussions and informal conversations in public places. The digital device allows the researcher to copy the recorded speech data onto his laptop with zero chance to lose its original sound quality. Fortunately, the sound quality of the recorded speech was perfect to reach the researcher's requirement.

Conducting a pilot study was of such benefits for the research because it uncovers various methodological and technical issues that has to be fixed before starting to collect the real data.

3.9. The Speech Communities Investigated

The primary objective of this study is to examine the social and linguistic roles of code switching (CS). Nonetheless, it is essential to provide a linguistic background of the speech community in the area under investigation. Similar to other Berber speech communities, individuals from Mzabi community frequently switch between Mzabi, Arabic dialect (AA) and French to communicate their message, particularly when conversing with foreigners who may not be familiar with certain words or expressions typical of this speech community.

It is also marked by a highly noticeable linguistic attribute, which involves the alternation of the phoneme /b/ in Modern Standard Arabic (MSA) with emphatic /b/. This commonly referenced phonological characteristic is present in nearly all words and is exclusively used by those belonging to the inner-city population. Its usage is indicative of the individual's origin and social identity, with those who use the emphatic sound /b/ being considered native speakers of the Mzabi speech community.

Additionally, even though Mzabi speakers may possess multiple linguistic variations, they still adhere to the norms of their shared speech community to some degree. Furthermore, they may exhibit positive or negative attitudes towards language variation. In this context, Ryan and Giles (1982) state that regardless of whether individuals speak one or several languages, they all belong to at least one speech community. This community consists of members who share a common speech variety

and the conventions for its proper use. Language variation can occur within or between speech communities, involving different languages or distinct styles of one language. In every society, language variation and attitudes towards it reflect the varying levels of power held by particular social groups.

Another notable distinction within the Mzabi speech community pertains to the lexical level. Specifically, speakers, particularly elderly women, may employ lexical items that originate from sources other than French and that do not exist in MSA. These words may be of Turkish origin, such as "ʃadi" 'monkey', /sʊkærdʒi/ 'drunkard', /gʊrbi/ 'shack', /təbsi/ 'plate', and /zerda/ 'feast'. Additionally, other words may have a Spanish origin, such as /bogato/ 'lawyer," derived from the Spanish word "*abogado*".

Frequently, speech acts are used to indicate the social identity of the speaker and may reveal the relationship between the speaker and the listener. Consequently, the language spoken among Mzabi speakers is characterized by a mix of Berber and French, among other speech communities in Algeria. In this study, we aim to investigate the social and pragmatic purposes of code-switching (CS) in this speech community. One example of CS usage is to express emotions beyond simply conveying a message, such as showing intimacy, enjoyment, happiness, indulgence, pleasure, and satisfaction by switching between Mzabi, Arabic and French. Hudson (2000:122) associates the term "solidarity" with such characteristics, as it pertains to the social distance between individuals, the extent to which they have shared experiences, the number of social characteristics they have in common (such as religion, gender, age, region of origin, race, occupation, interests, etc.), the degree to which they are willing to share intimate details, and other relevant factors. Hence, it is crucial to establish boundaries for our study's sample population to address the research questions mentioned above.

3.10. Sample Population

The researcher in this study selects participants of all age groups and genders in relation with their education attainment and involvement in various occupations. To achieve this type of selection the researcher tends to use the *judgement sampling* strategy. For Holmes & Hazen (2014:31) this strategy is regarded as "*the most common method for questionnaires for both methodological and pragmatic reasons*". The purpose behind using this strategy was to identify and choose only participants who could supply the researcher with data and information related to the current research. For the selection of participants for interviews and focus groups discussions, the researcher used *snowball sampling* strategy by using the social networks of respondents to recruit potential new respondents (Milroy & Gordon, 2003).

According to Schilling (2013), the researcher is not able to have access to different level participants only through official or institution channels. Thus, there has to be other ways to approach research respondents. For some scholars such as Milroy and Gordon, they advocate a bottom-up approach by which the researcher made initial contact with participants, who then passed him on to others until sufficient speakers with the desired characteristics were obtained and a network structure was established (Milroy, 2002). In the case of the current research, the researcher had pre-existing relationships with the respondents via different channels such as students, colleagues and distant relatives. Thus, the study benefited from "*familiarity and established connections*" (Hoffman, 2014:32). Scholar and academic establishments are the departure place to gain access to other participants. Thus, the researcher has made contact with some school teachers to reach potential participants for this study due to

the fact that teachers use to have good social networks with other members of society. Furthermore, many teachers among the Mozabite community are involved in other domains such as business and social work not to mention their full-time teaching jobs. Therefore, the researcher made contact with his participants from various backgrounds such as business people, farmers, and government employees basically through teachers.

The selection of the participants is governed by both objectives of the study and research questions. The sample of the questionnaire survey is formed by applying gender, profession, and place of residence (in/outside Ghardaia) criteria. One can observe form the table above that the number of female respondents is not equal with that of male participants due to the fact that males are dominants in term of job markets on the one hand and also the researcher find it too challenging to approach female participants due to the conservative character of the speech community.

3.11. Tools and Techniques for Data Collection

The researcher used different research instruments, such as a questionnaire survey, sociolinguistic interviews, focus group discussions and observations in an attempt to obtain answers to the study research questions.

As mentioned in the previous section, the data collected for this research includes 250 questionnaires in English and Arabic and over about two hours of recorded speech data of natural conversation in different topic.

In sociolinguistic studies, speech data is of great importance particularly in multilingual settings such as Ghardaia. However, collecting and recording spontaneous bilingual speech and code switching in conversation is such a challenging task for they require attentive use of methodological techniques and tools. For instance, when the

researcher conducted an interview with the participants, he encountered the observer paradox where there was a conflict between the researcher's objective to record the way participants speak when they are not being observed and the necessity of the researcher participation in this conversation. However, since the researcher is a member of the community under investigation was advantageous and provides the researcher the chance to get involved in natural spoken exchange to maintain the effects of observer paradox to lower level.

The following sections present the data collection tools such as interviews, questionnaire, audio recording, focus group discussion and observations.

3.11.2. Recording

Labov (1972), a prominent American sociolinguist, stresses the importance of using "extensive amounts of well-recorded natural data" in sociolinguistic research. The purpose of using unstructured recordings is to examine all instances of code-switching in spontaneous and improvised speech. However, in order to address the limitations of the recording method in analyzing the pragmatic and social functions of code-switching, factual data may also be necessary. Consequently, not all recorded conversations were deemed relevant for the current study. Moreover, in an effort to minimize social constraints on the interviewees, longer recordings were conducted in order for them to forget about the recording after certain period of time. However, it was observed that despite the length of the recordings and the explanation given to the informants about anonymous recordings, individuals were still unnatural and constrained when speaking into the tape recorder. As a result, we apologize for the lack of ethical considerations in

some of the recordings. Nevertheless, many recordings were made with the respondents' consent.

In order to investigate the socio-pragmatic functions of CS, it is necessary to record a bilingual conversation in a specific context, such as a family gathering Sánchez (1983), radio broadcasts Lipski (1985), or public settings Callahan (2009). However, the researcher must ensure that the context is appropriate for obtaining reliable data and that the respondents feel comfortable and are not constrained in their speech.

As Poplack (1980) suggests, collecting naturalistic data requires recordings to be made in various settings, including public places, peer group interactions, family gatherings, sociolinguistic interviews, and classroom interactions. In this study, we attempted to record individuals' speech anonymously in a variety of settings, such as on the street, in shops, at the dentist, in markets, and during various ceremonies. In some other cases, we explicitly informed the speakers, including our distant and close relatives, that they were being recorded without revealing their identities. Our aim was to ensure that they would eventually forget about the recording and speak spontaneously, without any apparent constraints. As we recorded natural speech in various settings, we encountered some limitations and disadvantages. Technical issues like noise and low battery power in the recorder were one of the problems. Another challenge was bad recording quality due to the placement of the recorder in an unsuitable location or being hidden. Consequently, some utterances were missed and had to be excluded from our data.

The recording device used in this study is a modern Huawei tape-recorder, which allows for easy connectivity to a computer for efficient listening and analysis of the data collected during the three-month research period. In order to ensure representativeness

of the population of the studied speech community, a "*friend of a friend*" method was employed to recruit a diverse range of informants.

As a researcher, the aim was to collect reliable data by recording speech in casual settings where the use of CS was prevalent. The data collected was subsequently transcribed, a process that proved to be challenging and time-consuming. Some sentences required multiple listening to determine which part of the sentence was spoken in Mzabi and which part was in French. The transcription process involved transcribing Mzabi words as they were pronounced, with French words written in italic type. Non-verbal features such as pauses and laughter were not always indicated unless they carried social meaning or interpretation. For instance, laughter may indicate irony in some cases where speakers use both languages. Once the relevant data was selected, it was then translated into English.

3.11.3. Interviews

The interview was conducted orally in a face-to-face encounter between the interviewer (the researcher) and the respondent (as the interviewee). In order to ensure a successful individual interview, it is of much importance to create a decent environment by developing a good link with the interviewee, since the researcher and the interviewees belong to the same community under investigation helped a lot to achieve such objective. At first, the researcher records the interview as a source of natural speech data. The goal of conducting individual interviews was to elicit respondents' views on the research questions and objectives. No more than fifteen minutes for each individual interview. The interviewees were distracted by the recorder at first, but then, they become more conscious with the interviewer by engaging in more informal speech. Furthermore, the participants were asked more about their education

career and occupation in an attempt to develop a free speech narrative. Once the interviewees begin telling their stories, their speech becomes more casual and informal.

Meanwhile, the researcher conducted semi-structured interviews with respondents from different professional background such as teachers, businessmen, government employees and farmers assigned for the current research. The researcher used open-ended questions in order to provide participants with more space to express their personal feelings and experience on the topic of code switching and language contact. This way of interview helped the researcher to extract detailed information from each respondent with regard on their reaction and opinion on Mzabi-French code switching in addition to their speech data.

The interviews were conducted in Mzabi, the participants' preferred code, Mzabi is the mother tongue of all respondents; and they employ it in their everyday lives.

3.10.4. Focus Group Discussions

According to Grudens-Schuck et al, focus group discussions is a qualitative research method that is used to generate valid information on topics such as the one under investigation for it can, through the establishment of spontaneous environment, extract information in which respondents can be involved in natural spoken interactions. Additionally, this technique of research also helped in eliciting personal opinions on Mzabi-French code-switching practice among Mozabite speakers by which participants feel more relaxed and comfortable when getting involved in more informal interactions than in individual interviews. Furthermore, during focus group discussions, all the participants disclosed their language practice and skills which is of much importance

when compared with data elicited through other research instruments such as questionnaire and face-to-face interviews.

The researcher conducted four focus group discussions by selecting participants from various occupational and educational background such as teachers, business people, government employees and farmers. The objective was to identify the Mzabi-French code-switching patterns in the instances of all these participants. Besides, it is also aimed to analyze those group discussions by identifying in whose speech pattern French appear more frequently. To achieve such objectives, the researcher provided different group discussions with multiple topics to capture their speech pattern within spontaneous settings. Consequently, all the respondents from each group discussion gave more attention to the topic under discussion rather than focusing on their language during the discussion.

The participants of focus group discussions were also participated in the questionnaire, they were furthermore audio recorded. The researcher used the same research questions asked in face-to-face interviews to elicit focus group participants' personal views on multi-lingual language use and Mzabi-French code switching.

It is noticed that all participants in each group know each other well and socialize together outside their work environment. According to Gardner-Chloros (1998), it is found that code switching occurs more constantly within familiarized settings when speakers get to know each other and are restricted by the formality that rules some speech interactional settings.

In addition to the group discussions data other information were also elicited with ethnographic and observational methods.

3.10.4. Observations

As part of this study, the researcher spent sometimes listening to the natural speech of Mozabite speakers within different settings. As a researcher, it is fundamental to analyze the current behavior of participants in a spontaneous, natural setting (Nunan, 1992). Thus, this can only be achieved via the observational methods. Accordingly, observation can be a treasury of data for the researcher in which it provides him with the opportunity to catch what people actually do rather than what they claim they do (Wisker, 2001).

In order to gather data related to the use of Mzabi-French code switching by Mozabite speakers in their everyday life, the researcher opted for the direct observation method. being a Mozabite speaker and having a good understanding of the community under investigation both culturally and linguistically helped the researcher to have a close observation on the Mozabite speakers code switching practice in domains such as the family, schools, public places, shops and different government and non-government organizations.

The researcher's main objective behind using this research tool i.e., observation was to mark the appearance of French elements from different syntactic level in the speech interaction of Mozabite speakers pertaining to different occupational groups. Besides, the observation technique supports what is already stated in systematically collected data such as survey questionnaire, interviews and focus group discussion with observational evidence in the form of fieldnotes and photographs.

As part of this study, the researcher recorded the informal conversations of people from various backgrounds in different settings such as public places in an attempt to

capture the natural speech of those people in such settings and observing spontaneous conversations closely.

For the researcher, it is a challenge to get natural-spoken interaction while visiting public places. However, it has to be stated that all recording went under the consents of people after the recording were completed. Some of the speakers were really excited about having been recorded and even want to listen to the recordings of their own voice. Other speakers who are recorded in natural settings were surprised to discover that they really mixed French in their speech.

3.12. Conclusion

In this chapter, the researcher discussed the methodology used for the research study. This discussion involves the research techniques and tools used to meet the research objectives. The participants selected from different professional categories, different age groups and also different places of living in an attempt to disclose the natural speech data for the current study. The methodology used in this study involved both qualitative and quantitative approaches to investigate the use of CS in the studied speech community. The researcher utilized an ethnographic approach, specifically the "participant observation" technique, to observe and analyze bilinguals' conversations in relation to their identity within a specific speech community. The four instruments used to collect data were the questionnaire, interview, recordings, and focus group discussion. Stratified random sampling was used for the questionnaire and recordings, while selected informants were interviewed to investigate the role of age, gender, and education level in the use of CS. The focus group discussion technique provided reliable

data free from any social, linguistic, or psychological constraints. All collected data were analyzed to select only the relevant ones related to CS for the present research work.

In this study, we have utilized the theories of Gumperz (1982) and Holmes (2013) to examine the data that was collected. Gumperz suggests that specific codes are used in particular contexts as the functions of contextualization cues arise from an interactive process. As research in code-switching is pragmatic in nature, the implicit meaning in a discourse is considered the most important aspect, and the use of contextualization cues is a reaction to this. Holmes' framework, on the other hand, proposes that bilinguals may choose a particular code based on various social factors that seek to explain and outline utterances in different types of social interactions. Although this chapter aims to present specific theoretical models and analytical tools that are commonly used in the field of CS, there are significant difficulties in achieving a consensus among scholars regarding the socio-pragmatic functions of this linguistic phenomenon, primarily due to the diverse range of previous research conducted on CS.

By examining various examples of spontaneous conversations, this chapter has demonstrated that Mzabi /French CS has a range of communicative functions among others. These functions can be shaped by social factors including the degree of familiarity between interlocutors, the context of the conversation, the topic being discussed, and the age of the speakers. Furthermore, the chapter explores the attitudes towards CS within the Mzabi speech community, including positive, negative, and neutral perspectives.

The current chapter is followed by chapter 5 entitled: Socio-pragmatic Aspects of Mzabi – French Code Switching. The relevant data will be extracted from corpora based on the research questions, and analyzed and interpreted qualitatively and

quantitatively in the context of Mzabi speech community. The ethnographic approach will be employed to identify the primary reasons for code-switching, while quantitative analysis will focus on identifying the key social factors that influence CS. The chapter aims to validate or invalidate the hypotheses concerning the occurrence of CS in Mzabi speech community.

Chapter Four:

Socio-pragmatic Aspects of

Mzabi – French Code Switching

Chapter Four: Socio-pragmatic Aspects of Mzabi – French Code Switching

4.1. Introduction

The focus of the present research work is primarily on social factors rather than linguistic or grammatical aspects of the two languages that typically motivate the occurrence of CS. This is because the study is oriented towards sociolinguistic investigation of CS.

The main objective of this chapter is to present the findings of the research and provide evidence to support the claims and interpretations made in the previous chapters. Both quantitative and qualitative analyses of the collected data are conducted to answer the research questions. The chapter focuses on the analysis of the socio-pragmatic functions of Mzabi and French code-switching (CS) that occurred in the daily conversations and natural speech of the Mzabi speech community. The results of the analysis are presented, and their implications are discussed in relation to the relevant literature to gain further insights into the significance of Mzabi/French CS.

The current chapter focuses on the analysis of code-switching (CS) in accordance with the theoretical perspectives of Holmes (2013), Gumperz (1982), and Myers-Scotton (1993b). The aim is to examine the social motivations and pragmatic functions of CS in the Mzabi speech community. The collected data is analysed within the framework proposed by Holmes (2013) which highlights the social factors and dimensions that typically impact bilingual CS within a particular community. The chapter presents the results of the analysis of the collected data, and discusses their implications in light of relevant literature to provide further insights into the significance of Mzabi/French CS. Holmes (2013) concentrates on the sociolinguistic and pragmatic features of CS

observed in conversations among members of different ethnic groups in New Zealand, where Maori is spoken alongside English. The scholar specifically investigates the diverse socio-pragmatic meanings that can be conveyed through CS.

In contrast to Holmes, the current study focuses on the origin of participants rather than ethnicity, as all respondents belong to the same ethnic group with no other ethnic group to be compared to. The study aims to understand and analyze the socio-pragmatic functions of CS in the Mzabi speech community.

The interpretation of the data collected will be guided by Gumperz's (1982) 'contextualization cues' theory. This is because the use of code-switching is largely associated with conveying implicit meanings, which bilingual speakers do so within an interactive process, and this theory provides insight into this aspect.

The present study also relies on the work of Myers-Scotton, who developed the markedness model to explain the social motivations for CS. According to this model, in each speech community, there is a dominant "unmarked" choice, which is the expected and typical selection of codes. In contrast, the "marked" choice may be less expected in a specific context or setting, and therefore has a greater socio-pragmatic significance. The findings of the present investigation will be related to this model to provide insight into the socio-pragmatic uses of CS in the Mzabi speech community.

In this study, we will present our results both qualitatively, using an ethnographic approach to illustrate the main reasons for which people may codeswitch, and quantitatively, using tables and bar charts to provide a clear understanding of the social factors that influence CS and the socio-pragmatic functions observed among speakers of the Mzabi speech community.

4.2. Structural Aspects of Mzabi/French Code Switching

As stated in chapter 3, according to Myers-Scotton (1993a, 2002) in most language contact situation, one of the languages implicated in code switching tends to provide the elements governing the structure of the sentence and also selects the morpheme and word order. As in the case of Mzabi-French language contact, it is the Mzabi code that dominates and determines the grammatical structure of the bilingual collected data. It provides the grammatical structure by which the French elements are embedded. In other word, the French borrowed items are inserted into slots that are normally reserved to the Mzabi elements in a way that does not violate the morphosyntactic structure of the Mzabi code.

4.2.1. The Patterns of Mzabi – French Code Switching

This section will discuss how different French elements are inserted into Mzabi grammatical system. Inserted French elements appear in the grammatical slots where their Mzabi equivalents such as nouns, verbs and adjectives would appear instead, although, French and Mzabi syntactic system are totally different. In this research, French is the 'Embedded Language' which provides the lexemes, and Mzabi is the 'Matrix Language' which govern and sustain the grammatical structure. Here are some aspects that illustrate the differences between Mzabi and French grammatical structure that could help the reader to identify the ML in Mzabi-French speech; the default Mzabi word order is following the majority of Berber varieties which is verb, subject and object (VSO) (Sadiqi, 1986). On the other hand, French word order is subject-verb-object (SVO) by which the verb appears right to the subject. These differences in word order and verbal system are only a few of many differences between Mzabi and French syntax.

Despite these differences, the integration of different French lexemes into Mzabi syntactic frames does not lead into the ungrammaticality of sentences since the sentence frame is Mzabi. How French lexemes are inserted into Mzabi structures is illustrated in the following section. The resulted frames will be described with data captured from the audio-recorded data.

4.2.2.   French Noun Insertion within Mzabi Berber Frame

In accordance with the recorded speech data, nouns are the most frequently used lexemes in bilingual Mzabi-French mixed speech. The participants inserted French nouns in their interactional speech within different contexts and in various forms in the Mzabi-French code-switching clauses. This grammatical category occurs in different forms is integrated morpho-syntactically into Mzabi.

Based on the Berber morphosyntactic system, integrated French nouns are either affixed with Berber number (singular versus plural) and case markers in other words morphologically integrated, or appear without any markers. Both French and Mzabi have case system that mark all pronouns unlike other language systems. Table 4.1 below demonstrates the way a French noun '*table*' morphologically inserted into the Mzabi number and case system.

Table 4.1 French nouns with Mzabi Berber number and case suffixes

	Number			
Case	Masculine	Example	Feminine	Example
Nominative	-a	Tabl-a	Tabl-a-wt	- Tabl-a-wat
Accusative	u-		t-	
Locative	-ni	Tabl-a-ni	Tabl-a-wat-ni	Tabl-a-wat-ni

Table 4.1 shows that all the Mzabi (Berber) inflectional markers; in other words, In Berber morphology, number and case are not prefixed but rather suffixed onto the French inserted nouns, since Mzabi is the matrix language and number and case markers are treated as suffixes in Mzabi. All French nouns that are morphologically inserted into the Mzabi number and case system in the recorded speech data fall under the abovementioned pattern. Additionally, the word order position of the French noun is governed by the Mzabi morphosyntactic structure as being the Base Language.

The examples below demonstrate how French nouns appear in Mzabi sentences with the Mzabi plural marker '-wat'. French elements are shown in bold in the transcribed data.

The researcher limits himself only to the morphology of the definite article, grammatical gender and number, basically plural.

French has three definite articles: '*le*' for the masculine, '*la*' for the feminine, and '*les*' for plural (both masculine and feminine). On the other side, Mzabi does not have a definite article. Mzabi, like any other Berber dialect, uses numeral adjectives such as '*igen*' which means 'one' to express an indefinite article (Achab, 2012). For example,

Mzabi speakers say: 'igen waxxam' to refer to *'une maison'* in French and *'one house'* in English meaning *'a given house'*.

In terms of grammatical gender, Both Mzabi and French have two genders, masculine and feminine. However, in Mzabi, masculine nouns, basically, start with the prefix (*a-)* as in *'asli'* "a groom", or in other cases, they start with '-i' or '-u such as in the noun *'iles'* "a tongue" and *'ureɣ'* "gold". As for feminine, nouns usually start with one of the following prefixes: (t-, ta-, tu-, or ti-) and end with the suffix -t as in the following examples: *'tfuɣt'* "sun", *'talwest'* "a sister-in-law", *'tunt'* "a share" and *'tifrit'* "a paper" (Chaker et al, 2010).

In French language, generally, the feminine is formed by the addition of the suffix *'e'* at the end of the masculine as in the example *'un ami'* "a male friend" in masculine and *'une amie'* "a female friend" in feminine.

Besides, Both Mzabi and French languages have two numbers: singular and plural. Mzabi plural nouns are mainly formed of three types, namely, internal plural, external plural and mixed plural. (See table 4.2 below). Internal plural is generally formed by substituting the word internal vowel. External plural is basically obtained by changing the word prefix a- with the prefix i-, in addition to adding the following suffix *'-an'* to the masculine noun and *'-in'* for the feminine. Finally, the mixed plural denotes the mixture of both precedent types; in other words, it takes a suffix and an internal vowel change.

Table4-0-1 : Mzabi Plural Formation

Internal Plural	External Plural	Mixed Plural
Tawurt ---- **tiwi**ra "doors"	**a**xxam ----- ixxam**en** "houses"	**a**ɣil -----iɣall**en** "arms"
Tamurt ----tim**o**ra "lands"	**a**rjaz ----- irjaz**en** "men"	fud ----ifadd**en** "knees"

French plural nouns are either formed by the addition of '*s*' at the end of the singular as in '*un acteur*' "an actor" ------ '*des acteurs'* "actors" or by irregular plural types as in the following examples: '*un cheval'* "a horse" ----- *'des chevaux'* "horses".

The insertion of French nouns in Mzabi matrix clauses is one of the most frequently switched of categories, note how the examples are in line with MLF model, where the matrix language provides the grammatical frame. On this, there is no doubt as even on a micro-CP level, the matrix language always provides the syntactic skeleton in which the embedded forms align. There is no real categorization of the types of nouns inserted as this point to ease of utterance on behalf of the speaker whereby words are inserted as and when the speaker wishes to switch. However, complex nouns such as technical words associated with the sciences, media, etc. are also switched due to lack of immediate equivalence in Mzabi. The following examples highlight this:

Example 1:

iwa asiniɣ ju selwajeʃ aʃʃuʃ iggen carnet *dejdid*

Well tell will I to DEF teacher give you 3SG notebook new

'Well, I will tell your teacher to give you a new notebook'

In the example (1) above, the speaker deletes the indefinite article '*un*' "a" referring to '*carnet*' "notebook". This is referred to as the indefinite zero article and is a frequently omitted article in intra-sentential code switching.

Example 2:

zwiɣ denni ju *rezirva* wa yennin u l3d ʃra

Gloss: Went I there for check-up NEG tell PL to me nothing

Translation: '*I went there for a check-up and they didn't tell me anything*'

When French nouns occur in French-embedded islands such as phrases and clauses, they have their own independent French morphosyntactic structure; that is, they follow French morphosyntactic rules. In this cases, French nouns for example, occur with their own marker rather than the Mzabi marker. That is, French-embedded islands are syntactically integrated but not morphologically.

Itouɣit bekri *la quittance* n *triciti* n sjurat *chaque six mois.*

there past the bill electricity we PAST 1PP pay every six months.

Back in the time, we used to pay the electricity bill every six months.

Example 3:

igen si mdutʃel ɣires *l cour* n wassu

Gloss: one DET friend has lesson of today

Translation: One of my friends has the lesson of today.

The following example show French nouns occur in Mzabi Berber sentences with the Mzabi plural marker '-an' and the Mzabi operator 'a' in combination with French

nouns or verbs to form Mzabi-French code-switched verbs. The example is taken from the group focus discussion among teachers held at one of their associations. French elements are represented in bold in the transcribed data.

Example 4:

Amchen a desilyen d i**mur**en d leɣrufat, a d **invest**en bessi in inni lan s3ezemen.

instead Det build they of walls and roofs shall invest they little in their teaching

Instead of building walls and roofs, they should invest in those who are teaching.

In the example above, the French noun *mur* "wall" is used with the Mzabi plural suffix 'en' to form a Mzabi-French code-switched noun.

4.3. Socio-pragmatic Functions of CS

In an attempt to investigate the particular meanings conveyed by CS and the motives behind bilinguals' use of this phenomenon, we endeavor to conduct a qualitative analysis of the data obtained through recordings and note-taking in various settings in Ghardaia. Similarly, Holmes argues that language use plays a crucial role in signaling and interpreting various aspects of social identity in different social contexts. The present study collected data through observations, note-taking, and recordings over a period of seven months in various settings and contexts within the Mzabi speech community. However, some recordings had to be discarded due to noise interference that impeded clear comprehension.

The primary objective of this study is to examine the socio-pragmatic functions of CS, and therefore, we present examples from our collected data to provide a comprehensive explanation based on the context. Additionally, we analyze cases where

implicit meanings are present, and one needs to infer the speaker's intentions. The dependence of CS on context is emphasized, as Gumperz (1982) argues that contextualization cues should not be considered in isolation as they are shaped by an interactive process. We present the following conversation between a less-educated man (A) and his educated 50-year-old friend (B) as an example. The conversation was recorded during ethnographic research conducted in different contexts in Ghardaia. We analyze cases of implicit meaning that require inference of the speaker's intentions. In the conversation, participant A says:

- Aneezwa ghe *les vacances mais on n'achete rien.*

'We'll go to holidays, but we won't buy anything; we just eat and drink and that's all."

Participant B responds :

- halak! "*Je te crois!*"

'Ok! We'll go, but you won't buy anything? That is it! I believe you!'

A : en tidet *à part une montre* welsigeg w la hiet.

'Indeed, I won't buy anything except a watch'.

B : a nnergeb amaghar *je ne te connais pas assez.*

'Ok! We will see, as if I did not know you'.

The pragmatic function of CS is demonstrated in this conversation, where the friend (B) uses French at the end to convey the opposite of his intended meaning, saying "*je te connais pas assez*" 'I do not know you enough', but meaning exactly the opposite, that he knows him very well. In this particular case, it can be observed that the speaker

could have used an equivalent expression in Mzabi such as /ushessinegh amaghar/ which means 'I don't know you though.' Therefore, it is possible that the speaker switched to French unconsciously to utilize a more sophisticated expression. Another example of code-switching observed in our recorded data involves the pragmatic functions of code-switching. This was observed in a conversation between two men who were discussing the size of a house:

A: teddart temkurrast jughleb.

'The house is too small.'

B: terruzed i ze?ket diaba. *C'est trop grand.*

'The house is too big!'

The pragmatic function of CS is evident in a conversation between two men discussing a house's size, as observed in our recorded data. One of the men used an ironic expression, and ironically stated, 'it's too big', to imply the opposite meaning of 'it's too small'.

It is important to discuss the interpretation of CS on a case-by-case basis, as sometimes the speaker may use it to suggest that only one of their ideas should be interpreted differently from the rest of the conversation. In such cases, CS can be an appropriate technique to emphasize the significance of a particular piece of information. Chan (2004) argues that this is no longer a matter of "contextualization cues," but rather a matter of "textualization cues."

Other functions than pragmatic ones were noticed when switching between Mzabi and French. For instance, the next example shows that the use of French was

because of the social distance that exists between the speaker (mechanic) and his client. The mechanic, a man of 39 years with lower education, initiated a conversation about death in Mzabi and then shifted to French, uttering the sentence:

- Akkaren belli wi grebben fe tmattant awessar, azmir d omssafar "*et nul n'est à l'abri*"

'It is said that people who are closer to death include the elderly, the sick, and travelers, and no one is exempt from this inevitability'.

The use of CS can be beneficial in communication as it can contribute in conveying information effectively, particularly for emphasis or clarification. Additionally, scholars such as Li Wei and Milroy (1995) have posited that CS can serve functions such as repetition and emphasis, as discussed in earlier sections.

- welligh kha dedjegh "*la corde au cou*" i titawines tizizawin.
  'I will not take responsibility for her satisfaction at the cost of my own well-being.'
- Lesh w led chra « *rien de spécial.* »
'There is nothing'
- **a ssefhemghas da wehdi « *bien comme il le faut* ».**
'I explained to him well, well as it should be.'
- u shighesh a maghar "*je t'estime bien*".
'I gave it to you because I hold you in high regard.'

In the sentences (b) and (c), CS serves the function of emphasis and repetition. In (c), the speaker repeats the same idea twice, once in Mzabi and once in French, to emphasize the importance of the request.

In certain contexts, CS can be observed to expand the constellation and redefine it. This occurs not because of the current speaker but due to the presence of a bystander who tries to join in the conversation. According to Auer (1984), the participant constellation system is evident when a non-addressed participant attempts to join the conversation. This is demonstrated in the following conversation where Speaker A comments on Speaker B's weight, to which Speaker B responds using Mzabi. Speaker, C then intervenes by switching from Mzabi to French to express his disapproval of speaker A's remark.

a. **A**: ghiri yughleb ma rgueb ghash, tejdarrad a wihek.

‘It has been a while since we last saw each other. You seem to have gained some weight.’

b. "*Ah bon*!"

‘Is that so?’

c. "*Je ne suis pas convaincu qu'il ait pris du poids*" yella hayel.

‘In my opinion, he has not gained weight; rather, he remains in good physical shape.’

In the Mzabi speech community, the application of CS can exhibit a range of variations depending on various factors such as the individual bilinguals, the contextual and environmental factors. Consequently, elucidating the reasons and functions of CS is quite intricate. The multifaceted functions of CS are demonstrated by our data, which reveals that a single utterance can serve multiple purposes.

As an example, in the following sentence, the 60-year-old man's use of French serves multiple functions: to demonstrate his proficiency in the language, to exclude a

third party, and to assert his social status due to his interlocutor's failure to comprehend the French word "*pilonnage*" Speaker A's response to interlocutor B simultaneously showcases his command of French while also conveying a subtle message about his social standing.

a. Marikan khattedj iggen pilonnage l ukraine.

'The US wants to bombard Russia in Ukraine.'

d. Betta w lesgui?agh ani tennid.

'The US will make what?.'

e. Kifech, tuni weltessinet? "cest connu!".

'Oh, you do not know this; it is well-known.'

An additional function of CS is the use of a shared code between speakers. This can be observed in the following example where a 35-year-old male seller switches from Mzabi to French when the buyer initiates the conversation in French. The seller first greets the buyer in Mzabi and then shifts to French, indicating his desire to share a similar code with the buyer. it is observed that sellers may intentionally switch to the same code as their buyers in order to entice them and gain financial benefits. An example of this can be seen in the conversation between a cosmetics seller and their client, where the initial talk is conducted entirely in Mzabi but in the third turn, the seller switches codes to show empathy with their clientele and attract more customers.

A: merhaba 'You are Welcome!'

B: "*Bonjour*" 'Good morning!'

A: "*Bonjour bienvenue*" 'Good morning! You are Welcome!'

Myers-Scotton (2003) demonstrates the phenomenon of sellers using their customers' language as a way to show politeness and connect with them. This practice is further explained by the fact that sellers may code-switch from Mzabi to French in order to impress clients of higher social status and demonstrate their proficiency in the French language.

bilinguals tend to alternate between different languages depending on the topic of conversation. For instance, in fields such as science, technology, health, economy, and sport, French is often used instead of Mzabi. Conversely, in discussions related to religion and traditions, Mzabi or Arabic is favored over French. Holmes has suggested that CS is influenced by various factors such as the topic of the conversation, the context, and the other participants involved, as demonstrated in the previous examples. The relationship between codeswitching and the topic of conversation is highlighted by Holmes (2001) who asserts that in some communities, specific linguistic varieties are linked to particular topics or emotional functions. To further illustrate this, we present additional examples where a speaker changes topics while also switching between languages. Bilingual individuals often observe the correlation between the topic of conversation and the language used in CS. For instance, in discussing medical issues, French is often preferred over Arabic as medical concepts are more commonly expressed in French. On the other hand, when the topic shifts to religious matters, the use of Mzabi and even Modern Standard Arabic (MSA) becomes more common, and codeswitching between the two is frequent.

- betta, tebbided *"le résultat des analyses"* 'So; have you brought the test results?'

In addition to its other functions, codeswitching can also be used to express identity and group membership. In some cases, a speaker may switch from one language to another, such as from French to Mzabi, to indicate their shared ethnicity with the listener. As Holmes (2001) explains, speakers who share a common ethnic background may codeswitch to their mother tongue in order to demonstrate their shared identity or to show solidarity with their interlocutor. Myers-Scotton (1993a) posits that bilinguals may associate different meanings with a particular code, which they may choose to use because it carries a set of expectations and obligations that are relevant to the current conversation. Our analysis of recorded data and field notes is guided by the Markedness Model developed by Myers-Scotton.

In contrast to the situation previously discussed, individuals in the Mzabi community frequently change from Mzabi to French, particularly when they engage in formal discussions related to French topics. Furthermore, many individuals in the Mzabi community tend to refrain from using Modern Standard Arabic (MSA) as they may lack proficiency in this formal language. Despite the fact that MSA may be the appropriate language for certain situations, particularly in formal contexts, individuals who are more comfortable speaking French, mainly francophones, often prefer to use French instead of Arabic as shown in the following sentences:

- a maghar at a?id midden "*il faut les médiatiser*"

'To make people aware it should be mediatised.'

Additionally, in our speech community, it is common for bilinguals to use proverbs and idioms in their conversations. While using Mzabi to communicate, they

may suddenly recall a French idiom and switch to French accordingly as illustrated in the following example:

- sel dawehdi l betta yekkar *"la vérité sort de la bouche des enfants »*

'Listen carefully to what he says, the truth comes out of the mouths of children.'

In addition, there are cases where code-switching is a habitual practice, occurring spontaneously, because French has become integrated, resulting in unmarked switches. This is evident in our community, where unmarked switches typically involve borrowings that are specific to certain domains.

- Ayen wetbib ghires "*matériel sophistiqué.*".

'That doctor has sophisticated equipment.'

In addition, code-switching can frequently serve an emotional purpose when speakers switch between languages to entertain their interlocutors or to convey their agreement or disagreement.

The previous section discussed that the use of French words in Mzabi may occur unconsciously, especially when there is no equivalent in Mzabi, as in the case of the borrowed word "sous-tasse".

- Rabba shihfad uchid iggen "*sous-tasse*".

'Please, give me the saucer.'

The situation described aligns with Grosjean's (1982) assertion that certain words may serve as triggers for code-switching. In this community, the word "sous-tasse" is considered a borrowed word, and bilinguals may switch from Mzabi to French, either consciously or subconsciously, and use French instead of Mzabi due to such borrowings.

To continue on this point, Clyne (1991), previously discussed in the previous chapter, posited that trigger words are lexical items that are commonly recognized as belonging to both the language of the bilingual and the community. The presence of trigger words is known to aid in the shift from one language to another during a conversation. It is then left to the speaker to decide whether to continue speaking in the first language or switch to the other one. In our context, trigger words can function as demonstrated in the following example:

- Ghires ghir l herbil , wesh men "*goût*"

'She has ugly clothing, she lacks taste.'

In our community, it is important to note that uneducated individuals may use the French language subconsciously, which is a result of the French colonialism. This is particularly evident when individuals refer to common streets, places, districts, or buildings in different places of Algeria that still retain their French names, such as "Belcourt" and "rue de France."

Finally, as demonstrated in the following example, CS can also serve an expressive function in speech, as the French utterance could be expressed in Mzabi, and therefore, depending solely on the speaker's intentions, CS may have a rhetorical function in certain situations.

- Ya ma leh *"Le bon vieux temps"*

'Good old days, those unforgettable days.'

In addition, the idea proposed by Li and Tse (2002) that codeswitching is used because it allows speakers to effectively communicate their intended meaning is relevant in the Mzabi speech community. Certain community members often justify their

codeswitching behavior by stating that French words and expressions are more suitable for expressing their ideas and intentions. Therefore, in this example, codeswitching serves as a means to facilitate communication for social or linguistic reasons, and is directly related to the specific contextual goals.

- Twellah, "*On n'a pas le droit à l'erreur*" mannaw ni moushan.

'In certain things, we do not have the right to make mistakes.'

The Mzabi speech community displays a complex and diverse usage of the French language, necessitating various sociolinguistic studies to fully comprehend its prevalence in daily conversations, often taking precedence over Mzabi. In essence, the form of CS varies based on the social discourse and pragmatic significance of the specific context in which it is used.

The attitudes of individuals have a significant impact on the language choices they make and the way they speak. Therefore, it is crucial to take into account the attitudes of speakers towards code-switching. In the Mzabi speech community, opinions and attitudes vary regarding the use of French. As an example, our analysis of recordings revealed that specific French words undergo morphological adaptations, while others undergo partial phonological changes, as depicted in the table:

Table 4. 3. French words adapted in Mzabi morphologically and partly phonologically

Mzabi		French		English Gloss	
Singular	**Plural**	**Singular**	**Plural**	**Singular**	**Plural**
/figurat/ /chanti/	/figurat/ /chantiat/	figure chantier	figures chantiers	figure construction site	figures construction sites

As evident from the table above, it is apparent that the French word has been fully assimilated into Mzabi. The singular form is adjusted to Mzabi by incorporating the Berber feminine suffix /a/ in the final position, and the plural form is indicated by adding the suffix for the feminine plural form {-at} at the end.

The frequent incorporation of French words into speech remains prevalent and contributes to the speaker's identity, as there are various reasons and motivations for code-switching, whether consciously or unconsciously. Furthermore, it is noteworthy that code-switching varies among speakers and is influenced by different social and linguistic factors, resulting in diverse forms of code-switching in different contexts.

In the process of analyzing our data, we observed that older individuals with lower levels of education frequently engage in code-switching between Mzabi and French, possibly due to their previous interactions with French individuals during the occupation. This suggests that education level alone cannot be relied upon as the sole determinant to distinguish between these two linguistic phenomena.

Thus, frequency remains the only viable criterion to differentiate between the two types of borrowing: established borrowing and nonce borrowing. The former pertains to widely used and frequently occurring lexical items, which are phonologically, morphologically, and syntactically integrated into the base language. The latter, on the other hand, refers to lexical items that are not widely used in the community and occur infrequently at the individual level. As an example, we have extracted the following words and expressions from our data to illustrate the two types of borrowing:

Table4-02 : Established borrowings and nonce borrowings in Mzabi

Established borrowings in Mzabi (used by all)	Nonce borrowings in Mzabi (used by some)
Ça y est 'that is it'	"*Ç'est fini*" 'it is over, it is finished'
C'est trop 'It is enough'	*Pas trop* 'not enough'
A vie 'for life'	« *La vie* » 'life'
Stylo 'pen'	« *Cahier* » 'copybook'
« *Machine-à-laver* » ~~w~~shing machine'	« *Lave-vaisselle* » 'dishwasher'
« *Stade* » 'stadium'	« *Ballon* » 'ball'
« *Gâteau* » 'biscuit'	« *Pâte* » 'dough'
« *Garantie* » 'warranty'	« *Acompte* » 'on account'
« *Balcon* » 'balcony'	« *Cour* » 'yard'
« *Cadre* » 'photo frame'	« *Photo* » 'photo'
« *Nettoyer* » 'to clean'	« *Laver* » 'to wash'
« *Placer* » 'to place'	« *Coller* » 'to stick on'
« *Tranquille* » 'quiet'	« *Gentil* » 'kind'
« *Sûr* » 'certain'	« *Sûrement* » 'certainly'
« *Qualité* » 'quality'	« *Prix* » 'price'

Upon examining the aforementioned list, we observe that all established borrowings lack any Mzabi equivalents, which explains their prevalence and unconscious usage by all members of the speech community, including monolinguals and individuals with limited education. Thus, instances of established French words and expressions are not considered as code-switching occurrences.

In conclusion, the manner in which speakers use French in their speech may indicate their level of education and attitudes towards the second language. Individuals who frequently employ French over Mzabi in their daily interactions are often perceived

as educated speakers with favorable attitudes towards French. As such, an inquiry into speakers' attitudes towards French appears to be crucial.

4.4. Attitudes towards Code switching
4.4.1. Positive Attitudes

Furthermore, aside from the commonly held belief that people employ code-switching to enhance communication and transmit information effectively, there are additional favorable opinions regarding the use of French and code-switching. These views can be described as follows:

- We observed that in the investigated speech community, some male speakers use French to avoid using Arabic numbers, which is associated with a feminine usage feature and is stigmatized, leading to negative attitudes towards it.

- Some individuals believe that code-switching implies that the speaker comes from a privileged family, and using French is a sign of being educated.

- Some individuals view code-switching positively, as they believe that being able to speak multiple languages increases one's chances of success, particularly in a professional career. French, in particular, is seen as necessary for certain job opportunities.

- The use of French in code-switching from Mzabi is considered a means of gaining respect and indicating one's socio-economic background, education, intellectual competence, and social status. Some individuals associate the use of French with wealthy and privileged families.

4.4.2. Negative Attitudes

Bilingual individuals often perceive the utilization of one of the languages, especially the non-native one, as an unsuitable mode of communication. According to Haugen (1956: 95-96), prevalent attitudes of either favor or disfavor towards languages are often found in contact situations. These attitudes can greatly affect individuals' psychology and their use of the languages. Ultimately, these attitudes are directed at the people who speak the languages and are thus inter-group judgements and stereotypes.

Despite the social prestige attached to the use of French in the community, there are negative attitudes towards code-switching as illustrated below:

- One such attitude is that code-switching can threaten their ethnolinguistic identity. Some individuals argue that code-switching is unfavorable because it may lead to confusion among children regarding their languages in the future.

- Code-switching is seen by some as a risk to their cultural and linguistic identity. They argue that code-switching may lead to confusion among future generations and therefore is not a favorable practice.

- Participants believe that using French is a social strategy to proudly display one's education and socioeconomic status. A student expressed that as a code-switcher, people may view them as a 'braggart'.

- When interacting with girls, teenage boys use code-switching as a means of identifying themselves as educated individuals from privileged families with high socio-economic status.

- Some people in the community hold negative attitudes towards French due to its association with the colonial past, and believe that it is necessary to prioritize the

learning and use of Arabic in order to distance themselves from the language of the colonizer.

4.4.3. Neutral Attitudes

A group of speakers with neutral attitudes towards French and code-switching are also present as follow:

- People view code-switching as an inherent part of their culture and a habitual language practice.

- The act of code-switching is perceived by some individuals as a natural response to adapting to the linguistic environment and the society in which they live.

- People use CS out of necessity as they require both languages to communicate effectively.

- Code-switching is considered a crucial aspect of international communication.

- Many individuals contend that code-switching is appropriate as long as it does not impede communication between speakers.

4.4. The Interpretation of the Questionnaire

Given that our sample is stratified by age, gender, and level of education, the data is analyzed based on these variables. The selection of these stratification variables was based on the research questions posed. We distributed two hundred and fifty questionnaires to adults residing in and out the city of Ghardaia, following Tagliamonte's (2006) recommendation that a stratified sample should, at a minimum, be representative of age, gender, social class, and educational level.

Furthermore, it is crucial to highlight the attitudes of the participants towards the two languages used in the questionnaire in the current investigation. For example, some respondents expressed their preference to answer the questionnaire in French. Therefore, age appears to have an impact on the use of French, as we observed that the majority of older participants, regardless of their level of education, had favorable attitudes towards French, as evidenced by their inquiry about the language of the questionnaire. In addition, the participants' preference for French was evident, as they preferred to read and complete the questionnaire in this language rather than Standard Arabic, which is the only written form available. However, the younger generation, regardless of their level of education, did not demonstrate any particular preference for either language. This strongly indicates the positive impact of French on the Mzabi linguistic landscape.

Q1: *Do you consider yourself a bilingual?*

The aim of this inquiry is to ascertain individuals' awareness of their bilingualism. Based on the table below, the results indicate that 62% of respondents identified as bilingual, with only 12% replying with no and thus considering themselves as monolingual. Additionally, 20% responded with "a little," while 6% replied with "I don't know.". Accordingly, it is important to acknowledge the range of definitions for bilingualism, which varies from possessing a native-like mastery of both languages (Bloomfield, 1933) to minimal proficiency in only one language skill (Haugen, 1956 and Diebold, 1961). Hornby (1977) provides a clear explanation of this issue, stating that "bilingualism is not an all-or-none phenomenon, but rather an individual characteristic that can exist to varying degrees, from the minimum ability to complete fluency in more than one language.". It can be argued that bilingualism is primarily an individual characteristic rather than a societal one, and that it is determined by the degree

of language use. Based on our findings, we contend that the entire sample could be considered bilingual, as French is present even when using Mzabi (through borrowing and code-switching). Therefore, respondents who indicated "No" may not be aware of the presence of French in their dialect in daily conversations.

Table 4-5: Do you consider yourself a bilingual?

Gender			Educational Level	
			Educated	Less cated
Male	19-	Yes	24	16
		No	10	2
		A little	8	2
		I don't know	4	1
	+	Yes	10	1
		No	4	2
		A little	8	10
		I don't know	10	1
Female	19-	Yes	20	6
		No	10	2
		A little	14	4
		I don't know	8	1
	+	Yes	6	2
		No	8	2
		A little	0	2
		I don't know	6	6

Q2: How would you describe your native tongue?

This particular question required respondents to provide a description of their mother tongue and indirectly aimed to assess their awareness of the use of French in Mzabi. The majority of respondents, 36%, characterized Mzabi as a blend of Arabic and French, with 28% describing it as an easy dialect for communication. These results suggest that there is no significant societal factor influencing how individuals perceive Mzabi. While 23% of the sample identified Mzabi as their mother tongue, 13% did not

respond to the question, despite it being successfully answered by all respondents in the

pilot study.

Table 4-6: **How would you describe your native tongue?**

Gender			Educational Level	
			Educated	Less educated
Male	19-	A blend of Mzabi, Algerian Arabic and French.	32	6
		My mother tongue	10	2
		An easy code to use when communicating with one another	8	2
		Blank (no response)	4	1
	+	A blend of Mzabi, Algerian Arabic and French.	10	0
		My mother tongue	4	2
		An easy code to use when communicating with one another	8	10
		Blank (no response)	10	2
Female	19-	A blend of Mzabi, Algerian Arabic and French.	16	8
		My mother tongue	5	1
		An easy code to use when communicating with one another	4	4
		Blank (no response)	4	4
	+	A blend of Mzabi, Algerian Arabic and French.	6	1
		My mother tongue	8	1
		An easy code to use when communicating with one another	0	1
		Blank (no response)	6	7

Q3: What is the typical context in which you utilize French and what is the reason for doing so?

The purpose of this inquiry was to investigate the settings, contexts, and motives for using French. To gather a comprehensive list of all potential reasons for which speakers may require French, the question did not confine respondents to a predetermined set of answers. Only a small percentage of the sample, 3%, chose not to respond to the question. 41% reported using French in response to their conversational partners. This outcome can be interpreted according to Gumperz's (1982) theory of "contextualization cues," which illuminates how mutual comprehension is attained in social interaction. Approximately 30% of respondents claimed that their use of French is dependent on the subject matter of the discussion. In contrast, less than 26% indicated that they use French when there is no equivalent in Mzabi, implying that the majority of respondents did not carefully consider this possibility. This finding corroborates Holmes's claim that bilingual individuals are conditioned to select a particular language code based on social factors that influence language use. Additionally, the outcomes of this question suggest that the three social factors examined have little effect on the use of French.

Table 4.7: What is the typical context in which you utilize French and what is the reason for doing so?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	According to the topic of discussion	23	3
		In the absence of Mzabi equivalence	14	0
		Depending on the interlocutor	29	2
	+	According to the topic of discussion	17	2
		In the absence of Mzabi equivalence	18	4
		Blank (No response)	2	0
Female	19-	According to the topic of discussion	11	3
		In the absence of Mzabi equivalence	16	7
		Depending on the interlocutor	19	6
		Blank (No response)	0	7
	+	According to the topic of discussion	5	0
		In the absence of Mzabi equivalence	8	0
		Blank (No response)	6	5

Q4: What is the typical context in which you utilize Mzabi and what is the reason for doing so?

This question is similar to the previous one, but it pertains to Mzabi instead of French. Its objective is to investigate the reasons why respondents avoid using French and instead opt for Mzabi, which is the appropriate and native language code for them. The outcome reveals that only 5% of the participants chose not to respond to the question. Moreover, the results demonstrate that the three social factors investigated do not have an impact on the occurrence of Mzabi, as 90% of the respondents consider

code-switching to be a beneficial communicative practice that aids in the flow of conversation and the exchange of information. However, contrary to our initial hypothesis, only 3% of respondents reported using Mzabi based on the subject matter. This finding supports Holmes's (2013) contention that speakers are conditioned to use a particular language code based on various social factors.

Table 4.8: What is the typical context in which you utilize Mzabi and what is the reason for doing so?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	According to the topic of discussion	12	10
		Depending on the interlocutor	42	14
	+ 40	Depending on the interlocutor	30	12
		Blank (No response)	2	0
Female	19-	According to the topic of discussion	0	1
		Depending on the interlocutor	38	10
		Blank (No response)	6	0
	+ 40	Depending on the interlocutor	16	10
		Blank (No response)	4	2

Q5: Can you state any French word/expression that has no Mzabi counterparts?

The primary objective of this question is to establish that the French language is commonly utilized in our everyday discourse, and subsequently to demonstrate that certain French words and phrases can serve as stimuli for code-switching among speakers. Within the sample group, 37% of respondents identified French words that lack an equivalent in Mzabi, while 28% noted French expressions that also lack such equivalence. Nevertheless, a notable 35% of respondents indicated that they do not use

any French words or expressions in their speech, especially among those who have received a higher education. This finding could potentially reflect the impact of the Arabization policy implemented in the educational system, as our participants may have been more inclined to consider Modern Standard Arabic (MSA) rather when contemplating French vocabulary. This is because many French words and expressions have equivalents in MSA that are not typically utilized in Mzabi.

Table 4.9: Can you state any French word/expression that has no Mzabi counterparts?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Expression	18	4
		words	20	12
		Blank (No response)	8	4
	+ 40	Expression	8	4
		words	10	2
		Blank (No response)	14	6
Female	19-	Expression	14	6
		words	20	6
		Blank (No response)	24	0
	+ 40	Expression	4	4
		words	8	4
		Blank (No response)	8	4

Q6: When you switch code, you do it

The purpose of this question was to gather insights into speakers' level of consciousness regarding code-switching (CS). In other words, we aimed to determine whether informants alternate between languages consciously or unconsciously to achieve their communicative objectives. Of the sample population, 6% of respondents indicated that they were unsure. As anticipated, a significant proportion of the educated informants (54%) reported that they code-switch unconsciously, as French forms a part of their Mzabi dialect. This is in contrast to only 10% of the less educated respondents

who reported subconscious code-switching. Nonetheless, the level of education appears to play a significant role, as 20% of educated informants reported that they code-switch consciously for specific communicative or social reasons. In contrast, only 10% of the less educated participants reported conscious code-switching. Therefore, this finding could be attributed to the lower level of proficiency in French among less educated speakers, leading to a heightened level of consciousness and awareness in order to communicate effectively and avoid errors, especially when conversing with educated interlocutors. On the other hand, it appears that gender and age do not have a substantial impact on the level of consciousness regarding code-switching.

Table 4.10: When I switch code, I do it

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Consciously	8	6
		Unconsciously	29	15
		Not sure	12	1
	+ 40	Consciously	12	4
		Unconsciously	22	14
		Not sure	2	5
Female	19-	Consciously	22	6
		Unconsciously	18	10
		Not sure	0	4
	+ 40	Consciously	0	2
		Unconsciously	9	6
		Not sure	2	2

Q7: *In which code do you tend to express yourself when feeling:*

The purpose of this inquiry was to examine the relevance of Gumperz's (1982) notion of "contextualization cues" in our research and speech community. Specifically, we sought to determine whether the psychological state of the speaker is closely linked to the occurrence of either language code, and if it affects the likelihood of code-

switching. As a matter of fact, the results are indeed significant, indicating that the psychological state of the speaker plays a role in shaping their speech patterns, particularly in terms of selecting the appropriate language code for a given situation.

Delighted

As can be observed from the table and graph presented below, 4% of the respondents did not provide an answer to the initial part of the eighth question. However, a majority of 55% reported a preference for using French when experiencing positive emotions. Conversely, 29% of respondents reported using Mzabi when feeling happy, among whom 7% were older and less educated participants who expressed a preference for using Mzabi rather than French in such a psychological state. Therefore, it appears that age and level of education significantly impact the language selection when experiencing positive emotions. Additionally, 12% of the respondents reported using both languages interchangeably when feeling happy.

Table 4.11: In which code do you tend to express yourself when feeling delighted?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Mzabi	7	3
		French	16	10
		Both	6	12
		Blank (no response)	1	2
	+ 40	Mzabi	10	8
		French	34	19
		Both	8	2
		Blank (no response)	1	0
Female	19-	Mzabi	10	2
		French	22	6
		Both	5	3
		Blank (no response)	2	2
	+ 40	Mzabi	10	2
		French	2	0
		Both	3	2

Annoyed

Once again, it is important to note that only the responses of the participants who provided an answer to this question will be considered, as 3% of the total sample did not respond. Furthermore, age and education have been excluded as social factors for this question since they appear to have no significant impact on language selection when expressing anger. In such situations, the primary objective of the respondents is to convey their message in some way, and spontaneity tends to be heightened. Therefore, when experiencing anger, 74% of the respondents, which is nearly the majority, reported using Mzabi, while 17% reported using French, and 9% reported using both languages. Notably, gender appears to be a significant factor, as a larger proportion of women reported using French when feeling annoyed.

Table 4.12: In which code do you tend to express yourself when feeling annoyed?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Mzabi	38	14
		French	2	0
		Blank (no response)	2	0
	+ 40	Mzabi	18	12
		French	10	4
		Both	4	0
Female	19-	Mzabi	32	11
		French	22	4
		Both	4	2
	+ 40	Mzabi	10	4
		French	6	6
		Both	2	1
		Blank (no response)	2	2

Worried

The respondents (7%) did not provide a response to this part of the eighth question. The findings for this psychological state indicate that none of the three social factors (age, gender, and education) are significant in terms of influencing language selection. Hence, the majority of respondents, comprising 57%, stated that they prefer to use Mzabi when feeling anxious. This can be attributed to the frequent usage of certain Mozabite expressions, particularly those in Mzabi speech community, which are suitable in such a psychological state. Additionally, 21% of respondents reported that they express their emotions and ideas in French, whereas 15% stated that they use both languages.

Table 4.13: In which code do you tend to express yourself when feeling worried?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Mzabi	24	12
		French	9	2
		Both	8	4
		Blank (no response)	2	0
	+ 40	Mzabi	18	8
		French	15	8
		Both	11	9
		Blank (no response)	2	0
Female	19-	Mzabi	16	9
		French	11	1
		Both	6	2
		Blank (no response)	2	0
	+ 40	Mzabi	6	4
		French	4	4
		Both	6	1
		Blank (no response)	4	4

Exhausted

This question was not answered by 6% of the sample. According to the table below, over half of the respondents, specifically 53%, indicate that they prefer to use Mzabi when they feel fatigued. However, it is noteworthy that old, educated women state that they use French in this psychological state. In this instance, 6% of the participants did not provide a response to the question. As presented in the table and graph below, over half of the respondents with 53% opt to use Mzabi when feeling fatigued, which is particularly true for individuals who are not old and well-educated. This tendency can be attributed to the desire to communicate their ideas effortlessly without getting exhausted. Furthermore, 28% of the participants convey their thoughts in French, and 13% use a combination of both languages.

Table 4.14: In which code do you tend to express yourself when feeling exhausted?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Mzabi	24	11
		French	12	4
		Both	2	1
		Blank (no response)	2	1
	+ 40	Mzabi	23	12
		French	6	2
		Both	4	0
		Blank (no response)	2	1
Female	19-	Mzabi	25	9
		French	20	6
		Both	6	4
		Blank (no response)	2	1
	+ 40	Mzabi	4	4
		French	8	2
		Both	6	2
		Blank (no response)	2	4

Sarcastic

The data presented in the table and graph below indicates that out of the total sample, 14 participants did not provide a response to the question. The findings for this particular psychological state do not exhibit any notable significance, as approximately 39% of respondents use Mzabi, while a similar proportion use French. Furthermore, 15% of the participants indicate that they use both languages when expressing themselves ironically.

Table 4.15: In which code do you tend to express yourself when feeling sarcastic?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	Mzabi	12	6
		French	20	12
		Both	3	1
		Blank (no response)	4	1
	+ 40	Mzabi	14	8
		French	10	6
		Both	6	2
		Blank (no response)	2	1
Female	19-	Mzabi	22	14
		French	19	1
		Both	2	11
		Blank (no response)	2	1
	+ 40	Mzabi	2	4
		French	8	2
		Both	6	2
		Blank (no response)	4	4

In conclusion, the findings of the eighth question reveal that most respondents use French when they feel delighted, and Mzabi when they are annoyed, worried, exhausted, or sarcastic. However, the influence of certain social factors on language selection cannot be neglected in some cases. In essence, this question aims to demonstrate that individuals have a psychological disposition that unconsciously

influences their language selection. This affirms that speakers have the liberty to opt for the most appropriate code suitable to their mental state.

Q8: *How do you qualify someone who uses both languages in the same conversation?*

This inquiry aims to reveal the attitudes of the respondents towards CS. Merely 10% of the participants did not provide an answer. Out of the remaining respondents, 51% consider the use of two languages as a normal communication practice among bilingual individuals. An attempt is made in this question to examine the participants' perception of code-switching. It is worth noting that only a small proportion of the respondents, i.e., 10%, did not provide an answer. More than half of the respondents, specifically 51%, consider the use of two languages in a conversation as a normal form of communication that bilinguals practice. A small fraction of the respondents, specifically 5%, believe that such a habit does not represent a separate perspective from that of the majority. However, 20% of other respondents, particularly those who are less educated, view individuals who use both Mzabi and French in the same conversation as well-educated and intellectual. Conversely, a divergent perspective is presented by 14% of the respondents, specifically among the younger and more educated group, who perceive the use of both Mzabi and French as indicative of linguistic inadequacies in both languages, leading to code-switching as a compensatory strategy. The analysis of the responses to this question suggests that the attitudes towards CS are influenced by the two social factors, namely age and level of education. It appears that the majority of the respondents view the use of two languages in the same conversation as a normal means of communication practiced by bilinguals. However, a small minority of 5% regard this as a habit that is not distinct from the majority view, whereas 20% of the less educated informants consider the speakers who codeswitch as educated and intellectual.

On the other hand, 14%, especially the young educated individuals, believe that this language practice reflects linguistic deficiencies in both languages. In conclusion, the results partially support our second hypothesis that codeswitching is a language practice that facilitates communication and allows for the expression of a variety of messages, while also reflecting one's identity and social status.

Table 4.16: How do you qualify someone who uses both languages in the same conversation?

Gender			Educational Level	
			Educated	**Less educated**
Male	19-	It a normal behavior	27	18
		Habit	6	2
		Sign of not mastering both codes	6	1
		Being intellectual	6	8
	+ 40	It a normal behavior	18	9
		Habit	2	1
		Sign of not mastering both codes	5	2
		Being intellectual	6	4
		Blank (no response)	4	2
Female	19-	It a normal behavior	20	16
		Habit	2	1
		Sign of not mastering both codes	14	1
		Being intellectual	2	4
		Blank (no response)	6	2
	+ 40	It a normal behavior	8	6
		Habit	2	1
		Sign of not mastering both codes	27	18
		Being intellectual	6	2

However, our study did not find evidence that the use of CS is associated with achieving specific pragmatic functions. This may be attributed to the fact that the respondents were not fully focused on the task at hand, as their answers suggest that they

did not consider the pragmatic functions of CS in depth. Therefore, our observations, note taking, and recordings confirm the validity of our second hypothesis.

Q 9: What do you think of speakers who prefer French rather than Mzabi?

The purpose of this question was to explore individuals' perceptions of speakers who tend to use more French than Mzabi, which aligns with the Marked Choice Maxim that characterizes CS as a marked choice. Ten percent of the participants did not provide a response to this question. 21% of the participants hold the perception that those who use French instead of Mzabi are intellectual individuals. In addition, 17% of the participants believe that these speakers have acquired French cultural elements. Furthermore, 14% consider these speakers as Francophones, while 13% believe that they have the freedom to choose which language to use. Lastly, 11% of the participants think that such speakers lack mastery over the Mzabi language. Other respondents, specifically 8%, consider these speakers as arrogant or conceited, as the use of French in this context is seen as an unusual and marked choice that may not be necessary or appropriate. Thus, this result confirms Myers-Scotton's Markedness Model, which seeks to understand the motivation behind a bilingual's use of different languages in the same discourse. In the case of speakers who use French more frequently than Mzabi, the use of French is considered a marked choice of language according to Myers-Scotton's Markedness Model, as it goes against the prevailing language norms in the Mzabi speech community. 8% of the respondents regarded such speakers as haughty due to the unexpected use of French. Moreover, 5% of the sample expressed resentment towards Mzabi, while only 1% perceived these speakers as emancipated.

Table 4.17: What do you think of speakers who prefer French rather than Mzabi?

Gender			Educational Level	
			Educated	Less educated
Male	19-	Francophone	2	1
		Complex of superiority	2	0
		Lack of master of Mzabi	2	0
		Influenced by French culture	21	6
		They are emancipated	2	1
		Free to choose any code	10	1
		Belong to high socioeconomic class	9	8
	+	Francophone	4	2
		Complex of superiority	2	2
		Lack of master of Mzabi	1	4
		Influenced by French culture	2	1
		They are emancipated	10	2
		Free to choose any code	4	2
		Belong to a higher socioeconomic class	10	2
Female	19-	Francophone	2	2
		Complex of superiority	8	0
		Lack of master of Mzabi	8	2
		Influenced by French culture	2	4
		They are emancipated	6	0
		Free to choose any code	6	0
		Belong to a higher socioeconomic class	6	4
	+	Francophone	14	2
		Complex of superiority	8	0
		Lack of master of Mzabi	2	4
		Influenced by French culture	8	2
		They are emancipated	2	2
		Free to choose any code	2	0
		Belong to a higher socioeconomic class	1	2

The results of this question indicate that the use of French among Mzabi speakers elicits both positive and negative attitudes, as the responses were varied and diverse. The aforementioned results confirm that individual bilingualism plays a crucial role in code switching and the use of French, as it is a phenomenon that lacks uniformity and constancy. Therefore, it should be studied at the individual level rather than a societal one. This implies that code switching is a micro-sociolinguistic phenomenon rather than a macro-sociolinguistic one.

Q10: *How do you consider the French language?*

The purpose of this inquiry was to ascertain the various perspectives that the respondents might hold regarding the French language. According to the table presented below, it is evident that 1% of the participants did not provide a response to the query. During the process of eliciting information from our sources about their perception of the French language, it was revealed that 36% of them regard it as a beautiful language, indicating a favorable sentiment towards it. Additionally, nearly one-third of the participants, equivalent to 28% of the sample, consider it as the language of intellectuals. Furthermore, a quarter of the respondents, representing 25% of the sample, associate French with the language of colonizers, while 6% perceive it as the language of development. Surprisingly, none of the three social factors seem to exert a considerable impact on how individuals perceive the French language. It appears that people hold a favorable view of French due to its aesthetic appeal, which may explain why it remains in use and is expected to persist in the future. As a result, the third hypothesis is partially refuted.

Table 4.19: How do you consider the French language?

Gender			Educational Level	
			Educated	Less educated
Male	19-	Language of Intellectuals	14	4
		Language of development	2	1
		Beautiful language	10	6
		Imperial language	19	8
	+ 40	Intellectual language	12	2
		Language of development	2	4
		Beautiful language	8	2
		Imperial language	5	4
Female	19-	Intellectual language	16	4
		Language of development	2	8
		Beautiful language	19	2
		Imperial language	12	2
	+ 40	Intellectual language	6	0
		Language of development	18	4
		Beautiful language	6	4
		Imperial language	2	4

4.4. Behavioral Aspects of Mzabi French Code Switching.

In this section the researcher will present the motivations for code switching as perceived by respondents in the questionnaire. Findings below state that Mozabite speakers tend to be positive in terms of inserting French elements into their native tongue when having a conversation. Additionally, the results show that Mozabite speakers are using French items of different grammatical classes into their conversation, the participants state that they find practical and easier to use single French item than longer Mzabi expressions in certain cases. Besides, respondents claim that the shortage of Mzabi words in their L1 linguistic repertoire is regarded as one of the motivations behind

using code switching. Further reasons and motivations for code switching will be discussed below as reported by the respondents in the questionnaire, face-to-face interview and focus group discussion.

4.5.1. Reasons for French Code Switching in the Conversation of participants

This section will present the different motivations and reasons behind using code switching as stated by the participants in the questionnaire. Figure 5.1 presents the motivation for mixing French in the participants' speech.

Barograph 4.1: Motivations behind mixing French in the participants' speech
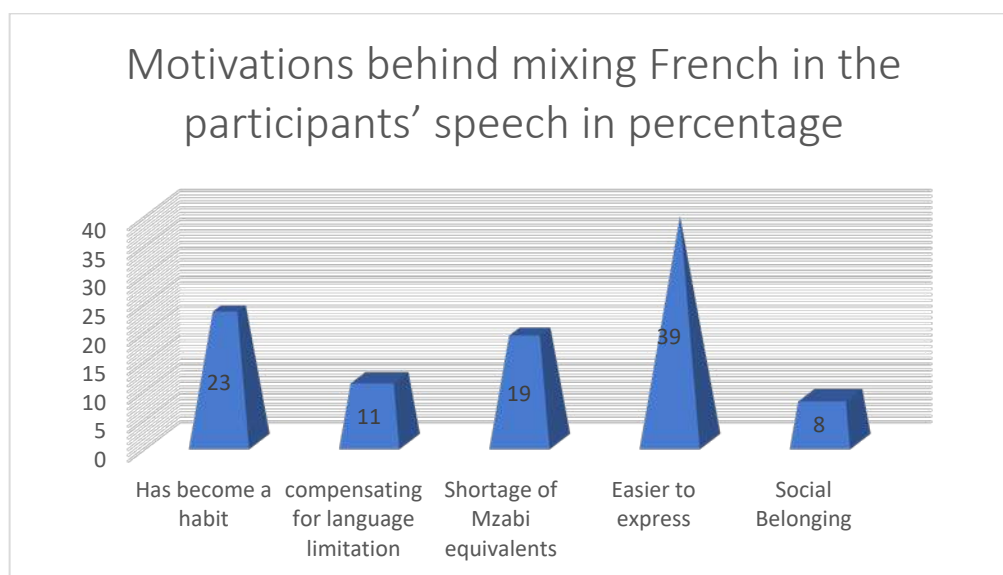
Findings presented above in the figure are extracted from data provided by 250 participants in the questionnaire survey.

The barograph 4.1 shows that the majority of respondents (39%) state that they mix French in their speech repertoire since they find the French language items easier and quicker to express. (23%) of the participants report the everyday use of French items from different grammatical classes has become a habit for them. On the other hand, (19%) of respondents believe that the Shortage of Mzabi equivalents is a solid reason

235

for French code switching in their conversations, while (11%) of the participants state that global influence of the globalization impact may have the power to influence speakers code choice whereas development and mobility has only (8%) from the participants' vote. These findings show that the main motivations behind Mozabite use of French code switching are that it is easier and quicker to express in some cases, besides code switching has become a daily practice among Mozabite speakers.

In the following section, the researcher will present with more details the motivations for mixing French in the conversation of Mozabite speakers as reported by the participants in the questionnaire survey. Additionally, the researcher will supplement this along with data extracted from face-to-face interviews, focus groups and recorded speech data in an attempt to sustain and consolidate the findings of the quantitative analysis stated in the previous section.

4.5.1.1. It is more Practical and Quicker to Produce

Many Mozabite speakers tend to mix French in their daily speech since they find the French expression easier and practical to express. Some Mozabite speakers employ both Mzabi and French words and expressions to point out for the same objects and ideas. However, in so many instances they find that the use of French items as the easier and the quicker way to express their thoughts and ideas. In this regard, a French tutor who lives outside the city of Ghardaia state that:

> "*It is quicker and practical to use the French words than to look for*
>
> *Mzabi counterparts to express and index things or to express an*
>
> *idea. There is no miracle in mixing French words in the*

> *conversation. It is just a matter of understanding and making*
>
> *others understand."*

The use of French at the lexical level has been increasing in the Mozabite speech community. One reason for that is that a single French word can hold the same meaning as a long Mzabi chunk of words.

French Lexical items are employed in various domains, such as restaurants, hospitals, university, shops and administrations. Mozabite speakers in these conversational settings perceive that communication between two parties becomes more effective and practical when using French words and expressions mainly at the lexical level. As an instance for that, a government employee working in a health post state that when the patients come and ask for a blood test, they just come and ask for *"les analyses"* 'test' and they do not use Mzabi word for this expression "utus ni damen". Thus, the patient does not attempt to express this medical concept in Mzabi because it is longer than the French word.

Two participants from focus group discussion also provide a reason for using French words into their Mzabi conversations. One of them state that in the past, mixing French was considered as showing a prestige but these days, Mozabite speakers state that they code switch since it is easier and quicker to say something when using French in some cases. Due to the fact that a large section of Mozabite speakers has access to French education in parallel with the national language. Consequently, they become able to understand French at least at the lexical level.

According to another participant, who is a government employee, when having to express something in Mzabi, one need to use long chunks of Mzabi words. Besides,

this government employee claims that the Mzabi expression is still difficult to understand. A single French word, on the other hand, is considered more than enough to make others understand. According to this participant, some French words provide the principles of clarity and economy when using them in a conversation. This issue can be perceived clearly in terms of computer-related domains. The translation equivalent for the word "*clavier*" 'keyboard' in Mzabi is "louhat n tnissawin". The Mzabi equivalent word has not gained wider acceptance by the Mozabite in comparison with its French counterpart.

Another participant in focus group discussion states that some French words are easier to use than Mzabi ones. He provides the example of Mzabi 'gumma' for French "*toilette*" 'toilet'.

This Mozabite speaker uses French "*toilette*" as an example for a word that is accessible to be used than its Mzabi counterpart "goumma". What makes the example interesting is that both words have the same syllable structure which indicates the existence of a sociological motivation to employ this borrowing.

According to Myers-Scotton (2006), borrowed items are employed because of the attractive and prestigious features of the embedded language. In this context, the use of the French word "*toilette*" instead of the Mzabi one "goumma" is directed by the prestige issue of a modern and urban identity in comparison with old fashioned or traditional identity. That is, French along with other European words still tend to have more prestige and status in addition to its ability to provide the speaker with the modern identity they tend to show. Thus, despite the fact that participants deny the use of French words into their speech in order to show off. the collected data demonstrate that their

implication of French rather than their native tongue counterparts is somehow impacted by the fact that French lexemes are associated with prestige and modernity. Thus, the non-use of some Mzabi words live the one cited above during some contexts will lead to the absence and vanishing of them for other borrowed ones.

4.5.1.2. It Has Become a Habitual Practice

Based on the questionnaire survey, 23% of the participants perceive habit as a main reason for embedding French lexemes into their native language speech. This shows that mixing French in the Mozabite speakers' conversation has become a habitual practice to the point that this linguistic behaviour has been accepted as a means of communication by many Mozabite speakers. Respondents report that it has become a challenging matter not to use this 'mixing habit' since it becomes part of their linguistic repertoire since French lexemes are being employed in electronic media and the Algerian education system. One of the participants in face-to-face interview stated that:

> *"The Algerian education system is relied heavily on French language, likewise, electronic media has also played a significant role in spreading French among all the Mozabite speakers. Thus, mixing French has become a common practice by so many speakers"*

Another participant from focus group discussion also perceives 'habit' as a principal reason behind inserting French words into Mzabi conversations. During his participation in the focus group discussion, this participant uses the French expression *"Tu vois!"* 'See!' in so many occasions spontaneously to a point that other participants stated that the frequency of employing of French language within different levels is

significantly facilitated mainly by the media and education establishments. Thus, the insertion of French words in the speech of the Mozabite speakers has shaped a habit directing towards the use of French in their debates. Another argument that sustains this viewpoint comes from a face-to-face interview with a participant. He claims that education establishments and media provide access to French. The presence of French within different levels for the Mozabite speakers tend to empowered by the linguistic scape, education and the media.

Another participant in focus group discussion claims that he was using, in the beginning, some French words even without recognizing their proper meaning. Then, due to the frequent use it has become a habit.

This testimony goes in vain with the assumption that frequent inserting of French lexemes in the speech of Mozabite speakers leads significantly to shaping the habit of using French words along with Mzabi on a daily basis.

4.5.1.3. Shortage of Mzabi equivalents

Findings of both qualitative and quantitative data demonstrate that the shortage of Mzabi counterpart words is another major reason behind mixing of French words in the conversation of Mozabite speakers with 19% out of overall participants. One of the participants in face-to-face interview state that:

"Sometimes we find ourselves obliged to use French words since

we lack counterpart Mzabi words. We do not have equivalents

to French words for phone and TV, for example"

In the example above, the participant claims that mixing French lexemes into their native language speech is an inevitable issue in certain contexts due to lack of Mzabi vocabularies. Another participant in focus group discussion has raised the issue of real or perceived lexical gap, in other words, speakers sometimes never attempt to look for Mzabi words that can be used to tell an idea or a thought being presented with French lexemes. for instance, most of the participants tend to use the French word "*automobile*" 'car' despite the existence of a Mzabi equivalent which is "temsijurt". The participant states that the speakers' failure to look for or even attempt to create or 'invent' Mzabi lexemes to index new things and to express new thoughts has led into the accessible use of French elements as lexical borrowing. Furthermore, this participant insists that Mozabite speakers have to both seek for these existing Mzabi 'rare' words and start using them in their conversation, plus, to generate new Mzabi elements to bridge the existing lexical gap in terms of new objects, ideas and concepts.

One can argue that while Mzabi lacks a more accurate concepts, the French language can used to bridge the lexical gap. However, in the case where there exists a choice between Mzabi and French in the form of close translation counterparts as in the example of "*automobile*" 'car' and "temsijurt", in such a situation, there is no an obvious choice between Mzabi and French term. In other words, there could be a translation equivalent in the Mzabi vocabulary for such a term, but not in the speaker's individual mental lexicon where words are store in a person's mind. Another possibility behind the speakers' choice of using French words in their speech despite the existence of near translation equivalents is that speakers may tend to be reluctant to admit to the prestige aspect of French lexemes -as presented in the previous section- and how it directs their linguistic choice. That is to say, the speakers may well know the Mzabi translation

counterpart but yet lean to the use of non-native French word since they believe that this linguistic behaviour is better or more prestigious. Thus, this explanation can give rise to lexical shift at the word level and may consequently lead to what is known as language change.

4.5.1.5. Compensating for language limitation

Participants (11%) claim that both colonization and globalization have significant impact on the speaker' s code choice. They believe that one cannot live without being touched by the colonization impact of the French language. The French language has entered Algeria via French colonials. Thus, it has become inevitable for Algerian and consequently Mozabite speakers to keep in contact with the foreigners. Even during the post-colonial periods, new technologies establish contact with outside world via the means of French language. This contact situation has impacted the way speakers express themselves and communicate with each other. In a face-to-face interview with a participant, he expresses his view on the use of French as follow:

> *"We shall we do? We do not possess our own technology. Those*
>
> *French terms associated with newly developed technology have to*
>
> *be admitted and used since we do not have Mzabi equivalents and*
>
> *most of them are invariably French."*

The participant claim that globalization has influenced our language via the utilization of new technologies. So many new technology-related terms are in French and Mozabite speakers have not developed native Mzabi words for all these terms. This has led to the addition of many new French lexemes to the linguistic repertoire of Mozabite speakers.

Within this regard, another participant states that:

"Although we are deeply attached to our mother tongue, we are

obliged to learn French because of the globalization. This fact

directs towards the development of a culture of considering

French a shinning window for attractive jobs and professions."

Accordingly, a participant from focus group discussion sees the inclusion of French into Mzabi conversations as being linked with westernization. Due to this, the tendency of incorporating French language elements in the conversation of Mozabite people has increasingly developed by supporting the practice of Mzabi-French code switching.

4.5.1.6. Social Belonging

Eight percent of the participants are inclining to the idea that learning foreign languages including French and English is regarding as a must through all aspects of life due to development and mobility. For Mozabite professionals receiving and exchanging thoughts and ideas on topics associated with their professions is passing through mixing French words into their native tongue conversations. For persons in such occupations, it has become mandatory to develop and raise their knowledge of French in an attempt to understand what is happening in science and technology.

Basically, the group's view is relied on the idea that mixing French has become inevitable via all professional categories. Even for those who are supposed to have a minimum contact with technology and science are expected to know some basics about French terms such as farmers who pay visits to a veterinary surgery in a rural area has to acquire the name of the medicine or pesticide in French so they can be able to use them

back in their farms. Nowadays, groups of professionals from different occupational classes are enable to deny the increasing use of French concepts for newly developed products. A participant in this vain claim that:

"Despite the fact that I use Mzabi in my store, I tend to use French to certain extent. There are some medicines related to veterinary and farming in French. Farmers come to my store and ask for medicine by their French name."

The statement above depicts the importance of learning the French names of newly-developed imported products for both customers and storekeepers. Other professionals have also to be familiar with the French names of products they use in their everyday lives.

These are in nutshell, the principal motivations for inserting French lexical elements in conversation indexed by the participants across several research tools. However, there are mainly two reasons why Mozabite speakers tend to use code switching in their conversation. These are 'It is more practical and quicker to produce' and 'It Has Become a Habitual Practice' which constitute 62% of the overall responses.

In the next section, the researcher will analyze the collected data with respect to which category of respondents in this project mix more French into their Mzabi conversation. That is, the researcher will demonstrate the findings on the current use of French into the Mzabi of the participants in association with the social variables under investigation in this study such as: age, sex, educational level, occupation and place of residence.

The first section in this chapter has described and scrutinized the employment of French lexical items in the daily recorded speech of the Mozabite speakers. The occurrence of nouns is shown to be the most dominant among other grammatical categories in the recorded speech of the Mozabite respondents. Section 5.3 demonstrated that the main motivations behind the use of French lexemes into the Mzabi speech are related to the economy and simplicity in use for certain French lexical elements. Besides, respondents state that certain contexts and functions lead to the insertion of second language elements rather than mother tongue vocabularies due to the easiest access for theses second language elements. Survey questionnaire in addition to face-to-face interviews and focus group discussions showed that this attitudes towards favorizing French rather than Mzabi within certain contexts exist through all social groups used in the study – age, gender, occupation, educational level and place of residence.

The descriptive analysis of the respondents' code-switching behaviour in relation with sociodemographic variables adopted in the study proposes that the participants' gender in addition to his educational level, occupation and place of residence have directing significantly towards the number of the French lexical they insert in their speech repertoire.

The statistical analysis of current French insertions into Mzabi in accordance with sociodemographic variables suggests that the following independent variables – gender, occupation, place of residence and educational level impact significantly the respondents' Mzabi-French code switching as the dependent variable. However, age show no significant impact on the use of French by the Mozabite participants.

Within the following chapter the researcher will discuss all the analyzed data with regard to literature reviewed in chapter 2.

4.6. The interpretation of the Interview

Initially, the examination of our empirical data presented a daunting task. It was imperative that the analysis was conducted meticulously and with a clear objective in mind, while also taking into account the unique circumstances of each case. Since Code-Switching (CS) is a variable phenomenon, it necessitates a personalized approach to analysis. However, it is worth noting that our interpretation of the data may be influenced by our preconceived notions and biases, leading us to observe only what we are seeking.

As mentioned earlier, the objective of the interview was to conduct a qualitative analysis of the social factors that could potentially impact the frequency of Code-Switching (CS) and its socio-pragmatic functions within the Mzabi speech community. Consequently, a total of eight participants were chosen, taking into account their age, gender, and educational background. In order to allow the participants the flexibility to articulate their ideas and opinions freely and spontaneously, we opted for a semi-structured interview format. Regarding the duration of the interviews, the shortest one lasted for seven minutes, while the longest interview extended to approximately thirty minutes. Prior to the commencement of the interviews, we provided a brief overview of the research project to all the participants. We explained the objectives of the study and obtained their consent for recording the interviews. As the interviews progressed, the participants appeared to become more comfortable with the interview setting and began to express their opinions regarding Code-Switching (CS) between Mzabi and French in their daily conversations. As the interviews drew to a close, the participants seemed to

be even more at ease, leading to spontaneous conversations on a range of diverse topics. This relaxed atmosphere created a conducive environment for more spontaneous speech patterns and instances of Code-Switching (CS), which we found particularly interesting.

The interviews were conducted with the aim of exploring the phenomenon of Code-Switching (CS) and language behavior. The participants were questioned regarding the language they employ in their day-to-day conversations, the factors that prompt them to engage in CS, its socio-pragmatic functions, and their attitudes towards the French language. Furthermore, the participants were queried about the reasons behind their engagement in Code-Switching (CS), and their responses are summarized as follows:

- CS is habitual and sometimes occurs without conscious awareness.

- CS facilitates communication and aids in conveying meanings.

- Certain French words lack satisfactory translations in Arabic.

- CS is a way to establish rapport with the listener.

- CS signals group membership.

- It is challenging to speak exclusively in one language.

- Speakers are disinclined to search for French equivalents.

- Certain topics can only be effectively expressed in either language.

Additional reasons for engaging in Code-Switching (CS) emerged during the interviews, including:

- To demonstrate the speaker's proficiency in French.

- French is considered a language of prestige.

- To underscore or emphasize the semantic significance of certain expressions.

The participants highlighted habit as the primary motive for Code-Switching (CS), asserting that it is a typical behavior in the Mzabi speech community due to a long-standing tradition of utilizing multiple languages. This habit is closely connected to the psychological state of the speakers, indicating that individuals' language choices are shaped by their habitual tendencies.

Upon analyzing the responses of all interviewees, it became apparent that there were both commonalities and disparities in their answers. For instance, all participants confirmed that they utilize both Mzabi and French in their everyday discussions. However, the motives for their Code-Switching (CS) varied from one individual to another. Consequently, the ensuing section scrutinizes the data gathered from our participants in a qualitative manner.

interview 1:

The individual being interviewed is currently enrolled as a student at a university. As per their account, the way we communicate verbally has been shaped by historical colonialism. Furthermore, the interviewee expressed the view that most individuals are not consciously concerned with their speaking style; their primary objective is to convey their intended message effectively. In the interviewee's opinion, French language boasts a more extensive vocabulary than Mzabi. This is because the interviewee frequently struggles to locate the precise words, especially adjectives conveying emotions, such as "chagrin" or "nostalgie".

According to his statement, conversing with individuals who are not proficient in French can prove challenging at times since the interviewee employs French more frequently than Mzabi in his daily interactions. Furthermore, he mentioned that he

frequently seeks out suitable Mzabi alternatives to effectively communicate his intended message, as indicated in the following statement. In order to communicate effectively with someone who is not proficient in his dialect, which contains more French words than Arabic, the speaker must endeavor to use an appropriate code that is understandable to the listener. The speaker conveyed this idea through the following statement: "*Le fait que* tumzabtik dis *plus Français que* tumzabt *pour qu'il puisse me comprendre*", which can be translated as "The fact that my dialect contains more French words than Mzabi means that I need to use an appropriate dialect that he can understand."

As per the interviewee's account, gender plays a role in his speaking style, as he tends to use more French words when conversing with females as compared to males. According to the interviewee, and in agreement with the views of other males, French is held in high esteem, perceived as pleasant, and considered to have superior structure when compared to Mzabi.

The interviewee put forth the idea that the subject matter being discussed may significantly impact the use of code-switching, as people tend to employ more Mzabi than French when conversing about topics related to tradition, culture, and religion. Conversely, they tend to use more French than Mzabi when discussing completely different topics such as technology, science, and health issues. The interviewee argued that individuals switch between these dialects in daily conversations to facilitate communication because Mzabi is primarily an informal dialect, and it is comparatively limited in terms of vocabulary. Additionally, the interviewee observed that in everyday life, particularly informal settings, French is often used as a substitute for Modern Standard Arabic (MSA) as few people use MSA in their daily interactions.

Interview 2

The interviewee, an educated woman holding a university degree, perceives code-switching as a tool to aid communication, particularly when no Mzabi equivalents are available. She further argued that the use of code-switching is closely linked to the topic under discussion since both languages possess lexical items related to various fields and subjects. As an example, the interviewee cited the case of doctors who frequently communicate and clarify medical information to their patients in French, as shown in the following sentence:

- *Même les médecins* ttesend *en Français*, *donc* nlemmed des mots Français, which translates to 'Even doctors explain things to us in French, so we learn French words.'

The interviewee, despite learning Arabic from primary to high school (lycée), has positive attitudes towards French and uses it for various purposes. She uses French to show off, exclude a third party such as children, and sometimes for ironic purposes. Although she did not live with the French, she has a high regard for the language. The interviewee expressed her positive attitudes towards French by stating that she regularly watches French programmes and reads in French.

Interview 3

The interviewed educated man explained the rationales behind why the people of Mzabi speech community frequently use French and engage in codeswitching. He stated that this language usage can be traced back to the time when they were educated by the colonizers in French, and it has since become a common practice. Furthermore, he elaborated that codeswitching often depends on the subject matter, particularly when an

Arabic equivalent is not available. Some examples of such topics include such as in the case of certain common diseases like sinusitis, degenerative osteoarthritis, diarrhea, flu, and blood pressure. among others. Furthermore, He also observed that individuals often switch to French to demonstrate their proficiency to their conversational partners or because it sounds more elegant in that language. The interviewee further explained that sometimes French is used to reiterate what has already been said in Mzabi, possibly for the sake of clarification or for ironic effect. To illustrate code-switching, he provided the following example sentence:

- "Netshard *avec les français et on est satisfait du Français qui nous aide beaucoup maintenant*" (Living with the French has left us content as their language now greatly assists us in different aspects of our lives.)

The interviewee expressed favorable views towards French, citing its association with science and technology. He also noted that their education was primarily in French and that they lack proficiency in Arabic. The interviewee expressed remorse for not having learned Arabic and lacking proficiency in it. He provided an example of highly educated individuals, including some ministers, who are fluent in French but struggle to speak in their native tongue. The interviewee acknowledged that when attempting to speak in a single language, they are mindful of their choice of words. However, in their daily conversations, they do not focus on the manner in which they express themselves as long as the intended message is effectively conveyed.

Interview 4

The educated man responded that he employs both Mzabi and French languages in his speech. He explained that the use of French is a customary practice since they

received their education in French. Therefore, it is not surprising that Mzabi is currently saturated with French lexical elements. He further emphasized that he switches to French depending on the recipient and the purpose of the message, particularly when he wants to persuade someone or to present an argument against something. The interviewee further explained that it has become customary to utilize both languages in everyday discussions, as French expressions can sometimes better convey one's ideas and thoughts than Mzabi expressions. The interviewee provided an example by stating that there are certain expressions in French that allow for better expression and understanding, as shown in the sentence:

- *Il y a des expressions en français* lazem atinid *en français pour mieux t'exprimer* 'There are expressions that you should say in French to better express oneself.'

The interviewee also provided insight that individuals tend to switch between Mzabi and French unconsciously, particularly when discussing certain topics, indicating that it has become a natural aspect of their speech.

In the interview, he mentioned that he adjusts his speaking style depending on who he is speaking with. He further explained that in certain situations, it is difficult to have a conversation solely in Mzabi due to the heavy usage of French words. Additionally, he noted that Modern Standard Arabic (MSA) is not commonly used in informal contexts and in daily life. In the end of the interview, the man expressed his observation that our way of speaking is humorous when he paid close attention to it. He stated, "*C'est vrai*" 'It's true', our speech is funny." The well-educated man, who holds favorable attitude towards French, expressed that it is a formal and esteemed language.

Interview 5

The less-educated 35-year-old man expressed his view that excessive use of French in speech could be seen as haughty. He considered this to be a negative habit, although he did not find the use of French loanwords to be problematic as it is a natural part of the Algerian speech community. The speaker expressed his negative attitude towards French, stating that it has a feminine sound and is not their mother tongue. However, he acknowledged using the language to make up for his shortcomings, depending on the topic being discussed. He further explained that he does not have any social or pragmatic purposes for switching from Mzabi to French. The sole purpose is to facilitate communication and express his thoughts more clearly. It was evident during the interview that the topic and questions made him uncomfortable since he did not have a strong command of French.

Interview 6

The man with less education level explained that his code-switching is often a subconscious habit that he developed from a young age. He was exposed to French through his family and environment, and he used it naturally during the interview. This can be attributed to his social environment, as his parents are educated and fluent in French. He provided an explanation that the use of code-switching between two languages helps in communication by making it easier to find the appropriate lexical element when one language is lacking.

He further explained that another reason for his code-switching behavior is to correct himself when he makes a mistake while speaking. In addition, he identified two socio-pragmatic functions of code-switching that he uses: firstly, to impress or show off

253

in specific contexts, especially when he is interacting with francophone and educated individuals; secondly, to express his sense of belonginess.

The less-educated informant demonstrated a positive attitude towards the French language despite his lower level of education. He expressed his admiration of French music and his habit of reading French newspapers. The informant expressed his opinion through the following statement:

- Awen ibessiwen *"sont pas donnés à tout le monde c'est une culture"* 'They are not accessible to everyone; it is a culture.'

In his opinion, the social environment has a strong influence on individuals. He cited the example of children who grow up in a French-speaking environment, as they tend to acquire the language naturally even before formal education. In her view, those who speak French more frequently than Arabic can be considered as educated or as having grown up in a francophone environment, where their family members are francophone. He believes that individuals should learn both foreign languages (French, and English) primarily to educate themselves and acquire knowledge, rather than to show off in front of others.

Interview 7

The less-educated male informant of 65 years old discussed his upbringing and primary education during which he was taught French by French instructors. He expressed positive attitude towards this language, stating a preference for reading newspapers in French. He could still recall the names of his French teachers, who taught him in a strict manner, a memory that has stayed with him until now. He pointed out that

the primary education and qualifications of those teachers were equivalent to today's "Licence" degree.

During the interview, it was observed that this particular interviewee used more Mzabi than French, even though he had expressed positive attitudes towards French. This observation highlights that not all elderly, less-educated individuals who lived under colonization have the capacity to utilize French in their speech. The man occasionally used certain French words during the interview because he lacked the corresponding Mzabi equivalents. In this example, the informant used the French lexical item "*dictionnaire*" because he does not know the equivalent in Mzabi or even in Arabic, demonstrating his limited proficiency in French. He explained that in the past, at the end of primary school, they were required to learn the dictionary. The interviewee further explained that he tends to code-switch based on the topic at hand. For instance, when discussing mechanics, he finds himself unable to find appropriate Mzabi equivalents for certain French technical terms such as "*la soudure*" 'the welding', "la graisse" 'the grease', and "le filtre" 'the filter'.

Interview 8

The elderly man with limited education stated that code-switching between Mzabi and French is a common practice in daily conversations. He listed various reasons why he alternates between languages, such as making communication easier and showcasing his French proficiency when speaking with francophone individuals. She noted that the use of French in daily conversations was a normal practice because they were taught by French teachers during the colonial period, as she mentioned, "It is a normal way of speaking because the French taught us."

255

According to Giles et al. (1987), speakers have the option to either adapt or differentiate their language to match their listeners' speech. In this case, the speaker reports that he adapts his speech to his listeners in order to gain social approval. The interviewee stated that he speaks French with educated individuals to demonstrate his proficiency in the language. The reasons behind his switching between codes are influenced by various socio-pragmatic factors, such as the context, topic, and listener. He mentioned that he switches codes to draw attention, demonstrate his language proficiency, and frequently to make up for his inadequacies in his mother tongue. The speaker exhibited both positive and negative attitudes towards French language. He preferred to use French to demonstrate his affiliation with educated speakers and to flaunt his language skills. However, he used Arabic when conversing with snobbish francophone speakers.

Based on the results of the interview, it can be observed that social factors such as age, gender, and level of education have a significant impact on the use of code-switching (CS), as well as on the attitudes towards French and CS. Specifically, age seems to be the most influential factor, as the four older interviewees use CS more frequently than the younger ones, regardless of their level of education. In this study, the prevalence of code-switching among the informants was largely attributed to the impact of colonialism and French education. This phenomenon was more pronounced in the older participants than the younger ones, irrespective of their level of education. The younger informants were found to engage in less code-switching due to the effects of Arabization policies, which have resulted in a decrease in the use of French over time. Accordingly, the code switching behavior of the young generation is highly influenced

by their level of education. Less-educated individuals tend to use more Arabic than French, while educated individuals use more French.

Similarly, it is worth noting that this linguistic behavior among young educated individuals is strongly linked to their academic specialization. It was observed that those who studied in French at university in scientific disciplines such as biology, medicine, or pharmacy, use more code-switching and French than those who studied in MSA, particularly in literary fields such as law, letters, or Islamic sciences. Thus, the influence of level of education on the use of French and CS can be either positive or negative and is contingent on the field of study pursued at the university.

The social environment, particularly the family, is also observed as a significant factor in the Mzabi speech community that may impact code-switching and the use of French. The study also has shown that educated individuals in Ghardaia do not engage in code-switching due to their unfavorable attitudes towards French and the social stigma associated with this language in their community.

In conclusion, bilingualism is a personal experience, and as such, the three social factors previously mentioned may only be relevant in specific situations. In other words, code switching, as a manifestation of bilingualism, must be examined on an individual basis as it may vary from one bilingual individual to another.

As previously stated, it is important to acknowledge that like any research, the present study has limitations, primarily due to the small number of interviewees, which means that the findings may not be representative. Nonetheless, it should be noted that the objectives of the interview were qualitative in nature.

4.7. Findings and Discussions

In studying code-switching within the Mzabi speech community, it is important to take into account the motivations and reasons behind why speakers engage in this linguistic phenomenon. It was observed that there is no single standardized set of norms that can accurately predict when and why individuals choose to code-switch. we observed that individuals with similar family, educational, and social backgrounds may exhibit varying language preferences and usage during conversations. Therefore, there are no predetermined rules that can accurately predict when and why people code switch. we have also observed that the topic of conversation can have a significant impact on language selection in Mzabi speech community. Specifically, we have found that French is often associated with particular subject areas such as medicine, finance, mechanics and business. It is important to note that these observations are context-dependent and may not apply universally. In contrast, Mzabi is more frequently used in conversations about topics such as politics, law, religion, customs, and traditions, which are completely different fields from those associated with French.

The study's results indicate that the main reasons for code-switching vary depending on the context in which bilingual speakers use more than one language, and can be summarized as follows:

- Speakers may use the first lexical items that come to their mind.

- Topic-based switches can be observed as another reason for code-switching.

- To lend credibility and gravity to one's speech, some bilingual speakers may resort to code-switching.

- In certain cases, CS may be used to convey a stronger or more significant meaning that is not present in Mzabi, which lacks a particular expression to convey that meaning.

- Another factor for the use of code-switching includes: 5. Utilizing it for humorous or ironic effect.

- Softening the negative connotations of a certain expression.

- Providing context for a particular situation.

- Speakers may also use code-switching as a strategy to emphasize or reject a previously stated point.

In the speech community under study, the two codes have unequal roles and create an asymmetry, with Mzabi (ML) being more commonly used than French (EL). This situation corresponds to the first maxim of the markedness model, which posits that the use of CS is expected and represents an unmarked code choice. In contrast, when French (ML) is more commonly used than Mzabi (EL), the second maxim of the markedness model is applicable. In this case, CS is considered an unexpected and marked code choice, as in the case of "haughty speakers" where the use of French is deemed inappropriate.

The collection of findings presented in this chapter demonstrates how the practice of code-switching enables individuals to shift from one code to another for social reasons. In contrast to borrowing, code-switching involves a complete switch from one code to another without any modification or adjustment of the phonological, morphological, or syntactic patterns of the second code. To clarify, in contrast to CS where there is a complete shift from one code to another without any adaptation of

phonological, morphological or syntactic rules, borrowing involves the application of rules from one code to another, as speakers may not know the suitable equivalent of the borrowed item in the first language. Furthermore, it should be noted that borrowings are typically limited to single words or short phrases that are used by all members of the speech community. Such borrowed words are typically adapted to fit the phonological, morphological, and grammatical patterns of the base language. Scholars have observed that borrowings are typically morphologically and syntactically integrated into the base language, whereas code-switched elements are not.

In the process of our investigation, we observed that both men and women engage in code-switching. However, we found that women tend to use French and code-switch for socio-pragmatic reasons that differ from those of men. For example, women frequently code-switch for the purpose of delivering an eloquent speech, to express their social identities, to boast, and to convey irony. On the other hand, men frequently codeswitch to enhance communication by conveying meaning more precisely. Additionally, it was noted that men in the Mzabi community often switch to French to avoid using the stigmatized tone, which they believe sounds feminine.

Our investigation reveals that age is a significant factor in code-switching (CS) since older generations were exposed to French colonization and thus became bilingual. This social factor influences the occurrence of CS, with younger educated speakers (under forty) using French less than older educated speakers (over forty), and even less than some older, less-educated speakers with positive attitudes towards French.

Language choice is affected by the level of education, which also plays a role in code-switching. Educated speakers are proficient in French and use it frequently in their

daily conversations. However, in our community, some less-educated speakers also use French extensively, sometimes even more than educated speakers, due to their social environment (such as family members) or the influence of French colonization.

In addition, we observed that some speakers who lack proficiency in Modern Standard Arabic (MSA), particularly older individuals who learned in French, tend to use French in formal contexts. They face challenges in learning and using MSA, so they compensate for this by code-switching between Mzabi and French. This enables them to overcome the limitations of their MSA skills, even though MSA is still the expected language in formal settings.

4.8. Conclusion

The study conducted in the Mzabi speech community sheds light on the phenomenon of CS in the Algerian context and provides significant insights. Based on the findings presented in this chapter, it is evident that CS is an inherent aspect of linguistic behaviour in this community and an indispensable means of expressing thoughts and ideas. The results show that the occurrence of CS differs from one case to another and is closely related to individuals. It is a discourse strategy used by speakers to communicate effectively and in certain cases it is mostly influenced by certain social factors such as age, gender, level of education. The use of CS is also influenced by various social factors, such as the context in which it is used, the participants involved in the conversation, the topic of discussion, as well as social dimensions including status, solidarity, formality, and functions.

The results of this study confirm the assertion made by Holmes (2013) that CS is influenced by social factors and dimensions. The findings indicate that Mzabi/French

CS is not simply a matter of switching between languages, but rather it is employed as a strategic means to achieve communicative goals in conversation. Furthermore, this research demonstrates that CS serves various social, psychological, and pragmatic purposes, ranging from the need to compensate for lexical gaps to more intricate discourse-level functions. Additionally, Moreover, the study demonstrates that the reasons for engaging in Mzabi/Algerian Arabic CS may be more complex and multifaceted than simply being due to a lack of proficiency in one of the languages. The analysis of CS from a pragmatic perspective demonstrates that language selection in the Mzabi speech community is greatly influenced by the social context in which it occurs. Speakers employ codeswitching as a strategy to attain specific context-bound objectives, including but not limited to content clarification, discourse management, and interpersonal relationship management.

A significant finding of this study is that the influence of French borrowings in Mzabi plays a crucial role in the occurrence of CS among the Mzabi speech community. The use of French borrowings often acts as a trigger, leading speakers to continue in French and subsequently code-switch. Additionally, the findings suggest that the use of French is distinctive in certain contexts, particularly when less-educated individuals use extensive stretches of speech in this second language. Therefore, the study supports Myers-Scotton's Markedness model, which suggests that bilingual speakers may make a "marked" choice in order to convey a specific intention or message.

In conclusion, this research aims to provide a deeper understanding of the sociolinguistic aspects of code-switching as a bilingual strategy, and specifically of the occurrence of Mzabi/French code-switching. The present study has revealed that some young participants have negative attitudes towards CS and suggest reducing or

eliminating it. In contrast, the older generation seems to prefer French and therefore codeswitch more frequently. It is important to note that not all individuals view CS positively.

General Conclusion

General Conclusion

This study is primarily focused on sociolinguistics and the factors that motivate code-switching, despite the fact that there may be linguistic or grammatical reasons for using two or more languages simultaneously. The primary emphasis of this study is on the socio-pragmatic function of CS and the social factors that can affect this linguistic phenomenon. It is important to note that this is just one facet of CS, and there are other aspects that have not been explored as extensively. Further insight is provided into the intricate interplay between code-switching and other language contact phenomena.

In the field of sociolinguistics, the primary objective is to study the variation of a language within a particular location, as a language cannot remain constant across different regions. Sociolinguists are primarily concerned with examining language variation in relation to the specific context in which it is used, as language varieties can differ depending on location, situation, and individual speaker characteristics. These variations are influenced by a variety of factors. Thus, the current study has identified instances where code switching can be considered a marked choice, which deviates from the social norms of the speech community. This is particularly evident when French is the matrix language and Mzabi is the embedded language. Alternatively, in some situations, code-switching is considered an unmarked code, meaning that it occurs without any specific social, pragmatic, or discursive functions. These instances of code-switching are not perceived as marked or unexpected in the Mzabi speech community.

This research comprises four chapters, the first of which is a theoretical chapter that provides an overview of the relevant literature and concepts to facilitate the reader's comprehension of the phenomenon under study, namely code switching. The second

chapter of this dissertation is dedicated to examining the sociolinguistic context in Algeria, with the objective of enhancing the reader's comprehension of the country's linguistic situation, especially its multilingual and diglossic aspects. The third chapter discusses the methodology utilized for both qualitative and quantitative data analysis. Finally, the fourth chapter presents the analysis of the data collected, including the results obtained, and assesses the validity of the proposed hypotheses.

Despite the common assumption among different approaches, which implies that code-switching happens due to a lack of competence in either language, this linguistic phenomenon could have social functions in conversations that are specific and varied. The primary focus of this study is to examine the sociolinguistic interpretation and discourse functions of code-switching in the Mzabi speech community, specifically exploring the socio-pragmatic aspect of code-switching in everyday conversations. The objective of this study is to explore the sociolinguistic changes that have occurred as a result of French colonization and to examine the factors that impact the propensity of Mzabi speakers to switch between Mzabi and French languages. This study aims to examine the social factors that contribute to the occurrence of code-switching (CS) in the Mzabi speech community, particularly in terms of age, education level, social status, and the different social contexts in which it takes place. The research will explore how these social variables influence CS behavior among speakers in this community. In essence, CS is not an arbitrary or haphazard occurrence, but rather a deliberate tactic and a negotiation process used to attain linguistic, social and pragmatic, objectives during communication. This study aims to analyze the occurrences of CS in terms of its function as a conversational cue and how it can be used to express attitudes towards language or establish linguistic identity. Thus, it is crucial to investigate the factors that influence a

speaker's decision to use one code over another. In the Mzabi speech community, the occurrence of CS varies among speakers and contexts, and is influenced by social factors like age, gender, education level, and social surroundings as well as metaphorical motivation based on factors such as the interlocutor, social role, domain, topic, and type of interaction. To obtain reliable information, various techniques and methods were used to gather data, including questionnaires, interviews, note-taking and recordings. It should be noted that employing various methods is important to ensure accurate results. Furthermore, both qualitative and quantitative analyses were used to analyze open-ended and closed-ended data, respectively. Code-switching seems to serve as a means to enhance communication and ease expression of thoughts, emotions, and concepts. The results of our data analysis confirm that CS is a prevalent linguistic phenomenon in Algerian society, mainly in the Mzabi speech community. Our findings support the hypothesis that most individuals engage in code-switching during their everyday conversations, for various linguistic and/or social motivations. The respondents cited reasons such as adapting to the interlocutor, changing the topic, facilitating communication, and expressing their linguistic identity. Interestingly, we also observed that some male speakers switch from Mzabi to French to avoid using the stigmatized sound which is seen as having feminine connotations.

The results of the questionnaire showed that most participants identified themselves as bilingual and stated that is a combination of Mzabi and French. Additionally, the majority reported using French based on the identity of their conversation partner. This can be explained by the concept of "contextualization cues" as proposed by Gumperz (1982). The act of code-switching is seen as a positive means of communication that takes place in everyday conversation to simplify speech and

obtain information. As a result, certain topics are commonly associated with French and others with Mzabi.

The respondents of the study indicate that code switching happens because there are certain French words and expressions that have no equivalents in Mzabi. They also mention that they code switch subconsciously because French is integrated into their Mzabi code. The mental state of the speaker affects their speech patterns, as indicated by the respondents who stated that they switch to French when they feel happy and Mzabi when they feel annoyed, worried, exhausted, or sarcastic.

The majority of participants in the study use code switching to demonstrate their social identity and high educational level, and some do so for emphasis or because there is no equivalent term in the other language. The respondents consider code switching to be a regular method of communication for speakers. Therefore, the second hypothesis is partially supported by the data. According to the majority of participants, those who use French in their speech are considered as intellectuals. They find French to be an aesthetically pleasing language.

As previously hypothesized, age, gender, and level of education are factors that can impact code-switching. The findings of the study demonstrate that each of these factors has a distinct effect on this linguistic behaviour.

The influence of age on CS was observed as some older individuals switch to French to compensate for their limited MSA vocabulary, especially when discussing specific topics such as economy, politics, and medicine.

In sociolinguistics, gender is considered a significant social factor that influences code-switching. Our analysis of the corpora reveals that both men and women engage in

code-switching, but they do so for different reasons. Therefore, gender is another important factor that affects this linguistic phenomenon.

In contrast to our assumption that less educated speakers would engage in code-switching less frequently than educated ones, our data revealed that the level of education is not always a significant factor affecting the use of French and code-switching for some participants. Older, less-educated speakers who had lived with French colonizers were observed to code-switch more frequently from Mzabi to French, compared to young educated speakers, despite the assumption that level of education plays a significant role in the use of French and code-switching. Additionally, A speaker with a lower level of education may switch to French more spontaneously during an interview due to her social background and surrounding environment.

To add to the three social factors previously discussed, the social environment is also a significant factor that can influence CS. As evidenced by our previous research, the social environment of the speaker plays a critical role in determining the extent to which French is used, as individuals from different districts exhibit different patterns of codeswitching. It has been observed in our community that individuals who are educated and proficient in French tend to refrain from using the language due to negative attitudes associated with it.

The general conclusion that can be inferred from the current study is that the forms and implications of code switching (CS) differ depending on the communities and particular social and discourse situations.

To gain a more comprehensive understanding of CS, it is necessary to consider various pragmatic and social mechanisms that shape its occurrences in different

communities and contexts. Furthermore, beyond sociolinguistics, fields such as psycholinguistics, psychology, and sociology should also be involved in exploring the phenomenon of CS.

Therefore, it can be inferred that there are multiple factors that contribute to the occurrence of code-switching in specific social situations. One crucial factor is the fluency of the speakers in multiple languages, which plays a significant role in their interaction with each other. Additionally, other reasons such as social environment, education, age, and gender may also impact the use of code-switching. The present study has also demonstrated that the undergraduate participants have prioritized habitual expression, which pertains to the psychological aspect of behavior, as their primary motive for engaging in code-switching. Additionally, insufficient mastery of the appropriate code is another factor that leads to the use of this linguistics phenomenon.

In conclusion, the occurrence of codeswitching in the Mzabi speech community is a complex phenomenon that is influenced by various social, linguistic, and psychological factors. We agree with Holmes (2013) in her argument that the way in which speakers switch from one language to another is influenced by certain social factors that are subjective to each individual. According to Holmes (2013), the occurrence of codeswitching is subject to various social factors, such as the context of the conversation, the participants involved, their attitudes towards the languages being used, and their motivations for using them. Therefore, codeswitching can be considered a personal choice that is influenced by a range of individual and social factors.

Additionally, it is important to acknowledge that at the individual level, the same speaker may convey the same message differently depending on their audience.

Therefore, In the selection of a particular language over another, certain determining elements play a role, such as the age and gender of the participants, the social context, the topic being discussed, the level of formality, the status of the participants, and the purpose of the conversation. These factors also influence the functional use of language.

Recommendations for Further Studies.

The current research provides useful insights for future studies on code-switching. The findings suggest that further investigation is needed to explore the different factors that influence code-switching in various social and discursive contexts. several recommendations for future research can be made:

1. **Longitudinal Studies:** Conduct longitudinal studies to examine how code-switching practices evolve and change over time within the Mzabi speech community. This can provide insights into the stability and dynamics of code-switching patterns and shed light on the influence of social and linguistic factors across different generations.

2. **Comparative Studies:** Compare code-switching practices among different speech communities within Algeria or across other multilingual contexts. By comparing and contrasting code-switching patterns, social factors, and language attitudes, researchers can gain a broader understanding of code-switching phenomena and explore the role of cultural and linguistic variations in code-switching behaviors.

3. **Language Attitudes and Identity:** Investigate the language attitudes and identity construction of Mzabi speakers in relation to code-switching. Explore how code-switching practices are related to individuals' perceptions of language prestige, language loyalty, and their sense of belonging to different linguistic communities.

4. **Language Policy and Planning:** Examine the impact of language policies and planning on code-switching practices within the Mzabi speech community. Investigate how language policies, education policies, and language planning initiatives influence language choices, code-switching behaviors, and language maintenance or shift.

5. Pragmatic Functions in Specific Contexts: Explore the pragmatic functions of code-switching in specific contexts within the Mzabi speech community. Investigate how code-switching is employed in domains such as education, workplace communication, or media discourse, and examine its impact on communication strategies and outcomes.

6. Sociolinguistic Variation: Investigate sociolinguistic variation in code-switching by examining the role of social variables, such as socio-economic status, ethnic background, or geographical location, in code-switching practices. This can provide insights into the intersectionality of social factors and their influence on language choice and code-switching behaviors.

7. Language Contact and Borrowings: Deepen the understanding of the influence of language contact and borrowings on code-switching practices among Mzabi speakers. Investigate the extent to which borrowing from French and other languages impacts code-switching patterns and explore the motivations behind the selection of specific borrowings in code-switching contexts.

By pursuing these avenues of research, scholars can continue to expand our knowledge of code-switching practices among Mzabi speakers and contribute to the broader field of sociolinguistics, language planning, and language policy-making in multilingual contexts.

In addition to the previous recommendations, exploring the structural aspect of code-switching can provide valuable insights into the linguistic mechanisms and patterns involved. Here are some specific recommendations for future research in this area:

8. Syntactic Analysis: Conduct detailed syntactic analyses of code-switched utterances within the Mzabi speech community. Investigate the patterns of syntactic integration and examine how different syntactic structures are employed during code-switching. This can shed light on the structural constraints and grammatical principles that govern code-switching behavior.

9. Morphological and Phonological Patterns: Investigate the morphological and phonological aspects of code-switching among Mzabi speakers. Examine how morphological and phonological processes are influenced by code-switching, such as word formation, phonological adaptation, and the use of loanwords. This analysis can provide insights into the interaction between different language systems and the morphophonological strategies employed in code-switching.

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Appendices

Appendix A.   Questionnaire in English

I am a PhD student at the University of Kasdi Merbah- Ouargla. I am conducting a research project about code switching among Mzabi speech community. To ensure anonymity, this survey is designed to be anonymous and all responses will be treated with the utmost confidentiality. Thank you for your thoughtful participation.

Age: 19 – 40 years old ☐   +40 years old ☐

Gender: Male ☐   Female ☐

Educational Level: ……………….. Primary ☐   Medium ☐

Secondary ☐   Tertiary ☐

Occupation: …………………

Thick the appropriate box and answer the questions:

1. Do you consider yourself a bilingual?

   Yes ☐   No ☐   a little ☐   I do not know ☐

2. How would you describe your native tongue?

…………………………………………………………………………

3. What is the typical context in which you utilize French and what is the reason for doing so?

…………………………………………………………………………

What is the typical context in which you utilize Mzabi and what is the reason for doing so?

……………………………………………………………………………….

5. Do you feel the necessity of using both Mzabi and French when discussing specific topics? Why?

……………………………………………………………………………

6. Can you state any French word/expression that has no Mzabi counterparts?

……………………………………………………………………………

When you switch code, you do it:

Consciously ⬜ subconsciously ⬜ not sure ⬜

7. In which code do you tend to express yourself when feeling:

Delighted ⬜

Annoyed ⬜

Worried ⬜

Exhausted ⬜

Sarcastic ⬜

Why do you think Algerians shift from Mzabi to French and/or vice-versa in their daily conversations?

Has become a habit ⬜

Compensating for language limitation ⬜

Shortage of Mzabi equivalents ☐

Social belonging ☐

Easier to express: ☐

How do you qualify someone who uses both languages in the same conversation?

………………………………………………………………………………………….

…...……………………………………………………………………………………

What do you think of speakers who prefer French rather than Mzabi?

………………………………………………………………………………………….

…...……………………………………………………………………………………

How do you consider the French language?

Language of intellectuals ☐

Language of development ☐

Beautiful Language ☐

Imperial Language ☐

Thank you for your collaboration

Appendix B: Questionnaire in French

Je suis étudiant en doctorat à l'Université Kasdi Merbah- Ouargla. Je réalise un projet de recherche sur le code-switching au sein de la communauté Mozabite. Afin d'assurer l'anonymat, ce sondage a été conçu pour être anonyme et toutes les réponses seront traitées avec la plus grande confidentialité. Merci pour votre collaboration.

- Âge : 19 – 40 ans ☐   +40 ans ☐

- Sex: Masculin   Féminin

- Niveau d'instruction : Primaire   Moyenne   Secondaire   Universitaire

- Profession: …

1. Considérez-vous que vous soyez bilingue?

Oui ☐   Non ☐   Un peu ☐   Je ne sais pas ☐

2. Quelle est votre langue maternelle?

………………………………………….

3. Dans quel contexte utilisez-vous typiquement le français ? Pourquoi ?

………………………………………………………………………..………

………………………………………………………………………

4. Dans quel contexte utilisez-vous typiquement le Mzabi? Pourquoi?

…………………………………………………………………………..

5.   Ressentez-vous la nécessité d'utiliser à la fois le Mzabi et le français lors de discussions sur des sujets spécifiques? Pourquoi?

……………………………………………………………………………………

6.   Pouvez-vous citer un mot/expression française qui n'a pas d'équivalent en Mozabite ?

……………………………………………………………………………………

7.   Lorsque vous passez d'une langue à l'autre, le faites-vous:

Consciemment ☐   Subconsciemment ☐   Pas sûr(e) ☐

8.   Dans quelle langue avez-vous tendance à vous exprimer lorsque vous êtes:

- Ravi(e): Mozabite ☐   Française ☐   Les deux ☐   Autres ☐
- Ennuyé(e) : Mozabite ☐   Française ☐   Les deux ☐   Autres ☐
- Inquiet(e) : Mozabite ☐   Française ☐   Les deux ☐   Autres ☐
- Épuisé(e) : Mozabite ☐   Française ☐   Les deux ☐   Autres ☐
- Sarcastique : Mozabite ☐   Française ☐   Les deux ☐   Autres ☐

9.   Pourquoi pensez-vous que les Mozabites passent du Mzabi au français et/ou vice-versa dans leurs conversations quotidiennes?

- Est devenu une habitude ☐
- Compenser les limites linguistiques ☐
- Manque d'équivalents en Mzabi ☐
- Appartenance sociale ☐
- Plus facile à exprimer ☐

10.   Comment qualifieriez-vous quelqu'un qui utilise les deux langues dans la même conversation

……………………………………………………………………………………………

11. Que pensez-vous des locuteurs qui préfèrent le français plutôt que le Mzabi?

……………………………………………………………………………………………

12.   Comment considérez-vous la langue française?

- Langue des intellectuels ⬜

- Langue de développement ⬜

- Belle langue ⬜

- Langue impériale ⬜

Nous vous remercions de votre collaboration.

Appendix C: Questionnaire in Arabic

أنا طالب دكتوراه في جامعة قاصدي مرباح – ورقلة. أقوم بصدد إعداد أطروحة دكتوراه حول ظاهرة التناوب اللغوي داخل المجتمع الميزابي بغرداية. لضمان السرية، تم تصميم هذا الاستبيان ليكون مجهولاً وسيتم التعامل مع جميع الإجابات بسرية تامة.

العمر: 19-40 سنة ☐   40 سنة فأكثر ☐

الجنس: ذكر ☐   أنثى ☐

المستوى التعليمي: ابتدائي ☐ متوسط ☐   ثانوي ☐   جامعي ☐

المهنة: ....

حدد الخانة المناسبة وأجب عن الأسئلة:

1. هل تعتبر نفسك متعدد اللغات؟

نعم ☐   لا ☐   نوعا ما ☐   لا أعرف ☐

2. ما هي لغتك الأم؟

....

3. ما هو السياق النموذجي الذي تستخدم فيه اللغة الفرنسية وما هو السبب وراء ذلك؟

....

4. ما هو السياق النموذجي الذي تستخدم فيه اللهجة الميزابية وما هو السبب وراء ذلك؟

....

5. هل تشعر بضرورة استخدام كل من اللغة الميزابية والفرنسية عند مناقشة موضوعات محددة؟

لماذا؟

....

هل يمكنك ذكر أي كلمة أو عبارة فرنسية لا يوجد لها مكافئ في اللهجة الميزابية؟

....

6. عندما تقوم بالتحول بين اللغتين، فإنك تفعل ذلك بطريقة:

واعية ☐   غير واعية ☐   غير متأكد ☐

7. بأي لغة تميل إلى التعبير عن نفسك عندما تكون:

• سعيد: الميزابية ☐   الفرنسية ☐   اللغتين معا ☐

• منزعج: الميزابية ☐   الفرنسية ☐   اللغتين معا ☐

• قلق: الميزابية ☐   الفرنسية ☐   اللغتين معا ☐

• مرهق: الميزابية ☐   الفرنسية ☐   اللغتين معا ☐

• متهكم: الميزابية ☐   الفرنسية ☐   اللغتين معا ☐

13. لماذا تعتقد أن الجزائريين يتحولون من اللغة الميزابية إلى الفرنسية و/أو العكس في محادثاتهم

اليومية؟

• أصبحت عادة ☐

• تعويضًا عن قصر في معرفة اللغة ☐

• نقص في المرادفات الميزابية ☐

- الانتماء الاجتماعي ☐

- أسهل في التعبير ☐

14. كيف تصف شخصًا يستخدم كل من اللغتين في نفس المحادثة؟

....

15. ما رأيك في المتحدثين الذين يفضلون اللغة الفرنسية بدلاً من اللغة الميزابية؟

....

16. كيف ترون اللغة الفرنسية؟

- لغة الثقافة ☐

- لغة التطور ☐

- لغة جميلة ☐

- لغة المستعمر ☐

شكراً على حسن تعاونكم.