General Introduction

1. Background of the Study

As human beings, we always tend to express our thoughts, ideas and emotions through languages. It is commonly agreed that the use of two or more languages in the same conversation occurs in bilingual or multilingual communities. The term that is used to describe such language contact is referred to as code –switching.

Code switching is a familiar linguistic phenomenon used in countries where bilingual or multilingual speakers communicate with more than just one language or variety in everyday interactions. In fact, code switching becomes a common practice among all bilingual and multilingual societies all over the world in that in each country we may find at least two languages or varieties of language spoken. The phenomenon of code switching has been a subject of many writers, linguists and researchers such as Myers –Scotton (1991); Poplack (1980); Milroy and Muysken (1995) and so many others.

Various studies have been made to investigate and scrutinize the occurrence, the reasons and the functions ,the different types of code switching and various theories have been put forth about what code switching really is and what motivates bilingual or multilingual speakers to code switch.

Algeria, like any other Arab country is characterized by the existence of different sociolinguistics phenomena because of the distinct languages and the various varieties that are spoken and used by Algerians and the contact between them. In fact, code switching is one of the features that is well observed and highly used among Algerians compared to other Arab speakers to the point that if strangers visit Algeria and observe what an Algerian repertoire could consist of, they would be very surprised of the richness and the linguistic diversity in this country. Many languages and varieties are dominant in Algeria; this co existence of genetically unrelated languages makes Algeria a bilingual and even multilingual community.

Code switching can be seen in three fields: sociolinguistics, psycholinguistics and linguistics and all of them are said to be complimentary. In the current research study, the most dominant perspective is without any doubt a sociolinguistic one. The sociolinguistic field probes into why bilingual and multilingual speakers switch code between languages and what are the reasons that push them to do so.

As aforementioned, the major concern of this study is a micro-sociolinguistic investigation of the occurrences of code switching at an interactional level; this refers to code switching that takes place in verbal communication. More precisely, it aims to find out the functions of code switching in classroom interactions and the reasons for which teachers and students do so, Thus, this study will focus on code-switching in interactions where the matrix language is both Arabic and French in addition to their beliefs, opinions and attitudes about this and the types of code switching that occurs in the classroom.

2. Statement of the Problem

Due to the bilingual and even multilingual education system and plurality of the society in Algeria, Algerian speakers are bound to know more than only one language. Besides acquiring their mother tongue through informal family instruction at home with their family, students also learn a second or even a third language through formal education in school. Therefore, code switching occurs between speakers of different social background in order to communicate successfully.

The problem at hand has been investigated by few researchers in Algeria and those who did this investigation believe that students who study in Letters and Arabic language Department, and teachers who teach modules of Arabic language are less code switchers compared to students or teachers from other Departments as English and French. These researchers believe that those who follow the Arabic stream cannot use other languages and they have a limited knowledge of other languages since they are in touch only with Arabic.

Hence, there is a need for further research to know if this is true or not. Based on the researcher's personal observation of ENSC classes at the Department of Letters and Arabic Languages, we will observe and notice if students and teachers code switch in classroom and during the lessons between the languages i.e., to see if these people use different languages in contact and whether they are doing this alternation consciously or subconsciously.

Furthermore, while extensive studies have been done to explain the linguistic phenomenon and the sociolinguistic dimensions of code switching at English and French Departments, few studies have been conducted to study this phenomenon among Letters and Arabic Languages Department students. Thus this research attempts to fill this gap by investigating the reasons and functions that push Letters and Arabic languages teachers and students to code switch in classroom and their attitudes about code switching in classroom.

3. Aims of the Study

Code switching is a common practice and a common linguistic behavior in bilingual speech. It occurs frequently with or without any conscious awareness of the speaker. In fact, many speakers switch from one code to another or from one variety to another, either intentionally or unintentionally and it could be for several reasons such as attracting the attention of others, showing solidarity, or expressing affection (anger, sadness, happiness, and some other feelings and emotions). Since it has gained the consensuses of basically all linguists in the field, code switching between two or more languages is a deliberate language choice, in that it is never considered as an arbitrary linguistic behavior.

The primary aim of this study is to see how letter and Arabic language students use three different languages in contact, i.e. how they use their native language (Standard Arabic and/ or Algerian Arabic) with a foreign languages French in the same discourse and to investigate the reasons why these students code switch in classroom with their classmates and instructors and why teachers do the same thing with their students during lessons. Then the

study will identify whether teachers and students of Letters and Arabic Languages Department code switch for the same reasons adopting Apple and Muysken's six functions of code switching and Malik's ten reasons for code switching.

Our focus is also made on the different attitudes of teachers and students towards the use of code switching in classroom. We will identify whether students have positive or negative attitudes and whether teachers have positive or negative perceptions.

This study seeks also to identify the different types of code switching that occur in classroom environment. According to Poplack, there are three types of code switching namely inter-sentential code switching, intra- sentential code switching and tag switching. By the end of this research, we will conclude which type of code switching is the most used in classroom and which one is the least used and whether code-switching in letters and Arabic language classes is a communicative strategy that facilitates communication between students and instructors.

4. Significance of the Study

The significance of this study lies in the fact that no other studies have been conducted in the same setting and exploring the same reasons or objectives. When we talk about setting, we mean conducting a research in Letters and Arabic languages Department.

This study will add to the existing literature on code switching and information gained from this research will provide insights on how and why code switching occurs in classrooms of Letters and Arabic languages Department.

Due to the increasing interest in the studies of code switching in classes over the past two decades, this study will focus on the occurrence of code switching in the letters and Arabic language department of Arabic at ENSC school and reveal whether its use in classroom is counterproductive or not and if students studying literature and Arabic language

are truly less code switchers compared to other students who study English, French or Spanish languages, or from those who are in medicine, mechanic and engineering branches.

5. Research Questions

This study focuses on the issue of code switching by approaching the following research questions:

1. What are the functions and reasons that push students to code switch in classroom?

2. What are the reasons for code switching as perceived by teachers?

3. Is there any correlation between the students' and teachers' responses?

4. What are the students' and teachers' attitudes towards the use of code switching in classroom?

5. What types of code switching occurrence can be observed among ENSC students when discussing or talking in classroom?

6. Hypotheses

Under the problematic of the current study, a range of hypotheses come out to respond to the number of questions introduced above. There are five hypotheses behind this investigation:

1. Teachers tend to use a mixture of MSA, Algerian Arabic and French, believing that this strategy may facilitate comprehension.

2. Both teachers and students show positive attitudes towards the mixture use of MSA, AA and French in classroom.

3. Students and teachers might be unaware of certain aspects of their language behavior of code switching or might use code switching consciously to fulfill a communicative strategy.

4. Code switching in the classroom is counterproductive.

5. Both students and teachers code switch for the same reasons.

7. Research Tools

To answer the research questions and verify the hypothesis of the study, the reasons, functions, types, and attitudes of students and teachers towards the use of code switching have been analyzed.

A mixed methods approach which includes both qualitative and quantitative data was used. So, the research methodology in the present study relies on questionnaire, semi-structured interview and classroom observation as collection data methods, and these methods are seen to complement one another.

The researcher used a questionnaire that was distributed to a sample of students randomly to investigate the functions and reasons that push them to code switch in the classroom and to know about their attitudes towards the use of more than two languages.

Moreover, a semi-structured interview is conducted with some teachers of Letters and Arabic Department in order to find out their reasons to resort to other language while explaining the lesson or when discussing with their students. In addition to that, by doing this interview, we seek to know their attitudes towards the use of code switching in classroom and whether they do it consciously or subconsciously.

Finally, an observation was undertaken in the classroom in different sessions to observe the occurrence of code switching among students and teachers, to identify the different types of code switching and to see which one is the most used one and which one is the least used one.

8. Structure of the Study

Moving from the research tool, this thesis falls into four chapters. The first one, which is devoted to the literature review, represents the sociolinguistic profile of Algeria. It also aims to provide the present study with a better understanding of the history of Algeria, the languages and varieties that are used and spoken in the different regions of Algeria.

Bilingualism and its types in Algeria, multilingualism, diglossia and borrowing are highlighted in order to know the differences between these notions, in addition to the arabisation process and its objective and the Algerian policy.

After the introduction of the Algerian sociolinguistic profile, the second chapter is devoted to discuss the concept of code switching and the attitudes towards the use of it. In fact, this chapter is divided into two sections. The first section represents the most prominent works of code switching; it gives clear explanation of what code switching is and the different types of this phenomenon. It also describes the different approaches of code switching. This research focuses mainly on the sociolinguistic approach since we are dealing with the investigation of the functions of code switching. In addition to that, a detailed discussion about the occurrence of code switching in Algeria has been pointed out within this part. The second section, however, deals with the different attitudes towards the use of code switching in the literature, and then the Algerians' attitudes of shifting between the languages were introduced. This chapter is detailed to guarantee the understanding of our concept and a good clarification of this phenomenon.

For the clarity and better understanding of this research work, the third chapter elucidates the methodology used of the present research work. This chapter is mainly about data collection. It gives a description of the informants, the sample and space in which this research has been taken. It describes the research procedures to collect data and the different tools used to carry out the study. It also aims at piloting the topic and serves as a description of the research problem's utility and researcability.

Finally, the last chapter deals with the analysis of the corpus. It attempts to analyze instances of code switching from data gathered with concluding remarks and results. The last step provides our present work with some recommendations to close the chapter and a general

conclusion which summarizes the main findings obtained from this investigation related to our objective.

9. Limitations of the Study

There are strengths as well as limitations to this study and the point that needs the most to be focused on so as to warrant attention for future research concerns the students' variety of language. Students that have been part of this research are in fact students who live in different regions of Algeria. So, while the recording and transcription processes, we found some difficulties to understand what these students say or talk because sometimes it happens that they use words in Arabic (derja) that we do not understand because these words are said only in their regions.

Chapter One

Sociolinguistic Profile of Algeria

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Introduction

Algeria is a country that is located in the fertile coastal plain of North Africa and it is the largest country in this continent. In fact, it has always served as a transit region for people migrating to Europe and the Middle East and because of its size and large area; the country has been home to many cultures and colonizers and has passed through various empires and dynasties.

The culture of each country of the world is influenced by its past and this is the case for Algeria. The culture of Algeria is a bizarre mix of different cultures from the world; this fact has always raised the curiosity for most researchers to make sociolinguistic studies and researches, and for many tourists to explore the country which has splendid sights and wonderful places.

Algeria has a quite rich and interesting political history and this is due to the number of nations that have ruled and occupied the country in the past. In fact, the various ethnic groups in the country affected the contribution to its diverse and rich culture. Approximately 99 % of Algerians are of Berber origin and descent but Algeria is home to both Arab and Berber. Algeria is one of the most diversified, bilingual and multilingual countries in the Arab world in which more than two languages are spoken. Arabic is the main language, like North African countries, Berber with its variation is the native language of Algeria since antiquity, French is the colonizer language that was rooted in the country and English is another communicative language that is nowadays used mostly by Algerian teenagers. The co-existence of the multiple discourses and positions and the different seemingly unrelated and geographically distant languages makes the present linguistic situation in Algeria a very intricate and a complex one compared to other Arab countries.

1.1. Language Contact

Language contact has attracted the attention of many scholars and researchers, who describe it as the social and the linguistics phenomenon by which speakers of different related and unrelated languages or varieties interact with each other and come into contact by ways of living or working together in the same community. According to Weinreich (1974, p.1): "Two or more languages are said to be in contact if they are used alternately by the same persons".

It is worth mentioning that language contact is the main factor in language change as it has tremendous consequences for the languages involved (Stephan 2012). It is generally agreed that when language X meets language Y, the development of some common linguistic features seems to occur, thus, it is not surprising that one language leaves its traces on the other one. It is much more like mixing two common household liquids while doing an experiment, the effects of such a mixing will be generally observed in making a certain change. In this case, the phonological interference or transfer which is predominatingly noticed (Major 1988; Ioup & Weinberger 1987; Nagy et al 1996; Archibald 1998) plays an important aspect of contact-influenced changes. In addition to that, the lexical borrowing or transference is also seen as one of the main linguistic features of language change.

The phenomenon of language contact leads to much bilingualism, multilingualism and an extensive amount of borrowing. In this context, Diebold (1964, p.496) describes the situation as follow:

> Contact and convergence between two different languages or cultures result in a sociological situation where in the same individual learns elements from a linguistic or cultural system other than his native system. Linguists refer to this learning situation as language contact and to the particular learning process bilingualism. The individuals so involved are called bilinguals …when two languages come into contact, speakers of either language may learn elements of the other language.

Bilingualism and multilingualism are two aspects of language contact. Bilingualism is defined as the ability of the individual to communicate naturally and fluently using more than one language and multilingualism refers to the ability of societies, institutions, groups and individuals to engage with more than one language in their daily life. Algeria is considered as a bilingual and even multilingual country because of the many languages and varieties of language that are used or spoken. It is evident that it constitutes an interesting area for the study of language contact; it is not surprising therefore how great a role of such languages in contact has played in the creation of Algeria's today linguistic diversity.

1.2. The Geographical Situation of Algeria

Algeria is the first largest country in Africa and the largest country in the Arab world. In fact, it is classified the eleventh in the world in term of its land area (2,400,000 km2). Algeria is boarded by the Mediterranean on the North, Morocco and Western Sahara on the west, Mauritania on the Southwest, Niger on the Southeast and Libya and Tunisia on the East. Due to its geographical position, Algeria has been the object of many invaders who find it an interesting land to settle down and to exploit its natural resources. Therefore, there is no wonder why the country has known a successive number of invasions and settlements from different parts of the world.

The Northern part of Algeria has the largest population because it is known to have the most fertile coastal cities that are situated on the shores and ports of the Mediterranean Sea. . In the Northeast lays the extensive mountains of Al Awres which is home of Chaoui ethnic group and the ancient cities of Constantine (Cirta) and Annaba. Constantine in fact is a category on itself; a big urban landscape crossed by its eight famous and special bridges. In the West, the city of Tlemcen with its distinctive character and Oran as they call the second Barcelona, are two towns which have been influenced by the Moorish rule and Jews of Andalusia (Spain).

In one hand, the mountain of Kabylie in the middle North of Algeria is an area which is populated by the Kabyle who are Berber ethnic group. In fact, Kabylie covers several provinces of Algeria: the whole of Tizi Ouzou and Bejaia (Bgayet), most of Bouira (Tubirett) and parts of the wilayas of Boumerdes, Setif, Bordj Bou Arreridj, Gouraya National Park and Djurdjura National Park and it has influence on the Capital Algiers and its surroundings.

On the other hand, the south occupies more than four-fifths of the Algerian territory with its wide Grande Sahara that covers a vast area of around 8,547,000 square kilometers (3,300,000 square miles), its sand dunes and its inhabitants who are diverse in their ethnic groups .Therefore, It is not surprising that Algeria's mixed geography has drawn an increasing attention and interest of so many invaders. Algeria is a big, rich and a very diverse country that worth to be explored to the core yet, we venture to say that Algeria was and is still unfortunately regarded as the lost country.
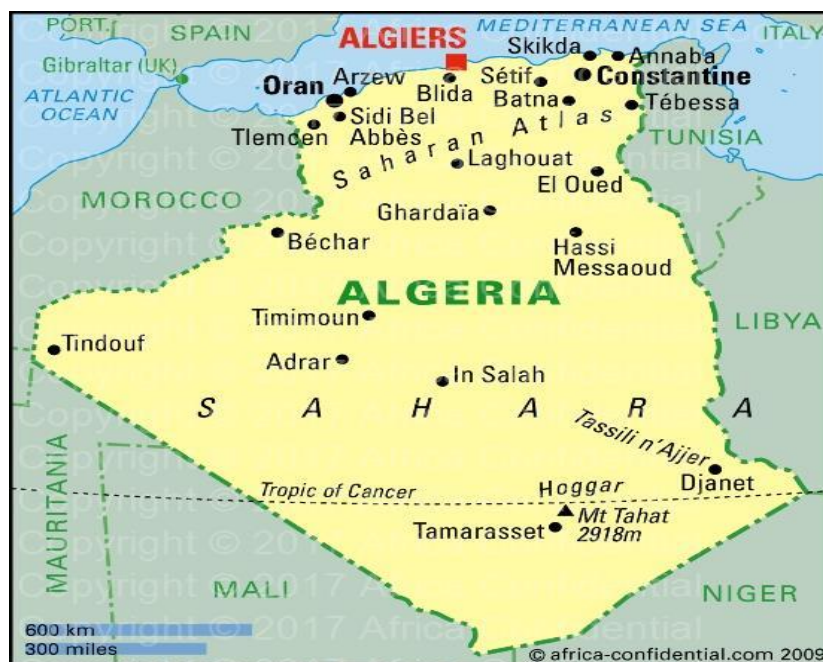
Map 1: Algeria: Geographical Location

1.3. Algeria: a Linguistic and Historical Background

Algeria is an interesting country with an impressive history. It is evident that it has been the object of a number of successive invasions that have been the reasons for the

complicity reflected in present linguistic situation in Algeria. The French invasion has been the most effective invasion which has left great impact on Algeria in general and many traces and marks on Algerians in particular. The Algerian history is divided into three prominent eras: pre-colonial Algeria, Algeria during the French occupation and Algeria after the French occupation.

1.3.1. Algeria in the Pre-Colonial Era

It is commonly agreed among historians that Algeria was under the rule of many empires over time because of its geographical position for being on the coast of the Mediterranean Sea. Imazighen were the original inhabitants of North Africa, precisely Algeria. They speak the Tamazight language with its different spoken varieties, "Semito-Hamitic" language which later became to be called "Berber". In fact, Berber is considered as the aboriginal language in Algeria and it is approximately used by 30% of the population. Tamazight people had been in a long lasting contact with the different conquerors and colonizers who had different languages including (Punic, Phoenician, Latin, Arabic, Spanish, Turkish and French).It is not surprising therefore that the different languages and civilizations that Algeria was in contact with have left a significant impact on the Algerian society linguistically, culturally and socially and this became the reason for such a complexity reflected in today's linguistic situation in Algeria.

The first wave of invaders to take over Algeria was the Phoenicians, who settled along the coast and established Cartage around 1000 B.C. In fact, they existed at Hippo Rgius (Modern Annaba),Ruiscade(Modern Skikda) , and Tipaza(East of Cherchell in Algeria) but their hold started to wane and was no longer relevant because on one hand, the roman empire Chartagian were defeated in the Punic war and on the other hand, the influence of Berber leaders in the land grew. It is important to know that these Phoenicians used Punic as language which is a Hamito- Semitic language linked to Arabic and Hebrew.

Phoenicians were eliminated and Berber territory was annexed to the Romans Empire in A.D.24. Increases in urbanization and in the area under cultivation during Roman rule caused wholesale dislocations of Berber society. In fact, most towns in this era were dependent on agriculture, and the region was best known as the "granary of the empire". Christianity came in the second country and soon there has been a noticeable growing conversion in the region until where the settled area had become almost Christianized and some Berber tribes had converted en masse by the end of the fourth century. It is worth to note that Tipaza, Djemila and Timgad are the trio of well known Roman cites in Algeria and one of the most exceptional archaeological Sites and the proof of the Roman Empire. These Roman ruins or heritages are undoubtedly the kind of things that floats the boat.

Picture 1: The Site of Djemila

Vandals who belonged to Germanic tribes later on succeeded to sack and destroy the Roman Empire , but their occupations was not sufficiently long . In fact, the Vandals rule lasted only (455-533) in that their power began to wane just after Gaiseri's death in 477 and they were completely defeated by Byzantine general Belisarius in 534. Their Germanic

language, Gothic script and Latin language used had left no traces or any influence in the language of the Mountainous Berbers.

A century and a half later, the Byzantine Empire controlled the whole of Algeria but many rural areas reverted to Berber rule because of the inappropriate rule which was compromised at that time by corruption, incompetence and military weakness. Thus, Algeria remained under their direct control that brought the Islamic faith to the region until 766. The Byzantine walls which are popularly known as "Solomon's Walls" in Tebessa, and which are flanked by thirteen square towers are only what remain of the Byzantine Empire.

Picture 2: Tebessa's walls (Solomon's Walls)

In the seventh century, Algeria and the whole part of the North Africa were controlled by the Arabs who their goals were to dominate the Mediterranean and to spread Islam and the Arabic language throughout all the regions of Algeria. Arabs governed Algeria from the 7th to the 9th century. However, the Berbers were against the arrival of Arabs and they wanted to retain their own costumes and national identity. In fact, the resistance against the Arab conquest took many years and the Berber priestess Kahina was one of those who fought and struggled with all their will to stop the nation being subjugated or to be under any kind of

/*domination but her sacrifices were in vain because Berber later on became a part of the Arab Empire. Camp (1987) states that "the Berber embraced Islam in less than two centuries, yet, thirteen centuries after the first Arab conquest they were still not completely arabised." (p. 135)

Most of Berbers converted to Islam and adopted Arabic as their language by 711. Yet, it is worth noting that there is few minorities of the mountainous Berbers who preferred to stick to their ancestral languages because it is their mother tongue. Berrabeh 1999 stated that Berber would start its decline with the arrival of the tribes of Banu Hillal and Arabic became deeply rooted in Algeria in the 11 century.

In 1942, the Spanish rule occupied many parts of Algeria like Oran, Algiers, Cherchel and Tenes. In fact, they captured the city of Oran and they controlled cities of Telemcen, Moustaghanem and Tenes. After that, Algeria was annexed by the Ottomans' Turks who established the regency of Algiers which became the base from which the Ottoman Empire attacked European. Algeria became under the Ottoman reign in 1518 and the Ottman rule lasted more than three centuries until the French occupation took over. It is important to know that The Ottoman's Empire has somehow influenced Algeria in that the legacy of Turkish language is still relevant and observed in today's Algerian repertoire. It is generally agreed that approximately 634 of Turkish words are used by the Algerians. Words like baqlawa, shawarma, bourek, kofta are Turkish words used by Algerians. Algeria history is one of a kind and one of repeated invasions. This mixture of races made our origins a bit obscure. Thus it is not surprising to see some people arguing that Algerians are Arabs while others believe they are Tamazight.

1.3.2. Algeria during the French Occupation

The Arabs rule lasted almost nine centuries until the French occupying forces began to take over. By 1848, Algeria was declared a French territory and many Europeans from

different parts of Europe (Italy, Spain and Malta) settled down in the country. French conquest in Algeria lasted more than 130 years, which seemed a forever time to Algerians and the reason behind this occupation was what most historians called 'the fan stroke event". In fact, this incident happened when Dey Hussein, who was the Turkish ruler of Algiers, asked The French consul Duval to pay their debts that they took during the Napoleonic wars food but because Duval refused to give an answer, the Dey stroke this consul with his fan. This was considered as a strong slight to the consul, so Charles X gave an order to blockade the city of Algiers for three years and then the occupation began to take all over the country. Algeria at that period of time was considered as an integral part of France and French was the only language of administration and instructions.

In 1938, the French authorities passed a law and a harsh policy with the inhabitants making Arabic a foreign language and imposing their language, i.e. the French language as Bourhis (1982,p.44) stated "the only official language of civilization and advancement" Thus, Arabic was no longer to be used in that it was completely banished from the educational system as Salameh (1976,p. 15) stated " laws discouraging the use of Arabic date as far back as 1904 when the teaching of Arabic literature and Arab history were not allowed in schools and colleges." and the Algerian identity was eradicated.

After many years of revolutions and resistance, Algerian war finally came to the end on March19, 1962 when the French Government signed the Evian agreement claiming to cease fire and negotiations were made to give Algeria immediate and free independence with the French aid's to help reconstruct the country. Thus, Algeria could finally take back its drowning land from the colonizer enemy.

Algeria has known days full of fear, pain and terror and the occupation has left long lasting traces and even scars on the Algerian society. These traces and marks are just another kind of memory which reminds each Algerian that their past is unfortunately real.

1.3.3. Algeria after Independence

Algeria was under the rule of the powerful French until 1962 when it gained its independence. The French colonization left long lasting marks in that even after declaring MSA as the official and national language in Algeria, French resisted in many spheres such as: education and administration till now. Algeria was declared an Arab-Islamic socialist state having one single religion: Islam; one single language: Arabic; and one single party political system: the FLN. The country's natural resources which are a blessing of this land were developed, the industrial sector was established, the economy has widely grown and the agricultural reform continued. As far as Education and literacy are concerned, many efforts and attempts have been made in that Algeria introduced several policies to reform and strengthens the educational structure.

Algerian leaders decided to arabise the country and the French which deprived Algeria from its heritage became a foreign language used only in some domains in order not to hamper modernization of the economy and the industry. Ahmed Sid (2009) stated:

> in 1962, there was a sincere will of leaders of the time to promote and generalize Arabic in strategic spheres because of identity concerns, while keeping French in productive, cooperative, economic and industrial environmental of companies. (p.53).

In 1996, president Boumedienne declared Arabic as the sole national and official language since it is the language of the Holy Quran declaring that: "without the recuperation of this essential and important element which is the national language, our efforts will remain usless, our personality incomplete and our entity a body without soul."

1.4. The Language Situation in Algeria

After achieving independence from France in 1962, Algeria had a very complex and intricate linguistic situation due to the coexistence of the various languages and the different varieties. We observe four main languages spoken and used in competition in the country:

Arabic, a diagnostic language with classical and vernacular varieties; Berber or Tamazight, which is considered the native language of Algeria since antiquity and which was finally recognized as an official language in the country in 2016; French, the linguistic heritage from the colonial period and English which came lately around (1980-1990 s) as a language of communication. Therefore, we may say that Algeria follows the type B nations which according to Fishman 1972 are characterized by the typical presence of an indigenous language with literary traditions (Classical Arabic or modern standard one) and a language of wider communication which is obviously the French one.

1.4.1. Arabic

After Algeria got its independence in 1962, Arabic replaced French and became the official and the national language used in the territory. Algerian nationalists wanted to construct and validate a sense of a national identity and personality for the new state and population of Algeria claiming that: Algeria is our country, Islam is our religion, Arabic is our language and Algerian is our national identity. So they opted for arabisation, a process in which the Arabic language was first introduced in schools, and then began to be used in different domains including politics, public administration, Media and Economics. This process aims at getting rid of the French language and to marginalize any other existing languages. However, it is worth mentioning that this policy of arabisation aroused controversy and outright opposition especially for the Berbers who were against Algeria to be entirely arabised. In fact, Kabyles raised a movement demanding recognition of the Kabyle dialect as a primary national and official language and to give more attention to the economic development of Kabylie. To their great surprise and after all the attempts that Berber made to reach their goal, Berber was finally recognized and declared as a co-official language along with Arabic in 2016 by president Abdelaziz Bouteflika, and is now taught in some Berber schools and even at some Universities. In fact, in 1990, the Department of Tamazight

language and culture opened at the Universities of Tizi Ouzou and Bejaia, a similar Tamazight department opened at the universities of Bouira and Batna in 2010. Thus, apart from being the official language, Berber began to have a place in Algerian education but the thing that frustrates most of Algerians is whether the integration of Tamazight is considered a gain or much more as an obstacle for Algerians and for the Algerian system and the question that arises among all Algerians is if it is normal to have two official languages in the same country.

Algeria is classified into three variants of Arabic: Classical Arabic (CA), Dialectal Arabic (DA) and Modern Standard Arabic (MSA):

1.4.1.1. Classical Arabic

Classical Arabic is the language written of the holly Quran and it is primarily used for religious purposes like prayers. It is often seen as the divine language and mostly referred to as a " sacred "or " pure " language, the reason why it is highly valued and well respected by most Muslims. CA is said to have a prestigious place in the hearts and minds of all Arabs. In this respect, Fleish (1964) said that:

> Classical Arabic has the prestige, an immense prestige which is multiplied by two because it is twofold: the prestige of a great language of culture....... and that of a language of religion. (p.03).

In addition to that, classical Arabic has a poetic and an old form in the sense that we could differentiate it with the Standard Arabic easily. A good example that may illustrate this difference is the Shakespearean language which is seen different from the Modern English language. Murphy (1977, p.04) said that " when somebody says he does not speak Arabic well, he usually means the classical forms", this shows the high level of both lexical and syntactic codification of Arabic. Therefore, it is not surprising that not all Algerians have the ability to grasp and understand it very well, that is most of them have to make efforts as consulting the dictionary to get the exact meaning.

1.4.1.2. Dialectal Arabic

Dialectal Arabic, also called Derja is the spoken language that is used in everyday communication and interactions. In this case, Algerian Arabic (AA) is the native tongue for the majority of the population who use different variation and dialects depending on the place they live in and on some linguistic features.

According to Bouamrane (1984, p.04) " there are marked differences between the linguistic situation in the middle East countries and that in the North African countries". In the case of Algeria, Spoken Arabic in the west of the country differs from the one spoken in the East and the difference is well observed on the phonological level. If we take for example the letter /q/, it is not weird that the pronunciation of this letter differs from one region to another. In Algiers for instance, the letter /q/ is realized /9/, in Oran and Tlemcen, it is pronounced /g/ while in Jijel, it is pronounced a /k/. Thus, we may say that the regional accents and dialects are the major parts of why Algerian Arabic (AA) is so interesting.

There are four major geographical areas for spoken Arabic in Algeria:

(1)Western Algerian Arabic used in an area which extends from the Maroccan border to Tenes. (2) Central Algerian Arabic Spoken in the central zone which extends to Bejaia and includes Algiers and its surroundings. (3) Eastern Algerian Arabic spoken in the High Plateaus, around Setif, Constantine, Annaba and extends to the the Tunisian border. (4) Saharan Algerian spoken by around 100.000 inhabitants in the Sahara Desert.

Ethnologue (2004) ; Queffélec et al. (2002, p.25) Taleb Ibrahimi (1995, p.3)

Moreover, it is worth noting that there are some negative attitudes towards the use of Algerian Arabic. For example, we have the influence of the foreign languages like Spanish, Turkish and French on the Algerian speech in that we observe a large amount of borrowed words that have been taken from these colonialist languages and are widely used as part of daily conversations between Algerians. Words such as Chambra, Faliza , Banio, table, cousina, which mean room, bag, table ,bath, kitchen are items that have been taken from the

previous languages mentioned above and they are used by most Algerian speakers. In addition to that, Algerian Arabic (AA) has no written form and no important and official status because it is still neglected by Algerian authorities. So, we use it just to communicate and facilitate interaction and comprehension. However, there are some other linguists who consider Algerian Arabic as a language that symbolizes the authentic Algerian identity. Dr Rachedi one of the ex- ministerial delegates to the universities gives his own opinion concerning AA as follow:

> What is in fact, Algerian Arabic? It is an Arabic that is stripped of its absolute declensions, its useless dual case endings, its heavy constructions, its frozen expressions, its syntax from another age, its antediluvian terminology it is a spoken, lively Arabic, which bears the mark of the creative genius of Berber, of rural and urban Algeria, which integrates foreign terms harmoniously. (Quoted in Saad, 1992, p. 18).

1.4.1.3. Standard Modern Arabic

In the ninetieth century Modern Standard Arabic has emerged as a simplified and modern version of classical Arabic. It is often called Literary Arabic or Al Fusha and it is used in writing as well as in most formal speech to facilitate communication. Cowan et al. (1986) defined Standard Modern Arabic as follow:

> modern Standard Arabic is traditionally defined as that form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcast, speeches, sermons and the like (p.20).

In Algeria, Modern standard Arabic (MSA) was declared to be the official language of the country after a long period of the French colonization .Modern Standard Arabic in Algeria is used in the educational system, administration, media, and news paper. In fact, many books are written in MSA and politicians speak in MSA in debates and their speeches. In addition to that it represents the core of the Arab Algerian's identity and is considered as the language of diplomacy and official communication between Arabs states. Benrabah

(2007,p.46) gives another definition of MSA as follow: "A written form of Arabic readily associated with the modern media which was developed in the 19 century as part of cultural Revival, or Nahda , in the middle East.".

Moreover, many methods have been used to modernize and modify the language on the phonological, morphological and lexical levels. This exigence of modernity and simplification had led to adopt numerous terms and foreign words from other languages that did not exist when the Quran was written. The world ' film' for example, is a borrowed word that has been added to Arabic and is now widely used whether in the written form (الفيلم) or in the spoken form.

Furthermore, it is worthwhile to note that there are some minor differences in grammar and punctuation of words between the Quranic and modern standard versions of Arabic. In this sense, Mcloughlin (1999, p.1) said that:

> There is a direct line of descent from classical Arabic, the language of the Quran to modern Arabic, so that across 1400 years(in the Islamic Calendar) the script is recognizably the same, the grammar has changed remarkably little (by comparaison with, for example, Germane and English) and even the vocabulary has shown an astonishing integrity and consistency.

1.4.2   Berber

Berber, also known as Tamazight is another native language spoken by a minority of Algerians. In fact Berber is the spoken language in many African countries, yet it has never been recognized as the official language in any North African country except for Algeria which has permitted it to be a national language after the constitutional amendment of May 8th, 2002, an official one in 2016 and even to be taught in schools and universities in Berberophone cities. It is commonly agreed that Tamazight is derived from an old language that is called Libyan but the problem is no one knows whether it was a single language or a group of languages mixed together. Haddadou (2000) points out:

Present Berber descends from Libyan, a language which was spoken in North Africa since high antiquity. Ancient Greek and Latin, authors signaled this language, which was distinct from that of the Phonetician colonizers, but unfortunately, no one of them (the authors) described it. In the 5th century, St Augustine noted that the indigenous tribes of North Africa spoke one language; however, we do not know if he hinted at the unity of Libyan language of which he had known different spoken verities, or a particular dialect which was widespread in his time or spoken in certain regions of the country. (p. 200).

Moreover, in Algeria four major spread dialects or varieties can be distinguished:

- **Taqvaylit**:

Taqvaylit is the Berber language spoken by the Kabyle people in the central North of the country living in the cities of Tizi Ouezou, Bejaia, Boumerdes and Bouira. In fact, Kabyles represent the largest Berber speaking population of Algeria and they are best known for their courage and will to fight for the official recognition of Berber language in Algeria as well as their efforts made to wean the French colonizers from the country. Maddy-Weintzman (2001, p.37) talked about Kabylians:

The Kabylians are unique among the Berbers in that they have a long history of corporate identity and have been immediately involved in major developments throughout Algerian history, since the time of the French conquest from their fierce resistance to French rule, to being the subject of sustained French attention in an effort to wean them away from Algeria' Arab Muslims (far more so then in Morocco) , to their over- representation among both immigrant workers in France and in the Algerian state apparatus, to their essential role in the struggle for independence , at both the elite and mass levels.

He goes on to talk about their strong attachment to their national identity:

No less significant, from a contemporary perspective, is the fact that from the late 1940's, Kabylians intellectuals tender an alternative, minority view to the dominant stream promoting an Arab Muslim Algeria. They instead emphasized the need for an 'Algerian Algeria' whose identity was, and should remain, intimately linked with the

population's employment of Berber dialects and Algerian colloquial Arabic, and not the modern standard Arabic being imported from the Arab East. Although their ideas fell on deaf ears, they served as a precursor to post independence developments. (Quoted in Benrabah 2007, p.33).

Map2:Geographical Dispersion of Berber Groups in Algeria

- **Tashawit**

 Tashawit is another variety of Berber language that is spoken by the Chaouia group in Awras in the Eastern South of Algeria including Souk Ahras, Batna, Khanchla, Tebesa and Oum El Boughi. They speak the Chaouia language and their community represents the second biggest speaking population of Algeria. The chaouia are not politically active as the Kabylians and are traditionally isolated of all Algerian Berber communities.

- **Tamzigth**

 Tamazight is a variety of Berber language that is spoken by Mozabites who are in fact, anethnic group inhabiting the M'zab in the Northern Sahara in Algeria including Ghardaia,

Beni Isguen, El Atteuf, Melika and Bounoura. The Mozabites are hard working, well organized, talented and one of the most honest people in Algeria.

- **Tamsheq**

Tamsheq is also a variety of Berber language that is used and spoken by the Tuareg people in Ahaggar and the Tassili areas in the South of Algeria. The Touareg are the samallest Berber speaking group and they numbered around 33.700 in 2000. Tamsheq maintains the ancient script called Tifinagh which according to Tilmatine and Suleimane (1996), it roots stem from the ancient Punic Alphabet via Libyco Berber Alphabet. Some specialists in the domain stated that this variety has been well preserved from the influence of contact with Arabic or any other languages.

Berber is one of the daughters of the Libyan language in North Africa during the antique era (Hadaddou 2000) and it is the mother of languages in Algeria with its different variants. It is important to know that the different Berber speaking communities are not united in one single geopolitical sphere and there is always a certain distance that separate between them; this in turn makes the mutual intelligibility of these varieties lower in matter of degree, In fact this separation has created serious debates of whether to consider Berber varieties as different languages or just entities that belong to the same language. The Kabyle variant for example differs from one region to another, and it is also different from one country to another. The Berber singer Ait Menguellet talked about this in his song:" koul yiwan tha kbaylithis", this means that each side of the African country has its own Kabyle i. e. that the Kabyle spoken in Algeria may not be the same as the one spoken in Morocco. Roberts (1980), in his words explained this:

> As a consequence of their geographical separation from one another and the absence of both any sustained commercial intercourse between them and of a written language , there has been no tendency for their culture to become unified or for their language to become standardized in the course of their history.(p.117).

It is of a high importance to point also that the New Year "Yennayer" is officially a national holiday in Algeria. president Abdul-Aziz Bouteflika decreed in December, 2017 that it would become an official holiday for the first time " to strengthen national unity" and he announced his decision to devote Yennayer as a " non-working and paid day" as of January 12.

1.4.3. French

French is the first foreign language in Algeria and it is a result of the colonization which lasted more than 130 years. French language in Algeria has no overt official status or any institutional recognition, yet it plays a noteworthy role as it is the language of development, science and civilization and a sign of high class (Fezzioui, 2013). French is still predominant in Algeria and it is used in various domains such as education, business, economy, tourism and the media. If we take Media as an example, Algeria has several French channels available such as the radio station (Chain iii) and (canal Algerie) which broadcast programs only in the French language and 63 daily newspapers are written in Voltaire's language. In this concern Eveno (1994, p.103) points out:

> In fact, a lot of Algerians have some notions of French, receive French programs by television and have relationships with emigrants settling in France. On another hand, a lot of teachers and institutors learnt in French universities still accept Algerians.

Nevertheless, despite the official marginalization of the French language and the adoption of the Arabisation policy, French is still a part of the Algerian repertoire in the sense that most Algerian conversations go back and forth between Arabic and French. So, it is not surprising that many speakers alternate or mix between these two languages either consciously or unconsciously and in formal or informal settings. In this respect Bencherfa (1987, p.123) observes:

> By examining closely the different types of speech as:

political speech, the conversations on official or scientific subjects, the plays, personal letters from one person to another, courses given at university, at the college or at school and finally the conversation within the family, we notice in the majority of cases the alternation of passages in Algerian Arabic, passages in Algerian Arabic, passages in Modern Standard Arabic and in French.

Moreover, it is worth noting that French still keeps enjoying a privileged position in the countries of Maghreb in general and in Algeria in particular. The ex president of Algeria Boumedienne from 1965 to 1978 defined the position of French as follows: "Une langue étrangère qui bénéficie d'une situation particulière du fait des considérations historiques objectives'' (a foreign language which benefits from a particular situation due to the historical objective considerations'") Translated by the author of the thesis.

Algeria is the only country of the Maghreb that does not join the institutional Francophone due to some political reasons. Despite the attempts and the arabisation policy to eradicate French from public life, French never stopped being a lingua franca. Thus, Algeria makes it the second Francophone nation after France in regards to speakers. According to Balta (1982):

> Twenty times more children learn French than during the time of French Algeria. Even though the government refuses to recognize Bilingualism and francophone, Algeria is the second most Francophone nation in the world.

1.4.4. English

According to Harmer (2001, p.1) English is "a language widely adopted for communication between speakers whose native languages are different from each other's and where one or both speakers are using it as a second language". English is the world lingua franca and an international language that allow people worldwide to communicate. Mc Arthur (2001, p.4) defines international English as:

> the English language, usually but not necessarily in its standard form, either when used, aught, and studied as lingua franca throughout the world, or even taken as whole

and used in contrast with American English, British, South African English, etc: it is difficult to predict the shape of international English in the twenty- first century. But it seems likely that more rather than less standardization will result… we may, in due course, all need to be in control of two standards Englishes- the one which give us our national and local identity, and the other which puts us in touch with the rest of the human race.

English is another foreign language that is used in Algeria and which is taught through the Algerian Middle and secondary school .In 1990 there have been a political debate to replace French with English in the educational system since it is the international language but the government decided to retain French as it is one of the historical components of the Algerian cultural identity. Thus English is kept as a second foreign language.

In 1993, the Minister of National Education said that English was to be promoted so the Algerian government made a law in which pupils in the primary schools were required to choose one language either French or English as a mandatory language but the French language was mostly the most selected one. Hamdi (1999) writes that:

> The Algerian authorities are aware of that fundamental need for English, at a time when Algeria may be called upon to play a leading role in international affairs. We have only to examine the shift from French to English as subject in the educational curricula, or the ever- increasing number of students registering in the English departments of the universities.

It is important to know that nowadays most Algerian teenagers prefer English over French and they become more conscious and aware about its importance. In fact, lots of them are interested in joining English institutes and centers for the sake to learn English because they believe that French is no longer 'a la mode'. In this sense Derni (2009, p.284) says that:

> English has not only been acknowledged in the Algerian educational system, but it is seemingly developing as an integral part of AA itself, especially among young people and that has often been introduced through French via forms like 'taxi phone',

'fast-food', 'weekend', 'chat', 'internet', 'windows', 'surfing', 'web', 'foot', penalty' and so on.

The great increase and grow of interest of this language has been highly noticed in that many exchange programs have been offered to Algerians by the U.S. Embassy in Algeria in order to spread the use of English. One of these programs which is recognized and well known internationally is the Fulbright program. This program gives the chance to Algerians to do a graduate work in one of the U.S. University. If one takes a look on the website of the U.S. Embassy in Algeria, she/ he would remark a notice in which it is written at the center top of a PDF "fostering mutual understanding between the people of Algeria and the United States through educational and cultural exchange". This means that this program aim's is to spread and support the promotion of English in Algeria.

Another important program that has been offered by the U.S. department of state and the U.S. Embassy in Algeria is the Youth Leadership Program (YLP) which according to their website, the main goal of this program is:

> To promote mutual understanding between the American and Algerian youth; to develop a sense of leadership potential, civic responsibility, and commitment to community development among youth; to strengthen English speaking skills; to foster relationships between Americans and Algerians with a focus on respect for diversity of ethnic, socioeconomic, and religious background (U.S. Department of state, n.d.) .:

Moreover, not only American programs have been offered but British programs have also been launched in partnership with Algerian Muslim Scouts. One of these programs is called Active Citizens which is:

> Active Citizens is a community empowerment and social action program that seeks to create a global network of socially- responsible citizens, collectively acting to create more peaceful and prosperous society. The vision is a world in which people recognize their potential and exercise their responsibility to engage with others in the

development of their communities at local and international level, i.e. a world of ' Global Citizens' (British Council, n.d.).

The writer of this thesis has been a member of one of these programs which is called AIESEC; this program has the same principals as those mentioned above. In fact, the researcher has even been given the opportunity to teach in Tunisia and Kropyvyntski, Ukraine schools, a thing that makes us wonder about whether the French language will keep the same status in Algeria or it will die one day and English replaces it definitely.

1.5. The Sociolinguistic Situation in Algeria

Algeria is characterized by the existence of different sociolinguistics phenomena because of the distinct languages and the various varieties of language that are spoken and used by most Algerians and due to the contact between these languages. Here we consider some of them:

1.5.1. Diglossia

Generally speaking, diglossia refers to the existence of two varieties of the same language in a speech community and each variety has its own social functions and used for special purposes. William Marcais was the first French linguists who came up with the notion of diglossia in the thirties while studying Arabic. Marcais(1930,p.40) defined diglossia as follow:

> The Arabic language appears ....under two perceptibly different aspects :1) a literary language so-called written Arabic... or regular, or literal ,or classical, the only one that had always and everywhere been written in the past , the only in which still today are written literary or scientific words, newspaper articles, judiciary acts, private letters, in a word everything that is written, but which exactly as it is, has perhaps never been spoken anywhere ; 2) spoken idioms Patois... none of which has ever been written.....but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultured circles

In his definition of diglossia, we observe that Marcais focused on the distinction between the two varieties of Arabic, and their functions. While the first variety is used for writing purposes, the second one on the other hand is used for daily spoken conversations by all the speakers. It is of significance to point out that his observation on diglossia motivated Charles Fergusson to carry on and describe this sociolinguistics situation through four different linguistic settings namely: Arabic, Modern Greek, Swiss German and Haitian Creole. Fergusson (1959) defines Diglossia as follow:

> Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which include a standard or regional standards) , there is a very divergent, highly codified (often grammatically more complex) superposed variety , the vehicle of a large and respected body of written literature which is learned by formal education and is used for most written and formal spoken purposes but it not used by any section of the community for ordinary conversation. (p.16).

According to Fergusson, the two varieties of the language in each diglossic situations are divided according to their functions into high (H) and low (L) varieties and each variety tends to fulfill a certain communicative function. On one hand, the high variety is the codified one which is used in official and formal settings such as education, administration and any formal speech. In this context, Fergusson (1959, p.245) describes the variety as: "superimposed variety, (...) which is learned by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversations". On the other hand, the low variety is considered as the unwritten language that is acquired at home as a mother tongue, used with family, friends and in any informal context. It is important to know that the High variety has more prestige than the low variety. Arabic speakers for example believe that standardized Arabic is too way better in matters of expressing thoughts and feeling than the dialectal ones.

Wardhaugh (1986, p.87) goes to identify the high and the low varieties in each of the above four languages that were mentioned by Fergusson. He states that:

The Arabic situation the two varieties are Classical Arabic (H) and the various regional colloquial varieties (L). In Switzerland they are Standard German (H) and Swiss German (L). In Haiti the varieties are Standard French (H) and Haitian Creole (L). In Greece they are the Kathare- voussa (H) and Dhimotiki, or Demotic (L), varieties of Greek."

In the case of Algeria, the standard Arabic is considered as a high variety since it is the official language that is used in lectures at university, in the curricula of schools, and in political speech and poetry. However, the spoken Algerian Arabic AA or Berber represents the low variety as it is used in daily spoken conversation and informal communication like communicating with family at home, talking to friends in the street, discussing with colleges or conversing with people in the market.

It is worth noting that the choice of these varieties depends on the situations we are in front of in that sometimes it is better to use the High varieties than the Low variety and vice versa. The table follow shows the function of these two different varieties that Ferguson has made:

Sermons in church or mosque	
Instructions to servants,workmen	H
Personal letters	L
Speech in parliament	H
University lectures	H
Conversation with family, friends	H
New brodaocast	L
Newspaper editorial news story	H
Poetry	H
folk literature	H
	L
radio "Soap Opera"	L

Table1: The Functions of the Two Different Verities of Arabic

Moreover, Diglossia has many characteristics and the high and low varieties differ from each others in a number of aspects such as: functions, prestige, acquisition, grammar, phonology, and lexis. Romaine (1994, p.46) stated that: "…not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics, namely function, prestige, literary heritage, acquisition, standardization and stability. "

Fishman (1972) however has broadened the term diglossia to include situations where two genetically unrelated languages are used. French for example is the colonial language that is used in Algeria alongside with the Arabic which is the mother tongue. In this case, French and Arabic are two genetically different languages and unrelated varieties. Thus we understand that his definition of diglossia includes bilingual societies. Fishman (1972, p.92) says:

> Diglossia exists not only in multilingual societies which recognize several languages and not only in societies that utilize vernacular and classical varieties, but also in societies which employ several dialects registers, or functionally differentiated varieties of whatever kind.

Furthermore, Holmes (2001, p.27) pointed three important conditions that should be required in any community to consider it as diglossic, these conditions are:

1. Two different varieties of the same language are used in the community, one variety is high and the other is low.

2. Those different varieties have distinct functions.

3. The high variety is not used in everyday conversation

On the basis of Ferguson's theory, diglossia has nine features that may vary distinctively. The table follow summarizes the nine rubrics and the main differences between the two varieties.

Rubrics	Characteristics of H:	Characteristics of L:
Function:	Used for formal speeches, writing, and high functions.	Used for conversations and low functions.
Prestige:	More prestigious	Less prestigious
Acquisition:	Learned formally at school, in addition to L.	Acquired naturally and informally at home or playground.
Standardization:	Highly standardized by descriptive and normative studies.	Poorly standardized, tough informal, tough informal standards may exist
Literary heritage:	Vast amount, highly esteemed literature.	Small amount. Less highly esteemed literature.
Stability:	Autonomous, and stable, with some interference from L.	Autonomous and stable, with some interference from H.
Lexicon:	The bulk of vocabulary is shared with L. but there are also words used exclusively or paired with L.	The bulk of vocabulary is shared with H. But there are also words exclusively or paired with H.
Phonology:	With L constitutes a single phonological structure. Features divergent from L are a subsystem.	With H constitutes a single phonological structure. L, however is the basic system.
Grammar:	More complex	Simpler

Table2: The rubrics of Diglossia. Britto (1986, p.58).

1.5.2. Bilingualism

Bilingualism is a complex process of language contact and it generally refers to the ability to use two or more languages by the same individual or by the same language group of people. In fact, there have been many different definitions of Bilingualism, and the reason

behind such differences might be related to the fact that scholars could not agree upon a one general accepted definition of such phenomenon.

Haugens (1956, p.09) defines bilingualism as "a cover term for people with a number of different language skills, having in common only that they are not monolinguals". His definition refers to bilingualism which refers to the ability to produce complete and meaningful sentences or utterances in the second language. Weinreich (1953, p.1) defines bilingualism as " the practice of using alternately two languages" and according to him the main criteria of bilingualism is related to the fact that one should master the two spoken languages fluently, exactly like any native speaker. Mackey (1968, p.555) states that bilingualism consists in " the alternate use of two or more languages by the same individual''. However Bouamrane (1986, p.15) combined many interpretations and definitions of scholars to form the following definition: " the use by an individual, a group or nation of two or more languages in all uses to which (they) put either."

In linguistic literature, a bilingual is the person who should have "a native like control of two or more languages" as stated by Bloomfield (1933, p.55). On the contrary, Spolsky (1998) believes that a bilingual is the one who has a control in the first languages and some command over skills of a second language. In his own words, he writes:

> ….if we count as bilingual only someone with equal and native command of two or more languages, we exclude the vast majority of cases and are left with the last interesting. In practice, then, scholars in the field treat bilingualism as a relative rather than an absolute phenomenon, and consider anyone able to produce (or even understand) sentences in more than one language as the proper object of their study; the explanation of different levels of control of the two or more languages (or varieties) then becomes an issue of central theoretical concern. (p.100).

In Algeria, the coexistence of two unrelated languages, Arabic which resulted from the Arab conquest of North Africa, and French which resulted from the French occupation, makes the country bilingual. During the colonial period, almost all Algerians were proficient

in French as if it was their native tongue, however, nowadays; bilinguals are less competent in this language because of the arabisation policy.

From the above definitions, we understand that Bilingualism is the universal phenomenon of being able to speak two or more languages and to be a bilingual, one must have the native like control of two languages (Bloomfield 1953)

1.5.2.1. Types of Bilingualism

Many researchers classify bilingualism into many types:

1.5.2.1.1. Compound, Coordinate and Sub-coordinate

One of the main characteristic of bilingualism is that it can be compound, coordinate or sub-coordinate. Compound bilingualism is when two different languages are used interchangeably and not separately from each other i.e. the languages are learnt in the same environment and situation and at the same time. Coordinate bilingualism refers to the use of two languages as independent systems to encode and decode the information; in this case, the languages are acquired in two different contexts and situations. In Algeria for example, Algerian children use two systems of meaning of words since they learn two separate and independent languages namely French and Arabic. In this case each language will be stored independently in the brain so Algeria's bilingualism is a coordinate one. The following figure clarifies the points:
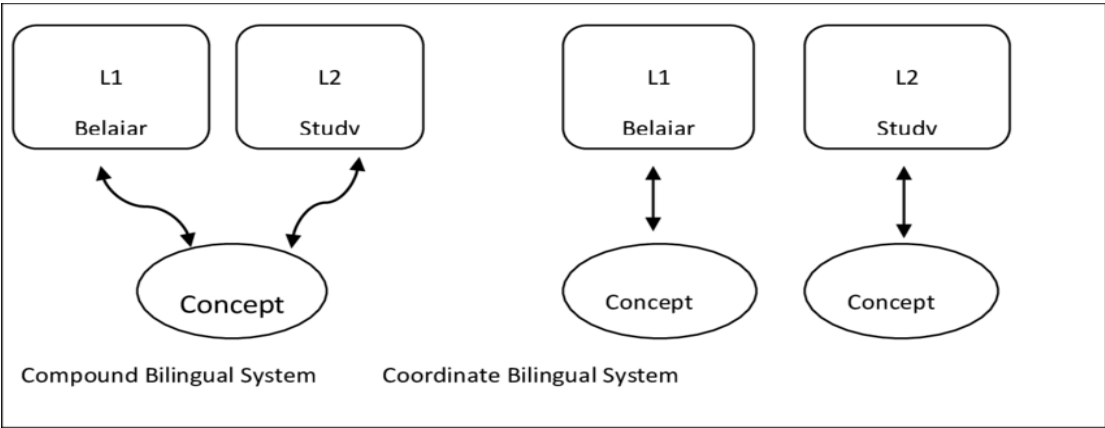

Figure1: Compound and Coordinate Bilinguals

However, in the third type of bilingualism, one language is seen stronger and faster than the other one. Spolsky (1998, p. 48) said that:

> For a number of years, there was an attempt to distinguish between compound bilinguals whose two languages were assured to be closely connected, because one language had been learned after (and so through) the other, and coordinate bilinguals who had learned each language in separate contexts and so kept them distinct.

1.5.2.1.2. Individual versus Societal Bilingualism

Individual bilingualism refers to the bilingualism in which each person knows two or more languages either acquired at home from parents or learnt at schools. Societal bilingualism on the other hand includes societies where two or more languages are officially used such English and French in Canada which constitute the linguistic system of the country. Pohl (1965) recognizes three kinds of societal bilingualism:

1. Horizontal bilingualism: obtains in situations where two genetically unrelated languages have the same official and cultural status in a speech community, e.g., French and English in Quebec.

2. Vertical bilingualism: obtains in communities where a standard language coexists with a distinct but genetically related dialect, e.g. Standard Arabic and Algerian Arabic in Algeria.

3. Diagonal bilingualism: occurs in communities where speakers use a non standard language together with a non- related standard language, for instance, Louisiana French and English in the US.

1.5.2.1.3. Balanced versus Dominant Bilingualism

Bilingualism according to Mouhadjer is classified into balanced and unbalanced or dominant one. Balanced bilinguals refer to those people who have a native- like control of two languages. In this case, Hamers and Blanc (1989, p.8) say that balanced bilinguals "have equal competence in both languages". Dominant bilingual on the other hand refers to bilingual speakers who according to Hamers and Blanc (1989, p.8) are those "whose

competence in one of the languages, more often the mother tongue, is superior to their competence in the other". We understand therefore that while balanced bilingualism refers to speakers who master the two languages equally and they have the same degree of proficiency; unbalanced bilingualism refers to those speakers who are more proficient and competent in one language than the other.

1.5.2.1.4. Receptive Versus Productive Bilingualism

It is of a significance to distinguish between receptive and productive bilinguals who are also called active and passive bilinguals. The active bilingual is someone who has the ability in productive and receptive skills even if the person may not read or write very well. A good example of this involves Algerian uneducated speakers after the independence 1962, who could understand and speak the French language but they could not write or read this language. The passive bilingual on the other hand refers to the speaker who has the ability to understand the language either spoken or written but he /she does not write and speak it well or even at all. Algerian emigrants living in France for example, are people who master the French language but when it comes to write and speak their mother tongue which is Arabic; most of them do not have the ability to do so even though they are able to understand it.

1.5.2.1.5. Additive versus Subtractive Bilingualism

Additive bilingualism refers to any situation in which the acquisition of the second language leads to the expansion of the linguistic repertoire of speakers and help them develop their mental abilities. On the contrary, subtractive bilingualism refers to the situation in which the acquisition of the second language affects negatively the first language in that it stops its development or replaces it at all.

1.5.2.1.6. Simultaneous Versus Successive Bilingualism

McLaughlin (1999) states that children who are exposed to more than one language before the age of three years are simultaneous bilinguals whereas children who are exposed to these languages beyond the age of three years are successive bilinguals.

1.5.2.1.7. Natural versus Secondary Bilingualism

This dichotomy is concerned with ways of acquiring the languages. Natural bilingualism, also called Primary bilingualism refers to the situations where most speakers acquire both languages in a natural way; this means that they do not receive any instruction or rule at home or in the society where they do live. However, the Secondary bilingualism refers to the situation in which speakers acquire the second language by exposing them to formal instructions and some guided rules.

The table follow that is proposed by Hamers and Blanc (1983, p.26) summarizes the different types of bilinguals relating them to various psychological and social dimensions of bilinguality:

Dimension	Type of bilinguality
1. According to competence in both languages	(a) Balanced bilinguality (b) Dominant bilinguality
2. According to cognitive organization	(a) Compound bilinguality (b) Coordinate bilinguality
3. According to age of acquisition	(a) Childhood bilinguality: - Simultaneous - Consecutive (b) Adolescent bilinguality (c) Adult bilinguality
4. According to presence of L2 community in environment.	(a) Endogenous bilinguality (b) Exogenous bilinguality
5. According to the relative status of the two languages	(a) Additive bilinguality (b) Subtractive bilinguality
6. According to group membership and cultural identity	(a) Bicultural bilinguality (b) L1 monocultural bilinguality (c) L2 acculturated bilinguality (d) Deculturated bilinguality

Table3: Summary Table of Psychological Dimensions of Bilinguality (Hammers and Blanc, 1989)

1.5.2.2. Bilingualism in Algeria

The Algerian bilingualism results from the Arab conquest which brought Arabic and Berber into contact and from the long period of occupation of the whole country by the French which brought French/Arabic and French/ Berber into contact. In this sense, Mouhadjer (2004, p.999) writes that:" Algerian bilingualism is a special one. Bilingualism in Algeria is the result of educational strategy since both Arabic and French are learnt at primary school. It is not a homogenous one" In fact, the French language still plays a noteworthy role in both spoken and written domains in that it is often mixed with the Algerian Arabic or the Berber in everyday life's conversation. So, today Algerian bilingualism can take three various forms which are: CA / F bilingualism, AA/ F bilingualism and B/ F bilingualism.

While almost all Algerians were proficient in both French and their mother tongue during the colonial period, nowadays, after the Arabisation policy, Algerians are less competent in French. In this context, Mouhadjer(2004, p. 990) states that: " In the pre-independence period, Algerians who were in contact with French people were qualified as more balanced bilinguals " However, " those who came after and whose competence is higher in one language than the other and generally in the mother tongue" are said to be called unbalanced bilinguals. It is pretty clear that dominant bilinguals in Algeria do exist and they refer to those speakers who date back to the colonization era where the French language was the most dominant one like our grand fathers, so these speakers learnt French and they have a mastery of this language better than others. But the generation which came after the independence, they are considered as balanced bilinguals because their dominance was on the Arabic, so the focus was on the Arabic language that is why most of them do not have equal competence in both languages. In addition to that we may remark successive bilingualism in Algeria and this is related to the fact that most Algerians acquire the second language which is French beyond the age of three years.

Moreover, we may distinguish the following different types of bilingualism in Algerian speech community:

- Standard Arabic/ Algerian Arabic: Vertical Bilingualism

- Standard Arabic/ French: horizontal bilingualism

- Standard Arabic/ Tamazight: horizontal bilingualism

- French / Algerian Arabic: diagonal bilingualism

- French/ Tamazight: diagonal bilingualism

Tamazight/ Algerian Arabic: diagonal bilingualism.

1.5.3 Multilingualism

Like bilingualism, multilingualism is another complex process of language contact which affects language change. The term multilingualism is derived from the word "multi" which means many and the word "lingua" which means language. Thus multilingualism refers to the coexistence of three or more languages within the same speech community. These languages could be official or unofficial, national or international and native or foreign. According to Sridhar (1996, p.50):

> Multilingualism involving balanced, native like command of all the languages in the repertoires is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles.

A multilingual person is someone who can communicate or use more than two languages either actively or passively. In fact, many multilinguals are seen as polyglot since they have the ability to speak three languages. Edwards (1994, p.1) states that "To be bilingual or multilingual is not the aberration supposed by many (…) it is, rather a normal and

unremarkable necessity for the majority in the world today". Therefore, it is not easy at all to find a country in the world which is completely monolingual because multilingualism is considered as the norm rather than an exception.

It is important to know that some multilingual societies or countries are the results of many historical events that happened in the past and still have a deep influence on them. In this sense, Spolsky (1988, p.52) classify them as follow:

1. Because of migration, the forced movement or unforced movement when some people use on language, while the others use another different language.

2. Migration from urban and small towns where there is no good conditions to the common ones.

3. "The conquest and the subsequent incorporation of speakers of different languages into single political units"

4. Many Nourthen European countries were among communities which enhanced multilingualism.

5. Colonial policies

6. The division of Africa by the European power led the population to speak different languages.

The sociolinguistic situation in Algeria is very complex and intricate due to the various languages and the different varieties that are spoken and used. This variation and mixing of languages makes the linguistic landscape of the country a multilingual state having Arabic, with its classical, dialectal and standard modern as an official language, Berber with its different varieties scattered in a number of area in the country as the second official language, French which is a linguistic heritage from the colonial period as the first foreign language and English being the language of modernity and instruction as another foreign

language. Thus there is no doubt that Algeria is a diglossic, bilingual and even multilingual country.

There has been an increasing awareness of the need to multilingualism in recent years. Tokuhama-Espinosa (2008) has explored the benefits of multilingualism and has pushed parents and teachers to extend multilingual learning. She states:

[t]oday languages are highly valued around the world by a myriad of professions, something that marks a turning point in human linguistic endeavors.

Never before in the history of the world have so many people been literate in multiple languages. Never before has the demand for people who speak other languages and have a window into other cultures been so high. Never before has there been so great a need to improve communication between different countries, businesses, and individuals as there is today. (p. 10)

1.5.4. Borrowing

Borrowing is the impact of languages in contact .Sapir(1921,p.198) states that :"of the linguistic changes due to the more obvious types of contact the one which seems to have played the most important part in the history of language is " borrowing" of words across linguistic frontiers". Borrowing refers to the adaptation of some words or phrases from one language and integrate them syntactically, morphologically, or phonological with no modification into another language. Hornby (2005, p.179) defines borrowing as being "a word, a phrase, or an idea that sb (somebody) has taken from another person's work or from another language and is used in their own ". Similarly, Gumperz (1982, p. 66) gives the definition of borrowing as follow:

Borrowing can be defined as the introduction of single words or short, frozen, idiomatic, phrases from one variety (i.e. language), into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share the morphological and phonological systems of that language

Borrowing is a common practice among all bilingual and multilingual societies and bilingual speakers often tend to use borrowed words in order to clarify an idea or to transmit a certain message and make it clear. Campbell (1998, p. 57) states that: "probably no language whose speakers have ever had contact with any other language is completely free from borrowed words ". In Algeria for example the sociolinguistics phenomenon of borrowing is overused and is seen as a habit among Algerians who still use some borrowed Turkish and Spanish words while talking as if these loan words are part of the Algerian Arabic vocabulary. From a lexical point of view, words such as baqlawa, maadnous, tobsi, fishta, Bogado are borrowed items that their influence can be felt in some varieties spoken in the West and East of Algeria. April and Mahon (1999,p.209) state that :"such adopted loans tend to be seen as foreign for one time but are then accepted subsequently like native elements''.

It is important to mention that there is a link between bilingualism and borrowing in that we cannot speak about borrowing without referring it to bilingualism because the formal occurs in bilingual societies where two different languages come into contact. According to Dulay,Et. Al (1982, p.263):" Linguistic borrowing (…) is something that happened whenever these have been bilinguals. It is in fact, unthinkable without the existence of bilinguals and apparently inevitable where there is a considerable group of bilinguals."

It is amazingly true to say that Algerian Arabic has been affected by many colonialist European languages but the influence of French during the colonial period is seen as the most effective and powerful one that can not to be compared to others. Most educated or non educated Algerians use lots of borrowed French words while speaking and they make these words sounds very natural and spontaneous as if they are said in Arabic. The following table shows some borrowed words that have been adopted from FR into AA and that are used unconsciously by most Algerians:

Algerian Arabic	French	Gloss
Kuzina	Cuisine	Kitchen
Cassrouna	Casserole	Saucepan
Chambra	Chambre	Bed room
Machina	Machine	Machine
Tabla	Table	Table
Boubia	Poupée	Doll
Restaura	Restaurant	Restaurant
Tomobile	Automobile	Car
Valisa	Valise	Bag
Frigidar	Refrigerateur	Fridge
Vista	Veste	Jacket
Lamba	Lampe	Lamp
Bata	Boite	Box
Triciti	Electricité	Electricity
Sandela	Sandale	Sandal
Birou	Bureau	Desk
Fershita	Fourchette	Folk
Camiouna	Camion	Track
Grafata	Cravatte	Tight
Portable	Portable	Phone
Koulij	College	Primary school
Sartafika	Certificat	Certificate
Boulis	Police	Police
Doctor	Docteur	Doctor

Table 4: Some Examples of Borrowing from French into Arabic

We notice from the table above some examples of words that have been splited from French to Arabic. For instance, in the words / chambra/, / valisa/,and / grafata/ , the final vowel of these words /e/ in the French language has been changed and replaced by the vowel /a/ in Arabic. In addition to that we remark that one part is borrowed and the other part belongs to the original language, for example in the borrowed words /Kuzina /, / birou/,

/fershita/, most Algerians use the plural suffix of the Arabic Grammar which is (a,t) and apply it in the borrowed words. So we hear /Kuzinaat / birouaat/ fershitat/…etc.

There many reasons that push speakers of many countries over the world to use loan words or borrowed words. Hudson (1998) talked about this:

> One reason for using a word from such a language is to pretend, just for a moment, to be a native speaker with whatever social characteristics we associated with the stereotypes. Another reason of course, is that there simply no other available word, in which case the link to the country may be irrelevant, or what at least unintended (in some countries, all loan words are frowned upon because of their foreign associations, so steps have to be taken to invent native words with the same meaning.(p.55).

1.6. The Algerian Policy

After the independence of the French colonization which lasted one hundred and thirty two years, Algerian government wanted to restore a national identity which represents the new state and a personality for the Algerian people who faced instability through a long period of time. In fact, there have been many debates about the language policy and most politicians came with the conclusion that Algeria needs a language that unifies the whole nation. To reach their goals, the Algerian government implemented a process that is called "arabisation" in which only one language is to be declared as the national language. Thus French which was the most dominant language was replaced by Arabic in all fields; schools; administration; media and so on. In this sense, Derni (2009,p.285) states that :" the selection of Arabic in language planning in Algeria has always been considered as an anti –colonial act against French, which was solely taught at primary, middle, secondary and university levels from 1830 to 1962."So, the French which was the dominant language is being replaced by Arabic and it seems to have no longer an important place as it was before. In this regard, Lamamra (2006, p.30) asserts that:

Some of the questions arose in post-independent Algeria where the place of the French language to have in the Algerian society, and the role played in affecting the local dialect. Should French, the colonizers' language, be placed at the same level of importance as Arabic by making it a national language in Algeria?

On October 5th, 1962, the President of the sate Ben Bella declared Arabic as the national and official language of Algeria promising that '' Arabic will regain its rank" and in 1968 the President Boumedienne believed that declaring Arabic as national language is very important in that it makes the country unified and the Algerian people united. He says that: "without the recuperation of this essential and important element which is the national language our efforts will remain useless, our Personality incomplete and our entity a body without soul" (Belarbi, 2013, p. 13).

1.6.1 Arabisation and its Objectives

The term arabisation is a ubiquitous term. In fact, there have been many definitions and views of this concept varying from one author to another but generally speaking arabisation refers to the extensive use of Arabic in all domains of life including education, politics, media, and administrations and it is regarded as a means of interaction in everyday life.

In Algeria, arabisation is a process which has been introduced in the first years of independence aiming at replacing the colonialist language French which was imposed as the official language by Standard Arabic. The overall goal of this political policy is to revitalize, modernize and generalize the use of standard Arabic in all the domains of life: political, cultural or social and to elbow out and get rid of the French language. Thus revive indigenous Arabic and Islamic cultural values and establish Arabic as the national language to be used in education and instructions, administration and everyday life.

The shift to Arabic and promoting it in the educational system, in fact, has brought many serious problems because most teachers at that period of time were known as

"Francophone" due to the education they had during the colonial era. So teaching in Arabic would not be a good deal for these teachers who see themselves unqualified in the Arabic language. Because of the lack of teachers who were capable to teach Arabic, the Government decided to bring some teachers who were specialized in the field from the Arab world, like Syria and Egypt and the integration of Arabic was introduced in primary schools then moved to include middle and high school. Despite these obstacles concerning the implementation of Arabic in the Educational system, the government did not give up and president Boumedienne encouraged students to conserve their nationality, as well as to be open to science and technology but without forgetting or neglecting one's values and personality. He addressed a speech to secondary schools saying that:

> What we can advise you, is to save the Algerian personality. It is true that Algeria is situated between two continents. In fact, it belongs to the African continent but it is at the Occident doors. So, we belong to an under-developed continent which has its qualities and its personalities. As much as we are open to science and progress that are given to us by the countries which proceed us in this domain, as much as we have be careful to preserve our personality and our values, and as much as we have to work to preserve our country and reinforce its bases.

After promoting the process of arabisation in education, the government had the urge to apply this process in other domains such as administration. In fact, administration was the second step of arabisation after education and the exclusivity of Arabic was obliged in different institutions. In 1991, a law has been set down:

> All public administrations, institutions, enterprises and associations, of whatever nature, are required to use only one Arabic language in all their activities, including communication and & administrative, financial, technical and artistic management. The act specifies that the use of any foreign language in the deliberations and discussions of official meetings is forbidden.

Moreover, it is important to talk here about the resistance to Arabisation and the problems encountered while promoting this process in Algeria. In fact, French educated and bicultural Algerians were against the process of arabisation in that they had bad attitudes and they believed that French is a means to bring the country into modernity .So, for them the exclusivity of Arabic and implementing it as the national language of the country would make things and life turning backward instead of moving forward. These westernized people we should call wished to keep and maintain the French language for some purposes. Gordon (1985, p.136) talked about some linguistic problems of Algeria and Lebanon:

> Hostility to Arabic… is not based upon purely linguistic considerations: it is, rather, as will be seen, based upon emotional, political, and ideological factors, as are, to be sure, the motivations of those who support the exclusive use of Arabic a the language of national culture, and consider the usage of foreign language as an alienating factor and a medium for "cultural neo- colonialism," as some extremists would have it.

Other people argued against arabisation because they were afraid to lose privilege and many chances in the job market in future, and they think that this policy is nothing more than just a return to an underdeveloped past. So arabisation presented a dilemma for them since French is related to modern life, whereas Arabic represents primitive, old fashioned life and traditions. In Gordon's own words (1966, p.161):

> The quest for cultural independence involves both a return to an alienated identity and the fulfillment of a personality in large part molded by the colonial experience itself. This double aspiration... is particularly complex for the Algerians. This is so because Algeria's alienation has been so great and, on the level of her élite, she has moved so far into the culture of the colonial power and into the culture of the modern west.

The arabisation has been the subject and a matter of much criticism and there have been many shortcomings and negative effects and attitudes towards the use of this process. In fact, the outcomes turn back to the fact that the authorities of the country decided to adopt this

process based on a political rather than a linguistic basis. Yet, it is worth noting that this policy has not only a negative side. In this regard, Benmayouf (2010, p.56-57) says:

> We cannot only understand this policy in negative terms but the main purpose of arabisation was to turn the Arabic language as a true instrument of thought and work to reach the requirements of time and to overcome the prejudice of language literature and poetry.

1.6.2. Arabisation in the Maghreb

Like Algeria, Morocco, with a special linguistic situation, has a similar experience with arabisation in that after the independence in 1956, the arabisation process came as a reply or a response to the dominance of the French language at that time. Primary schools had been arabised by 1978, and secondary and high education levels started to be arabised too. However, French still plays an important role in the socio economy life of Morocco today so there has been a failure of arabisation and French remains widely used. In this sense, Hammoud (1982) states that:

> The convenient long-term reliance on French as an advanced language of wider communication and a medium facilitating access to the modern world of science and technology has made Arabization harder and harder to achieve. (p.228).

On the contrary, Tunisia was different from Algeria's and Morocco's situation. In fact after the independence, while Algeria and Tunisia have chosen the arabisation process, Tunisia focused on the Arabic French bilingualism.

Conclusion

The different cultures and identities and the various conquests that Algeria has been through, left a great impact on its linguistic landscape. In fact, the story of Algeria looks like getting a serious injury in one part of our bodies, the injury takes so long to be healed, yet the scars remain and will never be gone.

The sociolinguistics situation of Algeria is very intricate and complex and its complexity is related to the fact that there are many different languages and numerous

varieties that are spoken in this country. When we take a box of colored pencils, one can observe many different colors and each color has its function. The same thing goes with the mixing of languages in Algeria in that each language has a certain status. The black color as it is known as the most important color used mainly in everything represents the Arabic language which is declared to be the official and the national language in Algeria ; the other colors represent Berber with its varieties and which was declared lately as another official language of the country, French which became rooted in Algeria and which still has a high status to the point that Algeria is declared to the second Francophone community in the world and English which is nowadays seen as a means a communication.

After Algeria got its independence from the French enemy in 1962, the linguistic situations seemed more complex than ever and there have been many debates to reform and reborn the country. In fact, Algeria wanted to revenge from the French colonization and to prove its capacity to lead itself. So, Algerian authorities used a number of processes in order to purge the country of 132 year of indoctrination. Arabisation was one of these political policies that Nationalist used to arabise the whole country and to get rid of any trace of the French colonization but this policy led to many serious problems and conflicts and Algerian people are the victims of language policies. This issue of language policies according to Berger (2002, p.8) is "the most severe problem of Algeria in its present and troubled state". Therefore, what has been said about the Algerian situation by the Martyr Larbi Ben M'hidi is true so far. He talked about this situation as follow:"commencer une révolution n'est pas facile, la continué est plus difficile, la gagner encore plus, Mais ce n'est qu'après notre victoire que commenceront les vrais difficultés ''. "To begin a revolution is not easy. To keep it up is more difficult. To win it is even more (difficult). But, it is only after our victory that the real difficulties begin''. Translated by the author of the thesis.

Chapter II
Code Switching

Chapter Two
Code Switching

Introduction

Code switching is a phenomenon that results from languages in contact. Nowadays, code switching becomes a common practice among all bilingual and multilingual societies all over the world in that in each country we may find at least two languages or varieties of language spoken. The phenomenon of code switching has undoubtedly attracted the attention of many writers, linguists and researchers such as Myers –Scotton (1991); Poplack (1980); Milroy and Muysken (1995) and so many others. In fact various studies have been made to investigate and scrutinize the occurrence, the reasons and the functions of code switching and various theories have been put forth about what code switching really is and what motivates bilingual or multilingual speakers to code switch. Code switching entails the use of two or more languages or varieties or the language within the same conversation in formal and informal situations.

Algeria, like other Arab countries is characterized by the existence of different sociolinguistics phenomenon because of the distinct languages and the various varieties that are spoken and used by Algerians and the contact between them. The Algerian speech community has a special code switching mechanism because of the unique sociolinguistic and cultural setting. In fact, code switching is one of the features that is well observed and highly used among Algerians compared to other Arab speakers. Many languages and varieties are dominant in Algeria and code switching takes many forms, it can be AA/F code switching, AA/CA, AA/B, B/CA, B/F and F/Ca; this co existence of genetically unrelated languages makes Algeria a bilingual and even multilingual community.

This chapter is divide-d into two sections: the first section introduces the phenomenon of code switching including its definition, assumption theory, reasons and functions. The second section however presents the different language attitudes towards code switching.

2.1. Code Switching

2.1.1 Code Switching Defined

In sociolinguistics studies, the term "code switching "is a linguistic conversational phenomenon which generally refers to the alternation of two different languages or varieties within the same sentence or discourse. In fact, code switching is a natural process that occurs among bilingual or multilingual speakers who often tend to switch between their languages while conversing for special purposes. Many linguists and sociolinguists talked about this concept and each one examined it from various angles and from their own perspectives; yet there is no clear and definite definition of what code switching actually is and where does it occur because the term is of a great ambiguity. Jacobson (1990, p.1) writes about this discrepancy as follow:

> The notion of alternation between varieties is not conceived of in a homogenous way, but, rather, that different investigators examine the phenomenon in ways that elude the possibility of providing a definition of code switching that all will subscribe to.

Haugen (1956) was the first to use the term "code switching" referring it to the alternation and interference between two or more languages by bilingual speakers. Crystal(1987,p.363) defines this term as switching between languages pointing out that ' as the definition of 'language' is tenuous at best, perhaps it is better to say switching between varieties in addition to switching between languages'' So, we understand from here that switching can occur not only between languages but also dialects or varieties of the same language. In the same line of thought, Milroy and Muysken (1995, p.7) define code switching as "the alternative use by bilinguals of two or more languages in the same conversation." And

they perceive code switching as "a cover term that includes different forms of bilingual behavior". However, Bentahila and Davies (1983) definition of code switching seems to be more comprehensive than all. They write:

> We shall henceforth use the term code –switching to refer to the use of two languages within a single conversation, exchange or utterance. The result is an utterance or interaction of which some parts are clearly in one of the bilingual's languages and other parts in the other language. (p.302).

Furthermore, Gumperz (1982, p.59) defines code switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems". In fact, Gumperz studied code switching relating it to social situations in which the focus was on the communicative functions of the codes that are being used in such bilingual situations. He claims that each of these codes has a certain communicative function in a society and they are sustained separate by the members of the community giving an illustration of the two dialects (Bokmal and Ranamal) in Norway, where the speakers of this Hemnesberget village think themselves are code switching, while, in reality, they were in a case of dialect continuum of the same language.

Hymes 1968 on other hand describes this phenomenon as a form of incompetence in one language. In fact, sometimes bilingual or multilingual speakers tend to shift from one language or from one code to another when they feel unable to find a right word or a particular expression to convey what they are trying to say or to fully express themselves. In this sense, Hymes says that code switching is "used as a strategy of communication to compensate his lack of competence by using sometimes one language, sometimes the other to maximize the efficiency of the communications". (p.200). These bilingual speakers have different choices in matters of selecting words and some lexical items which help them to switch between the languages or to move from one code to another but it is important to know

that "two styles of the same language may have divergent codes and could be deliberately interlinked within one utterance or even one sentence" (Jacobson et al 1952, p.604).

Different definitions have been given to code switching and many writers and linguists agree that the term is still ambiguous but we can clearly observe from the different views that code switching refers to the process of shifting between two languages or dialects by bilingual speakers in the same conversation or within the same speech (Gardner,2009). Jacobson (1990) wrote about the disagreement of these definitions concerning code switching as follow:

> The notion of alternation between varieties is not conceived of in a homogenous way, but, rather, that different investigators examine the phenomenon in ways that elude the possibility of providing a definition of code-switching that all will subscribe to. (p.01).

2.1.2. Types of Code Switching

Scholars and researchers have observed many types of code switching and tried to give a typology of such a phenomenon. Code switching can be of three major types namely: situational code switching, metaphorical code switching and conversational code switching. In fact, Bloom and Gumperz (1972) identified only two patterns of code switching while making their ethnographic study from a functional view in a town in Norway. These types include situational CS and metaphorical CS, but Gumperz, later on, developed the third pattern which is called "conversational CS".

2.1.2.1. Situational Code Switching

This type of code switching refers to switching which depends on the topic and the participants and it occurs when the situation and the context change in a bilingual or multilingual community. This means that speakers use one code for one particular situation and another different code for another different situation. For example, a bunch of students may use one code or language when talking in a restaurant and another different code when

speaking in class. Thus, the situation is to determine the language choice depending on these language varieties which carry social meanings. Hudson (1999) states that:

> In bilingual communities, language choice depends on the circumstances and thus choice is controlled by social rules which members of the community learn from their experience and which become part of their total linguistic knowledge. (p.52).

Following the same line of thought, Dension (1971) claims that the language choice is determined by social rules in that:

> Everyone in the village of Sauris, in Nourthen Italy, spoke German within the family, Saurian (a dialect of Italian) informally within the village and standard Italian to outsiders and in more formal village settings (school, church, work). (Quoted in Hudson (1996, p.53).

Moreover, Blom and Gumperz (1972, p.417) argue that: "the linguistic separateness between dialect and standard is conditioned by social factors". Gumperz 1972 gives an example of this type of code switching where a formal conversation has been conducted between a local resident and an employee in a government office. The conversation was conducted in the standard (Bokmal) which is generally used in formal contexts such as: church services and school matters but according to him if the two speakers engage in an informal conversation, then the shift to Ranamal seem to take place. Ranamal in this context refers to the low variety, i.e., that kind of chat that is mainly used by members of the community at home, street or in public places. In this sense, Gumperz along with Blom (1971) state that:

> In the course of a morning spent at the community administration office, we noticed that clerks used both standard and dialects phrases, depending on whether they were talking about official affairs or not. Likewise, when a resident step up to the clerk's desk, greetings and inquires about family affairs tend to be exchanged in the dialect, while the business part of the transaction is carried on in the standard. (p. 425).

In Algeria, a good example of situational code switching would be a Chaoui university English teacher. In fact, this teacher uses English while presenting his lectures, French with his colleagues who teach French to talk about formal matters related to work, Algerian Arabic to talk and chat with them in informal situation at work, and Chaoui to talk to members of his family at home.

2.1.2.2. Metaphorical Code Switching

Metaphorical CS refers to the use of different languages within the same social situation or in the same setting with a change in the topic. Blom and Gumperz 1972 say that in such case of code switching, the participants or the bilingual speakers use language varieties or code switch as a rhetorical device in order to emphasis or to draw attention on their attitudes towards some topics or towards a certain interlocutor, or to redefine the social relations within the conversation. Myers and Ury (1977, p.5) state that "(…) metaphorical switching also depends on societal agreements". Thus, this kind of switching includes all the codes that are related to the societal consensus and it is the language that determines the situation. However, this relationship between the language and the social context is really complex in that "participants immersed in the interaction itself are often quite unaware which code is used at any one time" (Gumperz 1982, p.61).

Furthermore, it is of a high importance to know that the speakers' role in this type of code switching is to redefine the relationship with his interlocutor by controlling the code choice. This means that the speaker will use two different languages or varieties of a language for two different topics. In this context, Blom and Gumperz (1972, p.89) say that speakers could also control the code choice for other purposes like adding "special social meanings to the conversations"

Gumperz and Hymes (1972, p.409) make a difference between situational and metaphorical code switching claiming that: "in Hemnes (the research site) situational

switching involves change in participants and / or strategies, metaphorical switching involves only a change in topical emphasis". Thus, we understand that while the social situation determines the code choice in the situational code switching, the language on the other hand determines the situation in the metaphorical code switching

In 1982, Gumperz came up with the notions of "We" and "They" codes referring the "We" codes to the minority group and the "They" code to the majority group. Gumperz (1982, p.66) states that the "'they" code is used in "the formal, stiffer and less personal out-group relations", whereas the "We" code is used only in informal settings and are seen as personalized activities. ".

However, this division of Gumperz into two types has been criticized by researchers such as Myers-Scotton and Auer. In fact, Myers- Scotton (1993) doubts about such a division and she claims that situational and metaphorical code switching are similar and there is no absolute difference between the two to the point that one should account them for in one theory of code switching. In the same vein, Auer and Di Luzio (1984) think that this distinction is not valid in that Gumperz himself moves away to emphasize the metaphorical code switching rather than the situational one.

2.1.2.3. Conversational Code Switching

The metaphorical code switching was developed to include the term conversational code switching which is according to Gumperz (1982, p.57), "the juxtaposition within the same speech exchange of messages belonging to two different grammatical systems or sub-systems". Blom and Gumperz (1982, p. 60) go further to point out that:

Conversational code switching can be between participants turn so that one speaker speaks in one code, and the response comes in another, or alternatively, any one speaker can code switch between sentences, intersententially, or within a sentence intrasententially.

Conversational code switching therefore refers to the kind of switching where bilingual speakers talk to other bilinguals using different languages but with no change in the context or situation and which is motivated by speakers' interactional purposes (Downes, 19898).

Gumperz (1982) identified six major features for conversational code switching: First, he proposed quotation which is used to make a reported speech, i.e., to report or re say something said by someone else. One should know that there is a difference between direct and reported speech. In this regard, Gumperz (1982, p.76) says that" in many instances the code switched passages are clearly identifiable either as direct quotations or as reported speech". However, Gal (1970, p.109) argues that "all one needs to know to predict the language in which most quotes will be spoken is the language in which the original utterance was spoken." Second, addressee specification is a kind of language switching which is used to specify and define one particular interlocutor to whom the message will be directed or to signal a change in the interlocutor as stated by Gumperz (1982):"the witch serves to direct the message to one particular person among several addresses present in the immediate environment or to signal a change in the interlocutor" (p. 77). Addressee specification can occur with monolinguals or bilinguals and it is also used to exclude someone from a conversation.

Next, he used interjection in which code switching serves to mark an interjection or sentence fillers as we insert the Algerian Arabic filler in an otherwise Kabyle or Chaoui utterances. Concerning Reiteration, it is as the term suggests a strategy that is used by the speakers in order to reiterate or clarify their messages by repeating a message that have been said in one language into another language.

Then, Gumperz referred to message qualification in which bilingual speakers code switch the languages to make a change from an informative function to a directive function as

commanding or to introduce a topic in one language and discuss it in another and finally he utilized personalization Vs objectification as the last function of code switching which indicates the speakers' involvement. In this sense, Gumperz (1977) says that:

> Words are sometimes repeated in another language and this usually functions to clarify or even emphasize the meaning of a message. Another use of code switching is message qualification where a topic is introduced in one language and is clarified or commented upon in another. The last function is called personalisation versus objectification where the choice of code marks contrasts such as the degree of speaker involvement –whether it's personalized or to show distance, or whether a statement reflects personal opinion or facts (cited in ong, 2008, p.20)

From other perspective , some linguists distinguish three other types of switching and these types can be derived from utterances .Poplack (2000) for example proposes these types to include intersentential code switching, intrasentential code switching and tag switching. In the same vein, Myers-Scotto, 1993 categories these three types according to place of occurrence in speech:

2.1.2.4. Inter-Sentential Code Switching

Inter sentential code switching refers to the type of switching in which speakers move from one language to another between different sentences or clauses in that one sentence or clause will be uttered in one language while the other sentence or clause would be in a completely different language. This means that speakers should be fluent in both languages and must have the ability to follow the rules of these two languages.

2.1.2.5. Intra-sentential Code Switching

Intra sentential code switching is regarded as the most complex form of switching since its occurrence "may be avoided by all but the most fluent bilinguals" (romaine, 1985, p.113) and since the shift occurs within the same sentence or in the middle of the sentence with no hesitations, interruptions or any kind of pause which may indicate a shift. In this sense Myers (1993, p.3) says that "intra-sentential switching occurs within the same sentence

or sentence fragment". Speakers in this case tend to move from one language to another within the same sentence. Thus, in one sentence we may observe two or three different languages. In his study of code switching, Poplack (1980) gave the following example to explain what sort of types this include. He stated: "sometimes I'll start a sentence in English y termino en espanol" which means (sometimes, I'll start a sentence in English and finish in Spanish). Actually, this type of code switching needs a really high degree of fluency because switchers are required to shift to the rules of syntax. Winford (2003) claims that there are some researchers who do not consider this type of switching as proper code switching, rather they consider it as code mixing.

2.1.2.6. Tag Switching

According to Romaine (1995, p.22), tag switching refers to "(…) the insertion of a tag in one language into an utterance which (…) is in the other language". This type of code switching is very simple because it involves the inclusion of a tag or any short phrase in one language into an utterance which is in another language. Romaine (1995) points that tags are "subject to minimal syntactic restrictions", with no violation of the grammatical rules. Therefore, tag switching involves discourse markers, interjections, fillers, idiomatic expressions and single noun switches such as: "you know", "I mean", "right", "well", "ok" and so on. Romaine (1989) has provided the following example to explain this type of switching: "es difficil encontrar trabajo estes dias, YOU KNOW? Which means: (It is hard to find work these days, you know?).

2.2. Code Switching Versus Code Mixing

Code switching (CS) and code mixing (CM) are two important phenomena that commonly occur in bilingual and multilingual communities that attracted the attention of many scholars. In fact researchers in the field believe that code switching has to be distinguished from any other types of language contact phenomenon like code mixing,

diglossia and borrowing. Many of them tried to mark the discrepancy between code switching (CS) and code mixing. (CM), claiming that the two phenomena are not similar. Several attempts have been made to define code switching and code mixing but the problem is that there have always been disagreements among researchers to come up with a single and clear definition of each phenomenon. Romaine (1995, p.180) writes about this as follow:

> Problems of terminology continues to plague the study of language contact phenomenon with terms such as code switching, code mixing, borrowing not being used by all researchers in the same way or even defined at all.

The only common thing that most scholars have agreed upon is related to the fact that both code switching and code mixing are considered as communication strategies and they are imposed as the norm of language in any bilingual or multilingual communities, yet they still receive different views and definitions in the literature and the difference between the two is of a high significance since it is very difficult to make a distinction between something psychological and something linguistic. In this sense, Vogt (1954) says about code switching that "Code-switching in itself is perhaps not a linguistic phenomenon, but rather a psychological one and its causes are obviously extra linguistics" (p.368). Thus According to Hudson (1999, p. 53) code-mixing is different from code switching and the difference is seen in that code mixing is "a kind of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words and so on" within the same sentence, however, code switching is the alternation of codes or languages between sentences as stated by (Winford, 2003).

William and Bhatia (2004) make a distinction between the two phenomena; they define code switching (CS) as follow:

> We use the term code switching (CS) to refer to the use of various linguistic units (words, phrases, clauses, and sentences) primarily from two participating grammatical systems across sentence boundaries within a speech event. In other

words, CS is intersentential and may be subject to discourse principles. It is motivated by social and psychological factors. (p.337).

However, they define code mixing (CM) in the following way:

We use the term code mixing (CM) to refer to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence. In other words, CM is intrasentential and is constrained by grammatical principles and may also be motivated by social- psychological factors.

From their definitions, what can be perceived is that code switching involves the shift from one language to another intersententially; this means that the switching occurs between sentences, whereas code mixing requires an intrasententially alternation of languages in which the switching occurs within sentence boundaries. McLaughlin (1984) also has the same view and definition of both CS and CM. He writes that "distinguishes between code –mixing to refer to switches within sentences and code –switching to refer to changing language over phrases or sentences." (p, 96-97).

Following the same line of thought Kachtu(1983) observes:

There is a distinction between CM and Cs, tough they have been treated as the language contact phenomenon. The CS entails the ability to switch from code A to code B. The alternation of codes is determined by the function, the situation and the participants. It refers to categorization of one's verbal repertoire in terms of functions and roles. The CM, on the other hand, entails transferring linguistic units from one code into another. (p.193)

Moreover, McClure (1978) defines code mixing as follows:

The individual's use of opposite language element by community. It occurs when a person is momentarily unable to access a term for a concept in the language which he is using but access it in another code or when he locked a term in the code he is using which exactly express the concept he wishes to convey. (p.7)

Following this view, we understand that code mixing is a phenomenon which is examined from a linguistic analysis perspective and it requires the interaction of grammatical rules of the two different languages, a thing that, code switching does not need because, it is not governed by grammatical constraints.

Some other scholars define code mixing in a different way. Maschler (1998) for example, defines code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern" (p.125) and Trudgill (1992) sees code mixing as " the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentence and phrases, that is not really possible to say at any given time which language they are speaking" (p. 16).

 It is important to state here that there are some researchers and scholars like Eastman (1992), Scotton (1992) and Pandit(1990) who do not accept such a distinction between code switching and code mixing, because according to them, the term code mixing is often used synonymously with code switching and they can be both used interchangeably when alternation occurs .Hill and Hill (1980, p.122) for example claim that: "there is no satisfactory way to draw a neat boundary between the two phenomena (code-switching and code-changing)." Breadsmore (1991) is another writer who prefers not to use the term "mixing "at all. In this regard he says: "code –mixing will not be further referred to, since it appears to be the least-favored designation and the most unclear for referring to any form of non monoglot norm- based speech patterns". (p.49) and what raises more confusion concerning these phenomena is the fact that quite often code switching and code mixing occurs together within the same stretch of discourse as stated by Hamers and Blanc (2000). .

2.3. Approaches of Code Switching

There are two approaches to code switching: the structural and the sociolinguistic approaches. According to Auer (1998, p.3), the structural or the grammatical view is "a syntactic and morpho syntactic considerations which may or may not be of a universal kind". However, the sociolinguistic approach is another approach which defines code switching as the sign of "group membership in particular types of bilingual speech communities".

2.3.1. The Structural Approach

2.3.1.1. The Early Structural Constraints

The early studies and research on code switching that followed the grammatical approach scrutinized the syntactic constraints of the switched items. Many researchers had different opinions while exploring syntactic constraints on its occurrence. Some of them believe that there are no syntactic constraints where as the others claim quite the opposite. Lance (1975, p143) for example, states that "there are perhaps no syntactic restrictions on where the switching may occur". In contrast, Clyne (2000, p.260) says that "there is general agreement in the theoretical studies that there are general constraints on code-switching".

Timm(1975) was the first researcher to come up with syntactic constraints when he studied switching between English and Spanish. Lipski (1978) also focuses on switching between English and Spanish, suggests that "a rather stringent set of sentential constraints" govern code switching and Pffaf (1979) while studying code switching in English –Spanish contact, suggests that both languages English and Spanish are mixed in accordance with some constraints. From these studies and according to Clyne (2000, p. 260) who state that "there is general agreement in the theoretical studies that there are general constraints on code-switching" So, some of the linguistic constraints on code switching have emerged and they have been explained as follow:

2.3.1.1.1. Free Morpheme Constraint

Many researchers such as McClure (1981); Pffaf (1977); Poplack (1981) and Wentz (1977) have studied the free morpheme constraint which states that code switching cannot occur between the stem of a word and its bound morpheme. In this sense, Poplack (1981, p.585) states that "codes may be switched after any constituent in discourse provided that constituent is not bound morpheme" This means that forms like *eat-iendo, (eating) in which there is a Spanish bound morpheme iendo could not occur in the speech of Puerto Rican bilingual "unless one of the morphemes has been integrated phonologically into the language of the other" (Poplack 1980, p.586), or in other words unless the word reaches the status of borrowing. In the same vein, Wentz and McClure (1980, p. 245) say that: "no words with morphology from both languages can exist without having the stem integrated into the language of the suffix phonologically and semantically", and Cook (1991, p.65) states that "a speaker may not switch language between a word and its endings unless the word is pronounced as if it were in the language of the ending". Thus, the free morpheme constraint holds that code switching is impossible at a point of morpheme binding; this means that switching can occur between words but not within words, yet, one should know that this constraints theory of Poplack is not really applicable to all language pairs except for those pairs sharing some particular grammatical, lexical and syntactic features.

2.3.1.1.2. Equivalence Constraint

Equivalence constraint, also called the equivalence of structure constraint is a constraint proposed by Poplack and it occurs where "surface structures common to both languages are favored for switches" (Pffaf 1979, p.314). The major premise behind this constraint are : linear equivalence, which refers to the switching which may be possible only if no overlap between the surface structures of the languages involved in code switching exists, and grammatical sub-categorization equivalence which refers to these grammatical

sub-categorization properties of the languages involved. In fact, this approach holds that an intrasentential switch is actually made by any bilingual speaker without taking into consideration the speakers' proficiency in his or her L2. Thus, a speaker will tend to switch from one code to another at points where that switch won't violate the rules of grammar of both languages as it is said by Cook(1991,p.65)" the switch can come at a point in the sentence where it does not violate the grammar of either".

Poplack (1980, p.586) says that:

Code switching will tend to occur at points in discourse where juxtaposition of L1 and L2 elements does not violate a syntactic rule of either language, i.e., at points around which the surface structures of the two language map onto each other. According to this simple constraint, a switch is inhibited from occurring within a constituent generated by a rule from one language which is not shared by the other.

In her title "sometimes I start a sentence in Spanish y termino en espanol (and finish in Spanish), the switch between English and Spanish in such a case is made in a way that the Spanish subordinate clause "y termino en espanol" seems not to violate the grammatical rules of English. It is worth bearing in mind that in English/ Spanish code switching, the switch cannot happen between nous and adjectives in the noun phrase, because, whereas the attributive adjectives in English precede the head noun, in the Spanish rules, they are seen to follow the head noun.

This principle of Poplack has been overtly criticized by many researchers. One of the main criticisms is related to the fact that the notion of equivalence in itself is problematic because as Gardener (2009) says the syntactic categories often differ from one language to another. This means that these categories may exist in one language but in the other language, there will be no presence of them. In the same line of thought Muysken (1995, p.193) argues that:

There is assumed to be a match between both the terminal nodes in the syntactic tree of the languages involved in the switch. This idealization is unwarranted; in fact there is no exact match between categories in different languages. Well documented problem areas in categorical equivalence include clitic versus non clitic pronouns, types of determiners and demonstratives, and types of auxiliary elements.

2.3.1.1.3. Government Constraint

The Government Constraint was proposed by DiScuillo, Myusken and Singh in 1986. This model generally states that it is impossible to code switch between governors and their objects; this means that it is prohibited for speakers to code switch between verbs and objects and items which are in a government relation have to be in the same language. DiSciullo et al. (1986) give the following formula of the Government Constraint: "x governs y if the first node dominating x also dominates y, where x is a major category N, V, A, P, and no maximal boundary intervenes between x and y" (p.3).

Switching in such a government principle is only allowed for the speakers between verbs and subjects, tags, exclamations and interjections and switching of adverbs i.e., between elements that have no government relation. Thus, code switching depends on hierarchical structure rather than linear structure and this in turn would make this constraint seems too restrictive in nature.

2.3.1.1.4. Functional Head Constraint

This constraint is proposed by Belazi, et al (1994) and their theory predicts that switching between a functional head and its complement is disallowed. Belazi et al (1994, p.228) argue that:

> The language feature of the complement f-selected by a functional head, like all other relevant features, must match the corresponding feature of that functional head…as predicted, code switching between a lexical head and its complements remains unimpeded…The functional Head Constraint; thus restricts switching between a functional head and its complement by invoking the strong relation that exists between them.

According to these researchers code switching is also not permitted between a complimentizer C_0 and its IP (complement phrase), a determiner and its compliment, a nominative and its compliment, and between a relative pronoun and its compliment etc. However, the switching, according to them, is only allowed between a lexical head and its complement.

2.3.1.1.5. Sub-categorization Constraint

According to Bentahila and Davies (1983, p.301), this constraint states that "all items must be used in such a way as to satisfy the (language-particular) sub-categorization restrictions imposed on them". This means that constraint is related to the fact that various languages may have different sub-categorization requirements.

2.3.1.1.6. Matrix Language Frame

The Matrix Language Frame Model (MLF) of structural constrains was proposed by Myer Scotton (1993) and it is based on the idea that the languages that are being used in code switching are in fact divided into a matrix language (ML) which is the first language of the speaker and the embedded language (EL). According to Myers-Scotton (1993,p.69), the matrix language is the language of more morpheme pointing out that " the matrix language may change across time, and even within conversation, that is, the (embedded language) may become the matrix language". Thus the dominant language for speakers would be the matrix language and the embedded language is the other language which generally provides word insertions or any switched items.

Another important thing to bear in mind concerning the MLF is that while the matrix language supplies system morphemes i.e. function words such as: inflections and articles in order to build grammatical frames, the embedded language on the other hand, supplies content morphemes i.e. lexical content words such as, nouns, verbs, adjectives and some

prepositions in order to convey a message in communication. Such a distinction between content and system morphemes is very important to identify the ML.

Myers –Scotton (2006, p.244) predicted two principles to identify the ML in bilingual CPs:

1. **The Morpheme Order Principle**

   Myers- Scotton (1993) gives the following definition of this principle:

   In ML +EL constituents consisting of singly occurring EL lexemes and any number of ML morphemes, surface morpheme order (reflecting surface syntactic relations) will be that of the ML. (p.83).

2. **The System Morpheme Principle**

   Myers-Scotton (1993) formulated this principle as follow:

   In ML+EL constituents, all system morphemes which have grammatical relations external to their head constituent (i.e., which participate in the sentence's thematic role grid) will come from the ML. (p.83).

From the following predicted principles, we understand that in the first principle, the matrix language specifies the order of the elements ML+ EL constituents. However, in the second proposed principle, the matrix language states that all system morphemes which have grammatical relations with other constituents in fact come from the ML.

It is worth noting that there have been many criticisms concerning the MLF model. Researchers such as Boumans 1998; Bentahila and Davies, 1998; Boussofara-Omar, 2003; Mac Swan, 2000 and Muysken, 2000 agreed on the ambiguity and vagueness of this MLF model. In fact, most of these researchers believe that the MLF model does not give any clear or definite definition of what matrix language really is. Myers-Scotton herself (2002, p.59) admits that "how to identify the matrix language is the most frequently asked question about the MLF model".

Boumans (1998, p.46) argues that "there is the problem of identifying the matrix language in an unambiguous and non- circular way" and he established another distinct insertional model of code switching which is based on the idea that ML may be presented at the individual phrase or clause level with no necessity to be the language of the whole discourse. Following the same line of thought, Boussofara-Omar (2003) says that the real criticism against the MLF model is related to the circularity of the definition that has been given. Similarly Bentahila and Davies (1998) criticize the ambiguous definition of the term 'matrix language'.

However, Myers- Scotton (2003, p.78) responds as follow:

> If the terms of principles, morphemes order and one type of system morphemes, both are satisfied, then the Matrix Language can be identified as that language. If only one of the two participating languages meets these criteria, it is the ML. What is circular about that?

2.3.2. The Sociolinguistic Approach

2.3.2.1. Social Meaning

In many communities around the world, especially the bilingual communities, the alteration between codes is rather a norm than the exception as it has been agreed upon. The question "why do bilinguals switch languages" has raised many studies of code switching by most sociolinguists. In fact, these studies have been conducted from the macro-level and micro-level perspectives. Macro –level studies investigated the language choice and the correlations between code choice and types of activities inspired by Ferguson (1959) who came up with the notion of diglossia in his seminal article on diglossia. Ferguson presented the High and the Low varieties of the languages that have been used claiming that each variety is used for specific situations and for different functions and purposes. Fishman (1965), however, developed Ferguson's concept to include "domain of analysis" in which languages are "allocated" to specific "domains' and the choice between the uses of languages

depends on the social situation. Thus, the social meaning lies on the speech activities and the norms of language choice. In this sense, Fishman (1972, p.437) states that: "proper 'usage dialects that only one of the theoretically co-available languages or varieties will be chosen by particular classes of interlocutors on particular kind of occasions to discuss particular kinds of topics". The following table shows how language choice is constrained by 'domains':

Domain	Interlocutor	Place	Topic
Family	Parent	Home	How to be a good son or daughter
Friendship	Friend	Beach	How to play a certain, game
Religion	Priest	Church	How to be a good Christian
Education	Teacher	School	How to solve an Algebra Problem
Employment	Employer	Workplace	How to do your job more effectively

Table 5: The Scheme of Relationships in Fishman's (1972) Domain Analysis

On the other hand, micro-level studies on code switching have been investigated at an interactional level. Blom and Gompers's (1972) studies on code switching in a small village called Hemnesberget in Norway between the standard and non-standards dialects showed that the alternating codes among the local people was patterned and predictable and that two distinct types of code choice have been identified namely: situational switching and metaphorical switching. Situational switching refers to the present varieties in the speech community i.e., both standard and local dialects which are conditioned by social forms as argued by Blom and Gumperz (1972; p.417):" the linguistic separateness between dialect and standard is conditioned by social factors". In such a type of code switching, the bilingual speakers tend to switch languages in order to signal a change in one of the components of the social situation like the setting, the topic and the interlocutor. In this sense Blom and Gumperz (1972, p.424) state that:" the notion of situational switching assumes a direct relationship between language and social situation."

However, metaphorical switching refers to changes in topic rather than the social situation. Blom and Gumperz (1972) write:

> Characteristically, the situation in question allow for the enactment of two or more different relationships among the same set of individuals. The choice of either (R) or (B) alludes to these relationships and thus generates meaning which are quite similar to those conveyed by the alternation between ty or vy in the examples from Russian literature cited by Friedrich.(p.425).

Bloom and Gumperz (1972) observed that greetings and inquiries about family affairs take place in Ranamal but conversations about business transactions occur in the standard dialect. Thus, it is pretty clear from the article that (R), the local dialect Ranamal marks solidarity, whereas (B), the standard dialect Bokmal marks status, since the ty/vy alternations marks either the solidarity or the status choice in personal relations.

Furthermore, Blom and Gumperz (1972) presented three types of social constraints which influence the code choices of speakers including setting which refers to the physical environment, the social situation which is according to Blom and Gumperz (1972, p.423) defined as "particular constellations of speakers, gathered in particular settings during a particular span of time for a certain activity", and the social event which is the actual social situation at a precise point in time.

The finding of Blom and Gumperz (1982) in their analysis of code switching at the macro level of conversation has led some other researchers to come up with different perspectives and approaches. In fact, researchers like Alfonzetti (1998) and Sebba (1993) developed Gompers's interactional perspective and Auer (1985, 1995) represented a new approach in which the focus was on the conversational analysis of code switching in order to analyze the performance data of speakers on code switching. In his sequential approach to code switching, Auer (1995, p.116) states that: "Any theory of conversational code switching-alternation is bound to fail if it does not take into account the meaning of code- alternation

depends in essential ways on its' sequential environments.". Thus, the sequential embeddedness is related to the social meaning of the community. Winford (2005, p.117) gives a description of Auer's approach pointing out that:

> The meaning of a code switch depends both on its sequential position in the discourse context itself, and on the broader situational and sociocultural context which make up the background knowledge of the participants... the approach attempts to link the micro level of conversational interaction to the macro- level setting in which it occurs.

Moreover, Myers Scotton applied an approach which is a bit similar to Auer's conversational approach. In fact Myers 'approach focuses on the speaker's creativity and freedom to comply with the norms and to violate them. Myers (1993; p.90) argues that: "the speaker may wish to negotiate and to change the nature of the interactional situation and the social relationships among participants". Following these principles, the theoretical concept of markedness in the social interpretation of code switching has been developed and it focuses on the speakers' socio- psychological motivations for code switching.

2.3.2.2. Markedness Model

The Markedness model (MM) is a sociolinguistic theory proposed by Myers Scotton in 1993 as an attempt to incorporate both the micro –and the macro- perspectives into code switching research. According to this model, bilingual individuals have a sense of markedness or as it is stated by Myers Scotton (1998, p.22), the speakers posses what is called "markedness evaluator" in which there is a cognitive capacity that help them assess markedness. In this case, the speakers are seen as rational actors in that "when encountered with various courses of activities, individuals often do what exactly they think is probably to have the best overall outcomes" (Elster 1989, p.22) and they have the ability to select the appropriate languages to be used in interactions. It is essential to know that language choice is not as easy as it seems because of the lack of prior information to the interlocutor in some

situations. In such a case speakers either bilinguals or monolinguals will be in front of instances of social negotiation. In this sense Myers Scotton (1993, p.113) asserts that "any piece of conversation is based first of all on some kind of negotiation between participants" and that there are norms of communication that she calls "Rights and Obligations sets". She (1993) formulates a negotiation principle and she writes that:

> Code switching in general is a type of skilled performance with communicative intent. From the socio-psychological point of view, code –switching can be characterized as symptomatic either (a) of an unwillingness or an uncertainly on the speaker's part regarding the commitment to indexing any singe rights-and-obligations set between participants in a conversation, or (b) of a negotiation to change the rights- and obligations set. This is so because each linguistic variety used in code-switching has socio-psychological associations, making it indexical of rights-and- obligations set. (P.6-.7)

She carries on defining the negotiation principle as "choose the form of your conversation contribution such that it indexes the set of rights and obligations which you wish to be in force between speaker, and addressee for the current exchange". Thus, speakers tend to switch from one code to another for the sake of drawing one's attention and wishing to alter "the current balance of rights and obligations" (Myers –Scotton (1989, p.338).

Moreover, Markedness model (MM) classifies code switching into three types namely marked choice, unmarked language choice and exploratory choice. Speakers need to be exposed to the use of these three types of codes in order to learn which codes are to be used and employed. The contact with marked and unmarked codes results in acquiring some abilities that Myers Scotton (1998; p.22) states them as:

(1) The ability to identify that linguistic alternatives or choices fall along a multidimensional continuum from more un-marked to more marked and that their ordering will be different, according to the particular discourse type.

(2) The ability to recognize that marked choices will receive various receptions from unmarked choices.

Unmarked code is generally used as a communicative strategy to serve some communicative functions especially that of inclusion and it is often used by the speakers. Meyers Scotton (2007, p.159) defines the unmarked language choices as follow:

> Unmarked choices are those that are more or less expected given the ingredients of the interaction (participants, topic, setting, etc)… Meyers Scotton refers to a rights and obligation set as part of the normative expectations. These expectations refer to an unmarked way to behave… when makes the unmarked choice; he or she is causing no social ripples because participants expect such a choice.

> Meyers (1973) carries on saying that:

> Speakers have a sense of markedness regarding available linguistic codes for any interaction, but choose their codes based on the personal preference and/or relation with others which they wish to have in place. This markedness has a normative basis within the community, and speakers also know the consequences of making marked or unexpected choices because the unmarked choice is 'safer' (i.e. it conveys no surprises because it indexes an expected interpersonal relationship), speakers generally make this choice but not always. Speakers assess the potential costs and rewards of all alternative choices, and make their decisions, typically unconsciously (p.75).

The marked code refers to the language which is generally unexpected in interaction and which is made when speakers refuse to comply with the norms. In such a case, switchers switch to another language that will be understood only by some members. Myers –Scotton (2007,p.160) states that: " one of the main features of the Markedness Model is not what it has to say about unmarked choices, but what it says about marked choices. Marked choices are those that are not predicted… The model keystone is a negotiation principle" Thus, speakers use this code as a strategy to signal a change such as anger, authority, to exclude outsiders from a conversation or to use repetition in order to emphasize a certain message.

However, the exploratory choice holds that the speaker starts a conversation using only one language, but in case the addressee does not grasp the meaning or understand what is being said, then, the shift to another language will take place.

The Markedness model (MM) has been strongly criticized by many researchers and conversational analysts such as Auer (1998), Jorgensen (2004), Gafaranga (2004) and Boudieu (1977). Auer (1998) for example, is a proponent of this model because according to him "the markedness model does not describe well the speakers' perception of their behavior and the use of pre established external categories is the social interpretation of code switching is to be avoided" (p.3). He states that "the situated meaning of code alternation cannot be stated unless a sequential analysis is carried out. The same cue may receive a different interpretation on different occasions".

Kamwangamalu (2000, p.62) also described the Markedness model as "static" and he argues that not all code switching involves the negotiation principles of rights and obligations. Following the same line of thought, Meeuwis and Blommaert (1998) argue that the markedness model is limited in that speakers are required to follow or not to follow the rules for the already existing norms. Other researchers believe that it is too way better to take into account the micro- and the macro levels, a thing that this markedness model does not do.

2.3.2.3. Motivational Factors to Code-Switching

Many researchers and analysts have been asking questions such as: why does the pattern of switching occur, what are the functions of code switching in bilingual discourse and what is the reason behind it? In fact, these researchers tried a lot to find at least one single motivator behind code-switching but the thing is sometimes there is no motivator at all. Thus, it is important to know that bilinguals may code switch between languages without being aware that they are doing so. In this sense, Bullock and Toribio (2010) say:

> …it merits pointing out that not all language alternations in bilingual speech do
> signal a particular communicative intent or purpose: for many bilinguals, code-

switching merely represents another way of speaking; that is, some bilinguals' code-switch simply because they can and often times may not be aware that they have done so. (p.11).

Labov furthermore confirms that code switching could be used with no particular motivation behind it and he gives the example of the black boy who describes a game of Skelly switching between two distinct codes using Black English Vernacular and Standard English. Labov (1971, p.462) finds the following:

(a) Switching sites are often difficult to limit, since many items are often shared by systems, the vernacular and the standard.

(b) The speaker switches between both systems at least 16 times without an apparent motivation in the same stretch of discourse.

Appel and Mysken (2006) used Jakobson's (1960) and Halliday's (1964) concept of functional specialization to come up with six main functions of code switching:

1. The referential function: code switching occurs because of the lack of knowledge or register of one language or lack of facility in that language. Therefore, bilingual speakers shift between languages when they do not have the appropriate word in one language or when they do not find the suitable concept to convey the message because sometimes there are no similar words in languages.

2. Directive function: it is a participant- related function and its goal is to include or exclude someone from a conversation by using a familiar or unfamiliar language as a sign to that person.

3. Expressive function: in this function, speakers tend to use more than one language in a conversation in order to express their "mixed identity" as stated by Poplack (1980). Code switching in this regard is made for social reasons. People code switch to create a sense of belonging, to show personal emotions such as anger, sadness and to express

opinion and attitudes. In his study of Chinese/ English code switching in Taiwan, Chen (1996,p.271) states that :

> No matter what role-relationship is involved, the people in my study all use code switching to perform the expressive function of emotional release, particularly for tension relief or the unburdening of pent-up feeling. They insert English swear words, English words that are Taboo in Chinese in that context, and English words of affection (e.g. love, flattering), in Chinese-dominant interactions in order to express emotional passion….and to relieve tension in other situations characterized by anger, fear, surprise and frustration. English is used as a neutral code in these situations to express emotions and true feelings while avoiding the negative connotations of those words or phrases in Chinese. The use of English in Chinese- based interactions for these functions is due to the fact that Chinese social values stress modesty in behavior.

4. Phatic function: also known as the metaphorical function, in which code switching is used in order to demonstrate or highlight a change of the tone of the speaker or to focus on important parts in the conversation.

5. Metalinguistic function: it involves speakers making direct or indirect comments on another language in order to impress other participants as having linguistic skills.

6. Poetic function: it involves switched words, puns and jokes in order to amuse or to entertain the speakers. People in such a case code switch to quote something said by others or to crack jokes.

Many researchers such as Beebe (1981), Gal (1978), Milroy (1987), claim that the primary function of code switching is to create a linguistic solidarity and to build an identity among members of a bilingual or multilingual community. Holmes (1992, p.275) gives the following example of two speakers who code switch from English to Maori during a conversation and through which their language shift reflects their ethnic identity and builds a strong solidarity among them. The Maori is in Italic and it is underlined; however the translation is in bold.

Sarah: I think everyone's here except Mere.

John: she said she might be a bit late but actually I think that's her arriving now.

Sarah: You are right. *Kia ora Mere. Haere mai. Kei te pehea koe?*

(HI MERE. COME IN. HOW ARE YOU?)

Mere**: *Kia ora hoa. Kei te pai.*** Have you started yet?

(HELLO MY FRIEND. I AM FINE)

Gumperz (1982) furthermore refers to two codes of switching as the we-code and the they-code in which the former is related to the in- group relations and activities and the latter refers to the languages that serve the communication tool for the out- group relations. Thus motivation for code switching is the sense of belonging and identity. He also makes a list of the conversational functions of code switching that have been mentioned earlier in this chapter including: quotations, addressee specification, interjection, reiteration, and personalization Vs objectivation. Grosjean (1982, p. 136) formulates an outline of the factors that demonstrate the speakers' choice of We-code or They-code. It is illustrated as follow:

Participants	Situation
Language proficiency	Location/setting
Language preference	Presence of monolinguals
Socioeconomic status	Degree of formality
Age	Degree of intimacy
Sex	
Occupation	Content of Discourse
Education	Topic
Ethnic background	Type of vocabulary
History of speakers' linguistic interaction	
Kinship relation	Function of Interaction
Intimacy	To rise status
Power relation	To create social distance
Outside pressure	To exclude someone
Attitude toward language	To request or command

Table 6: Factors Influencing Language Choice.

There are many other lists of functions that have been provided by researchers and many studies have followed Gumperz (1982) and proposed some similar taxonomies of functions. In this sense, Bailey (2002, p.77) points "the ease with such categories can be created- and discrepancies between the code switching taxonomies at which researchers have arrived –hint at the epistemological problems of such taxonomies." Thus, it is pretty clear that code switching may serve any of these functions.

2.4. Code Switching in Algeria

Code switching in North Africa is a phenomenon that has attracted the attention of many researchers and that has been a study of linguistics because North Africa was the home to different cultures and various occupations. In fact code switching is becoming more and more common in North Africa in general and in Algeria in particular.

In Algeria, code switching is an observed common practice which occurs every day among the speakers who shifts from one language to another or from one variety to another while conversing. In fact, Algeria is a bilingual and multilingual community where a myriad of languages co-exist and work together. The use of five different varieties in correspondence to two settings which are formal and informal raises a complex linguistic situation in Algeria. This situation in turn is seen different from the situations of other countries of the Arab World.

Code switching in Algeria usually occurs between Algerian Arabic and French or between Berber and French because of some historical factors. So, when you listen to Algerian people talking about any topic, you would definitely hear switches between AA and French or AA AND Berber and the way round. In fact, the colonization of French which took 132 years influenced Algeria in that French has been deeply rooted in the Algerian society and it still keeps playing a note worthy role in all domains. It is not surprising that most Algerian speakers use Arabic and French or Berber and French within the same conversation.

In this sense, the journalist Mohamed Amghar writes in "El Moudjahed" (February 8 th, 1974) as quoted by Bouamrane (1986, p.109):

> They speak to you two minutes in French, 30 seconds in Arabic then one minute in French and so on, sometimes the two languages are mixed to such a point that the results are bizarre, unintelligible language, and one wonders if these people are not themselves bizarre.

One cannot judge people as being bizarre or whatever because of the mixed languages they speak or use. It is not the Algerians' fault that the linguistic situation is very intricate, one should know. In fact, the true problem is based on the fact that the Algerian government could not succeed to adopt a right policy or an appropriate system to arabise the country and get rid of the colonialist languages.

The majority of speakers switch back and forth from Algerian Arabic to French or from Berber to French in their daily utterances. But there are also shifts from Algerian Arabic to Modern Standard Arabic. Poplack (1980) distinguished three types of code switching. We will try to apply them in the Algerian context:

- ✓ **Inter-sentential switching:** this type of switching occurs at sentence or clause boundary. In the Algerian case for example, when someone starts a sentence in the French and finishes it in Algerian Arabic or Berber, we call it an Inter- sentential switching. Let's consider the following examples:

- Elle nous a demandé d'allumer la télévision/ **beh ntfarjou el mousalsal/**

(She asked us to turn on the television in order to watch the series).

- Il ma écris un text **beh ntarjmou**

(he wrote me a text in order to translate it).

- Je vais dormir ma chérie, **thirga el 3ali.**

(I am going to bed my dear, good night).

- Had tafla 3andha **9oudourat sihriya khari9a**

(This girl has super magical powers).

- ✓ **Intra-Sentential Switching:** holds that switching occurs within the clause or sentence boundary as in:

- Rayha **l'agence nreservi** beh n3agab **les vacances.**

(I am going to book at the agency in order to spend holidays.)

- Rahi fi tahasoun malhoud besah lazamha el 3amal w elmoutabara.

(She is in a remarkable improvement but she needs to work and preserve hard)

- ✓ **Tag Switching:** the insertion of a tag in one language into an utterance which is in the other language. Consider the following examples:

- 9ala9tini bazaf, tu Sais?

(You bothered me a lot, YOU KNOW?)

- Fahmagh takvaylit, d'accord?

(I understand Kabyle, OK?)

- Layla sa3ida, bye

(Good night, bye).

Most Algerian speakers use a long list of French words to the point that one could easily be confused whether these words are in French or Arabic. Examples of such words include: cava, ca yest, non, parcque, c'est bon, déjà, biensur, tout droit, voila, c'est grave, normal, jamais, bonne chance, byebye, impossible and so on. Furthermore, various new words are found in the Algerian society; these words are related to technology development and they have no equivalent in Algerian Arabic such as flexy, connecter, telecharger, chater, taper, désactiver, en ligne, hors ligne, mode avion, and so on. It is also important to highlight here that after the arabisation process the use of MSA has developed increasingly among Algerian speakers. It is not surprising therefore, to hear someone saying /layla sa3ida/

dourous khousousia/ salam/ talab khati/ istid3aa/ instead of the French words: bonne nuit, ls

cours de soutiens, salut, demande, and convocation.

Section Two

Introduction

Language attitudes studies are an important part of sociolinguistic and of a great interest in areas where more than two languages are in contact. In fact, these studies were created in the second half of the 20th century by many researchers in order to investigate peoples' feelings and ideas about their own language variety or the language variety of others and to understand processes of language change, language and identity and language and behavior. In this sense, Obiols (2002) says that language attitudes "predict a given linguistic behavior, the choice of a particular language in multilingual communities, language loyalty, and language prestige" and Ryan et al (1982, p.7) defines attitudes as "any affective, cognitive or behavioral index of evaluative reactions toward different language varieties or speakers".

Many attitudinal studies have been conducted from different parts of the world and various experiments have tried to analyze the complex relationship between people and their behavior. Attitudes cannot be studied or observed directly so the assessment of them requires asking direct or indirect questions. In fact, all investigations were carried out using direct and indirect measurements and the results could be either negative or positive but sometimes it is important to know that neutral results could be held.

Algeria has proved to be one of the most outstanding places for such a kind of research because of the languages and the variety of languages that are spoken by most of its population. The focus therefore will be on students' attitudes towards the use of these languages especially the French language and an investigation will be done in order to detect either the positive or the negative attitudes that Algerian students' would have concerning these languages.

2.5. Definition of Language Attitude

The word "attitude" derives from the Latin word "aptitude" and the Italian word "atto" in which the meaning is "aptitude for action". In fact, the term attitude had received many interpretations and definitions over time and the difference depends on the area of use. According to the Macmillan English dictionary (2002), the word attitude refers to "someone's opinion or feelings about something, especially as shown in their behavior". This means that each one has some positive, negative, or neutral attitudes towards things, languages or anything else. Baker (1992, p.11) defines the concept of attitudes as "a hypothetical construct used to explain the direction and persistence of human behavior" and he says that" attitudes often manage to summarize, explain and predict behavior". Therefore, attitude is an important concept to explain any social behavior. Baker explains that the observation of the external behavior is misleading in that it does not lead to proper and valid understanding and that attitudes are not related to what is observed only, but they are also related to one's thought and belief. In this sense he says "observation of external behavior may produce mis-categorazation and wrongful explanation. Such behavior may be consciously or unconsciously designed to disguise or conceal inner attitude". (p.15). However, Allport (1935) definitions' of attitudes seems to be the best one since he explains their central and pervasive role. In this regard he says:

> Without guiding attitudes the individual is confused and baffled. Some kind of preparation is essential before he can make a satisfactory observation, pass suitable judgment, or make any but the most primitive reflex type of response. Attitudes determine for each individual what he will see and hear, what he will think and what he will do. To borrow a phrase from William James, they 'engender meaning upon the world'; they draw lines about and segregate an otherwise chaotic environment; they are our methods for finding our way about in an ambiguous universe (p.806)

Thus, "at the individual level, attitudes influence perception, thinking and behavior", and "at the intergroup level, attitudes towards one's group and other groups are the core of intergroup cooperation and conflict" as stated by Bohner (2001, p.240).

It is agreed that there are many functions of attitudes. Baker (1992, p.12) for example, points out that the concept of attitudes serve a double function saying that: "it provides a presage and a product variable, a predisposer and an outcome "and Garrett et al (2003, p.6) say that attitudes" function as both input and output from social action". This means that a particular attitude may lead people to evaluate any attitude object in a particular way, for example, a positive attitude towards the English language will affect people in the sense that they will take English lectures or lessons because they love the language and they want to ameliorate it as it seems beautiful and fascinating.

It is worth knowing that the study of language attitude has been based on two theoretical approaches which are: the behaviorist approach and the mentalist approach. People who choose the behaviorist view perceive attitudes as a single unit that is found in the responses that people make to social situations (Fasold 1984). In this view, people observe, tabulate, quantify and analyze overt behavior such as the use of verbal and non verbal language in actual interactions, which is according to Agheyisi and Fishman (1970), not interesting at all due to their inability to predict other behaviors because a person who behaves in a particular way to one situation may not behave likewise again in the same situation. Thus, the instances of behavior in such a case are rather unreliable and untrustful indicators of any attitudes.

On the contrary, people who accept the mentalist view see that attitudes consist of three main elements namely cognition, affect and readiness for action and they are viewed as an internal, mental state which can be used to predict other behavior. In fact, Allport (1935, p.810) gives a classic mentalist definition of the notion attitudes referring it to:" a mental and

a neural state of readiness, organized trough experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" and he believes that attitudes are not behaviors, but the 'precondition of behavior'. Appel and Muysken (1987, p.16) describe this view as "an intervening variable between a stimulus affecting a person and that person's response" and they are with the adoption of this mentalist view because according to them, it is the best one for deep studies. Many researchers base their work studies of language attitudes on this perspective such as Baker, 1992; Cargile and Giles, 1998; Hussein and El – Ali, 1998; Long, 1999; Zhou, 1999; Mgbo-Elue, 1987; Pieras, 2000, Hoare, 2001.

It is important to bear in mind that while there are discrepancies between the mentalist and behaviorist views, there are also some aspects in which they are common. Proponents of both frameworks agree on the fact that attitudes are learned from earlier experience and that attitudes are not isolated in the individual's mind, rather they are linked to other attitudes. Chaiken and Eagly (1998) give an example of many individual's aversion to sour tastes to clarify this pattern of attitudes formation:

> Although humans are apparently predisposed to react negatively to sour tastes (…), an individual would not have a negative attitude toward a sour-tasting fruit such as raw gooseberries until one was experienced in some fashion- for example, tasted and perceived to have a bad taste. Only after this first encounter would the individual have started to form a negative attitude toward raw gooseberries (…) Evaluative responding – whether it be covert or overt, implicit or explicit, automatic or deliberate- can thus produce a psychological tendency to respond with a particular degree of evaluation when subsequently encountering the attitude object. If this response tendency is established, the person can be said to have formed an attitude toward the object. (p.270-271).

The term language attitude has extended to include attitudes towards the speakers because of the strong relationship between language and community membership. In this regards Richard, Platt, and Platt (1992, p.199) defines language attitude as:

> ...The attitudes which speakers of different languages or language varieties have towards each other's languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of the language.

According to Baker (1992) there are two important components of language attitudes namely instrumental and integrative attitudes. An instrumental attitude to a language refers to people who study a language in order to reach some material needs and it is generally self-oriented. In this sense the instrumental attitude of someone towards a language can be both positive and negative. According to Gardner and Lambert (1959, p.267), an instrumental orientation, is "where the reasons (for learning a second language) reflect the more utilitarian value of linguistic achievement" and it is recognized by "a desire to gain social recognition or economic advantages through knowledge of a (second) language" (p.14).

On the other hand, an integrative attitude to a language refers to an attitude which presents some desire and behaviors of people to be like members of the other community or to integrate themselves within the target language. According to Gardner and Lambert (1959, p.267), an integrative orientation in "where the aim in language study is to learn more about the language group, or to meet more and different people". It is mostly socially and personally –oriented and people who have this attitude do not learn a language only for proficiency's sake but also to know and adapt themselves to the foreign culture.

The following table presents all authors definitions of the word attitudes thought time from 1931 till 2010:

Authors	Year	Definition of attitudes
Thurstone	1931	The affect for or against a psychological object
Likert	1932	An inference which is made on the basis of a complex beliefs about the attitude object with which it is related
Allport	1935	A mental and neural state of readiness, organized through experience, exerting a directive and dynamic influence upon the individual's response to all objects with which it is related
Krech & Crutchfield	1948	An enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual's world.
Rosenberg & Hovland	1960	Predispositions to respond to some class of stimuli with three major types of response as cognitive, affective, and behavioral
Campbell	1963	Acquired behavioral dispositions that contained residues of experience of such nature to guide, bias or otherwise influence later behavior
Sarnoff	1970	A disposition to react favorably or unfavorably to a class of objects
Williams	1974	An internal state aroused by stimulation of some type and which may mediate the organism's subsequent response
Fishbein &Azjen	1975	A learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object
Petty & Cacioppo	1981	A general and enduring positive or negative feeling about some person, object or issue
Oppenheim	1982	A construct, an abstraction which cannot be directly apprehended. It is an inner component of mental life which express itself, directly or indirectly, through much more obvious processes as stereotypes, beliefs, verbal statements or reactions, ideas and opinions, selective recall, anger or satisfaction or some emotion

		and in various other aspects of behavior
Fasold	1984	An intervening variable between a stimulus affecting a person and that persons' response
McGuire	1985	A mediating process grouping a set of objects of thought in a conceptual category that evokes a significant pattern of responses
Gardner	1985	An evaluative reaction to some referent or attitude object, inferred on the basis of the individual's belief or opinions about the refrent.
Ajzen	1988	A disposition to respond favorably or unfavorable to an object, person, institution, or event.
Zanna & Rempel	1988	Categorization of an object or issue along an evaluative dimension
Pratkanis & Greenwald	1989	A persons' evaluation of an object or thought
Fazio	1990	Association in memory between attitude objects and their evaluation
Baker	1992	A hypothetical construct used to explain the direction and persistence of human behavior
Eagly & Chaiken	1993	A psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor
Moreno	1998	A manifestation o the social attitude of the individuals, distinguished by focus and specific reference to both language and its use in society

Edwards	2004	Belief amplified by affect
Bassili & Brown	2005	Emergent properties of the activity of micro conceptual networks that are potentiated by contextually situated objects, goals and task demands
Shwarz	2007	Evaluative judgment, formed when needed , rather than enduring personal dispositions
Garrett	2010	An evaluative orientation to a social object of some sort

Table 7: Definition of Attitudes

2.5.1. Attitude Models

In the last century of attitudes research, three models of attitudes have been proposed by scholars namely the expectancy- value model, the three component model and the association model.

2.5.1.1. The Expectancy-Value Model

Expectancy –value model has become increasingly used in the recent years and it is based on interpretations of Rosen-berg's and Fishbein's model of attitudes. In fact, it is a belief- based perspective through which beliefs are formed by associating an object to certain attributes having a certain value. According to this theory our beliefs differ from our attitudes because attitudes are evaluative. In this sense, each attitude represents a function and we predate these attitudes by measuring and evaluating attitudinal attributes (AAs) and relevant external variables. According to Fishbein and Ajzen (1975), the following equation expresses the function of the attitude:

$$A_o = \sum_i^N B_i\, a_i$$

A represents the attitude toward an object, B is equal to the strength of belief I, E is the evaluative aspect of B and N is the number of beliefs. According to them, people believe that their behaviors will lead to either positive or negative results. This model shows that objects

which have negative attribute will receive negative attitudes, and when objects have positive attribute, positive attitudes will be formed. So the attitude is based on how favorable the set is. It is very important to know that despite the popularity and the wild use of this model, it is often criticized for being too restrictive and for the absence of the element affect in the information of attitude.

2.5.1.2. Three Component Model

It is important here to talk in more details about the components trough which the attitudes are constructed. Every attitude has three components that are represented in what we call ABC model of attitudes. It is called the three components or tripartite model and it was proposed by Rosenberg and Holland (1960). First, the affective component is concerned with the feelings and the emotional reaction that each has towards a certain attitude object. These feelings for example can be likes or dislikes of the language, or can express fear, sympathy or hate. Second, the behavioral or the action component requires a disposition to act and to be ready for action towards something. This means that this component is based on how one act in relation to the attitude object. However, the cognitive component refers to the individual's opinion (thought, belief and disbelief) and ideas about an object or language. This means that each person has a kind of thought or belief about an attitude object or in other words to have special information that links an object and attitude (Fishbein and Ajzen (1975).

Some studies show that the cognitive and the affective components of attitudes are not related to each other and that one of the component does not depend nor require the presence of the other one but what the view indicates is quite the opposite because according to this view an attitude needs all these component to exist. Furthermore, it is of a great significance that the response should be consistent with each other and the attitudes are always assumed to guide and direct behavior (Fazio and Olsen, 2007, Zanna and Rempel, 1988). Greenwald (1989) states that this tripartite model is seen as "abandoned" and according to Fabrigar,

MacDonald and Wegener (2005, p.82), an attitude is viewed as "a general evaluative summary of the information derived from these (affective, cognitive, and behavioral) bases". The following schema shows the three components of the attitudes:
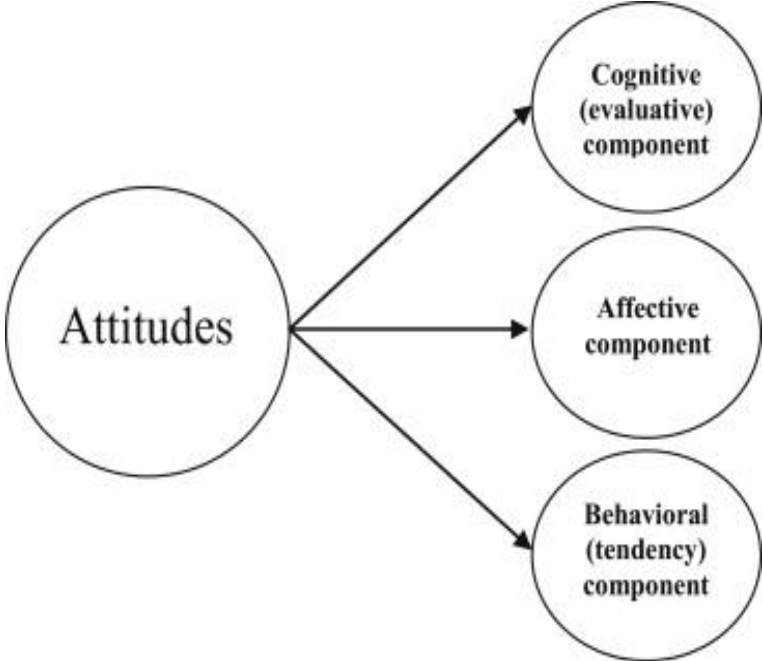
Figure 2: The Hierarchical Form of the Three Components of Attitudes.

2.5.1.3. The Association Model

This model was proposed by Fazio, Chen McDonel, and Sherman in 1982 who view attitudes as object- evaluation association between a certain object and the summary evaluation of the object. According to Fazio (1986) this evaluation could be based on affective reactions, cognitive interference and on some past behaviors and those attitudes are closely related to behavior and they can easily influence perceptions. He also states that the association between the object and the summary evaluation could vary in strength:

> The strength of an attitude, like any construct based on associative learning, can vary. That is, the strength of the association between the object and the evaluation can vary. It is the associative strength that is postulated to determine the chronic accessibility of the attitude and, hence, the like hood that the attitude will be activated automatically when the individual encounters the attitude object. (1990, p.81)

However, there have been opposing views and some researchers argued that attitudes are more than just evaluations. In this regard, Chaiken, Duckworth, and Dark(1999) states that " attitudes represented in memory not only as more object- evaluation linkages , but also in a more complex , structural form wherein cognitive, affective and behavioral associations also appear as object- associations linkage". In the same line of thought, Fabrigar, MacDonald, and Wegener (2005) claim that attitudes have a more complex structure in that an object- evaluation association is arranged with a knowledge structure linked to it.

2.5.2. Methodology and Attitudes Measurement

The issue of measuring and analyzing people's language attitude has been debated by several researchers. In fact, some of them believe of the impossibility to measure the attitudes directly, however, despite their complexity, Thurston (1931) claim that attitudes can be measured. In this sense he says:

> An attitude is a complex affair which cannot be wholly described by any single numerical index. For the problem of measurement this statement is analogous to the observation that an ordinary table is a complex affair which cannot be wholly described by any single numerical index. So is a man such a complexity which cannot be wholly represented by a single index. Nevertheless we do not hesitate to say that we measure the table (p.255).

Baker (1992) believes that there a is a bunch of research methods that help measuring and analyzing speakers' attitudes towards a language such as case studies, interviews, autobiographies and so on , yet the direct and the indirect methods are the best proposed and the most applicable ones in any research work or study.

2.5.2.1. Direct Method

The direct method refers to a measuring language attitude through which participants describe their attitudes. It consists of questions that are asked in an interview or to respond to a questionnaire. The questions used in this method can be interrogative questions such as:

will you accept to go aboard to carry on your studies if you get the chance? Or open-ended questions like: why do you choose to study English? The respondents in such a method are informed and are well aware of their attitudes being investigated.

According to Garrett et al 2003, questionnaires have many advantages such as being practical and easy to collect and could be distribute for a big number of people and the results are always easily compared and analyzed across participants. However, questionnaires also have numerous significant drawbacks. These include the transparency of the questionnaires in the sense that the aim of the research can easily be identified and most participants tend to give socially desirable answers so that to make themselves in the light pot (a phenomenon which refers to 'the hallo effect'). Baker (1992, p. 19) states that one of the bad things about the questionnaire is related to the fact that the one who administers the questionnaire to the participants who are asked to respond to some questions concerning language "attitude may heavily influence them by survey variables, ethnic identity, status, age, gender, social class language in its verbal and non verbal forms.".

The interview is another type of direct attitude measurement that is conducted with individuals or with group of people. In fact, the interview has two main advantages over questionnaire; the first advantage is related to the fact that the contact involved increases the chances for more honest and serious responses. The second main advantage according to Garret et al (2003, p.35) of the interactive nature of the interview is that it helps researchers "to identify and pursue any differences in interpretation of questions, to encourage respondents to clarify any unclear responses, to pursue responses in more depth, and spontaneously to take up any unanticipated but interesting points that are raised in the course of the interview." However, all what have been mentioned in the questionnaire concerning the drawbacks are also applicable for the interviews. In fact, interview as a method of attitude measurement requires lots of time and it tends to be very expensive that not all

people can afford to make it. The acquiescence is a further problem that questions the validity of the results obtained which is according to Bainbridge (2001, p.8)" the tendency to agree with what another person says", this means in other words, the reluctant acceptance of something that have been said by someone without protest.

2.5.2.2. The Indirect Method

The indirect method is another method to measure people's attitudes in the way that the participants won't be aware and conscious of their attitudes' being measured and assessed. Indirect method is identified into four categories: psychological methods, nonintrusive behavioral observation, projective techniques and finally disguised procedures (Campbell, 1950; Mucller, 1986; Webb, Campbell, Schwartz, & Sechrest, 1966; Wechsler & Bernberg, 1950). The most well known indirect method of attitude is called matched guise technique which is introduced by Lambert, Hodgson, Garner, and Fillenbaum (1960) as a mean of measuring and investigating language attitude.

This technique uses records voices of many speakers who are asked to read the same piece of discourse twice using two different linguistic varieties, and then the judges evaluate and assess the qualities of these speakers without knowing that each of these speakers have spoken more than once. In fact, the judges think that they are hearing a series of different people because the voices are randomized.

Obiols (2002) presented some components of the matched guise, they are as follow:

1. The variables of "sex" , "age", "L1" 'variety used in domestic relationships' of the judges evaluating the recorded voices are taken into consideration.

2. The variables of "sex", "age", "voice" and "linguistic variety", of the individuals recorded are taken into consideration.

3. The stimulus material spoken about in the linguistic variety that is recorded is studied from a strictly linguistic approach (phonetic, morphological, syntactic, and lexical aspects) and from a stylistic point of view (formal, informal, register).

4. The interviewees have no information about the voices, the reason why they are not aware that the speakers speaking two different linguistic varieties are the same persons and that these are guises.

5. There is total control over the variable "voice" with the removal of all features of speed, volume, timbre, tone etc. Nevertheless, the importance of this technique is related to the manipulation of the linguistic features of the oral stimulus material, rather than the manipulation of the recorded voices.

6. The length of the oral stimulus material is between two or three minutes.

7. The judges or the 'interviewees' are asked to evaluate the personal qualities of the recorded individuals on the basis of their voices, as if they were evaluating the 'voice ' of somebody they did not know during a telephone conversation

8. A questionnaire allows the personality traits of the 'voice' evaluated to be attributed the 'voice' (intelligence; leadership; physical attractiveness; social status; unpleasantness).

Lee (1971) criticized this technique as being too artificial because according to him the message being repeated by the speakers means that 'judges' concentrate on the linguistic features of the two varieties used more than they do in a natural and unconditioned situation. Carranza and Ryan (1975) also criticized it for the choice of traits and Hudson (1979) believes that this technique reveals stereotypes that do not exist because the interviewees make their judge based on the questionnaire instead of using their own opinions. Giles and Coupland (1991) add another additional drawback of this technique pointing out that text and topics are never 'neutral':

> Texts inevitably seek to establish or subvert, through complex and often inconsistent means, rhetorical, political, and ideological positions (…) Texts themselves ,

therefore, no less than the vocal styles that may realize them, can never be neutral; they are interpreted and subsequent actions accounted for on the basis of pr-existing social schemata. (p. 54-55).

However, the drawbacks of this method seem little comparing them with the noticeable advantages, the reason why this technique has been applied in a wide range of settings and it still continues to be used largely. These settings include: Israel (e.g. Lambert et al. 1965); Morocco (e.g. Bentahila 1983), France (e.g. Paltridge and Giles 1984); Spain (e.g. Woolard and Gahng 1990; Echeverria 2005); the UK (e.g. Shachdev et al. 1998) and Russia (e.g. Andrews 2003). According to Ryan et al (1978, p.172), the strength of this technique lies in "the elicitation of spontaneous attitudes less sensitive to reflection and social desirability biases than are directly assessed attitudes" and the assumption of this method is related to the private reactions that will be revealed . Many researchers consider the matched- guise technique 'a rigorous and elegant design' to scrutinize people's language attitudes. Lambert (1967, p.94) states that "the technique is particularly valuable as a measure of group biases in evaluative reactions; it has very good reliability in the sense that essentially the same profile of traits for a particular subpopulation, are used".

It is worth mentioning that there are many measurement techniques and each technique has some advantages as well as limitations and the choice of which technique to be used is up to the researchers and it depends on the objectives of the research project at hand and on the recourses available. There is a possibility to use both direct and indirect techniques of attitude measurement in studies but according to Ryan et al (1987), the use of these methods together will produce contradictory results at different levels of analysis. They illustrate this as following:

> This is so because of the often- forgotten fact that language attitudes are not like minerals there to be mined and unearthed, they are social constructions constantly changing to meet the demand of the situation in which they are expressed (…) The direct and indirect methods lay claim to quite different layers of experience and as

such manifest sometimes quite contradictory, yet highly rational, attitude constellations.

2.6. Attitudes towards Code Switching

Attitudes towards the phenomenon of code switching differ from one person to another. In fact, there are two positions towards code switching: positive and negative attitudes. There are some bilinguals who support the use of code switching whether be it in everyday life or in education and teaching justifying this use by the fruitful benefits they gain, whereas some others find it deeply pretentious and almost unnecessary and a big number of researchers through literature agreed on the negative side of code switching.

According to some studies, bilinguals who switch code between languages themselves believe that code switching is an indicator of either laziness or poor proficiency and seen as a sign of 'showing off'. In fact, many researchers used pejorative terms for code switching such as: 'verbal salad', 'still colonized', 'very irritating', 'very annoying' and 'semilinguisme double' In their studies, Chana and Romaine (1984) came up with negative attitudes towards the code switching among Punjabi- English bilinguals and Bentahila (1983) reported negative attitudes of Arabic –French bilinguals in Morocco and their attitudes ranged from pity to disgust. The negative attitudes towards code switching lead people to attenuate their self-reported code switching like what happened with the Norwegian participants who underreported the amount of code switching they engage in (Bloom and Gumperz 1972) and the bad thing about this is that most people who code switch do not really acknowledge it (Romaine 1995).

On the contrary, some other researchers in the field of sociolinguistics believe that code switching is an important aspect of language since it has an effective role in conveying the meaning and transmitting the message. Dewaela (2010, p.201) for example states that code switching is "not an indication of a deficit in the LX but on the contrary a characteristic of participants who feel proficient in their LXs'". Some researchers in the educational field

such as Cook (2001) and Skiba (1997) believe that the use of code switching in classroom is 'a legitimate strategy' and it provides a good chance for language development.

2.7. Algerian Attitudes towards Code Switching and the Variation of Languages

Algeria is known for its sociolinguistic diversity which has been enforced by the New Algerian constitution voted in January 2006. Algerians use different languages such as Modern Arabic, French, Berber, Algerian Arabic, and English in different contexts and for different purposes. Each Algerian has a certain attitude or a point of view towards the use of these languages in contact.

The French –educated Algerians who were taught only in the French language do always have negative attitudes towards the use of Arabic or in other words they are against the arabisation system. These people prefer to speak only in French and code switching to Arabic for them is quite unacceptable because arabisation means compulsory re- adaption and re-education or possible loss of status. However, for most illiterate people, if not all of them, patterns of switching to Arabic have been identified positive by many researchers. In fact, this type of people praise and esteem Arabic since it is the language of the holly Quran, and also because, according to them, arabisation permits to get rid from the colonizer language which is the French that dominated Algeria for so long.

 Concerning the French language, most extreme nationalists especially the 'arabise ants', protest against the use of French in education, administration or even in daily life interactions. These people could be from Rural areas in which there is no contact with the French language; the reason why they have negative attitudes towards the French language.

As far as Algerian Arabic or the dialect is concerned, most native speakers tend to have good attitudes towards their own dialect because it is the only defining feature of Algeria versus the other Arabs country but it is important to know that the Algerians' feeling of proud of their dialect has lead to some stereotypes attached to each of these dialects. Thus, positive

and negative attitudes have developed concerning some specific dialects. This could be the reason that leads the government to adopt an official policy and a language that unifies the country.

There have been many attempts to integrate the English language and to put it in the place of the French one in Algeria in most domains, mainly education. The attitudes of most Algerians were not really positive, for the majority of them want to keep the French because it became rooted and a part of their lives. However, it is important to mention that after many researches that have been done concerning the status of English and the importance of this language in Algeria, the big majority of teenagers prefer English than French and they want to it to be their first foreign language.

Talking about the Kabylians attitudes, most of Kabyles have bad attitudes towards the arabisation process and they did not integrate themselves with the Arabs because they claim that Arabs consider them inferior. In fact, they have what is called Arabophobia, and they won't change their language for no matter what. They did all what they could to make Kabyle an official language in Algeria just like the Arabic language, and by the end, they did win the battle and reached their goals.

Conclusion

Algeria is full of linguistic intricacies due to the historical, socio-cultural and political factors. It is the community where language variation is noticed and diglossia, bilingualism and multilingualism are observed. One should keep in mind that in long term all these variations led to the emergence of some linguistic phenomena such as: borrowing, code-mixing and code switching.

Algerian speakers have observed a quite interesting trend of utilizing different utterances. In fact, code switching is a widely observed phenomenon in that Algeria shows a much high code switching rate than other Arab countries and Algerians are rightly renowned

and are best known for their code- switching wherever they go. In the Algerian community, code-switching phenomenon can be found in education, administration, and even media.

It is unbelievable how an Algerian could move from one language to another in one sentence in one fragment of seconds and what makes it more outstanding is the fact that these speakers feel very comfortable and at ease speaking in a mixed language code even if they know that it is a sign of a lack of either language proficiency. All what matters for these speakers is to make meaning clear and to transfer the knowledge in a very effective way. It is of no surprise that an Algerian child could speak two unrelated languages while talking without him knowing that he is using two different codes or two different varieties.

Algeria is one of the diglossic, bilingual and multilingual societies. It has different spoken languages namely: Arabic, Berber, French and English. This makes its sociolinguistic situation as a complex domain of research. Many researches have been conducted in order to study the sociolinguistic situation of Algeria, to scrutinize the different phenomenon that exists and to investigate the speakers' language attitudes towards the variety of the languages spoken.

Language attitudes plays an important role in each community, be it monolingual, bilingual, or even multinilingual. Each person has an attitude, a point a view through which he or she perceives a certain phenomenon. These attitudes differ from one to another and they could be positive, negative or neutral. Algerians like many other people around the world have also attitudes concerning the use of the languages that are mixed. One cannot judge or talk about the attitudes unless a study is being done. So, at the end of this work and after an analysis that would be conducted among ENSC students, we will see what kind of attitudes most Algerian have towards the phenomenon of code switching through the eyes of these students.

Chapter three

Research Methodology and Procedures

Introduction

Conclusion

Chapter Three

Methodology

Introduction

The first two chapters deal with a brief review of the sociolinguistic situation in Algeria and the languages used by most speakers, and the phenomenon of code switching. The present chapter provides a glimpse on the methodology used in the current study and the various tools used for collecting data related to code switching. It describes the sample and gives information about the population, the selection of participants, research questions and hypothesis, the methods used for data collection and data analysis procedure. To accomplish the aims of the study and to answer the above questions, the following tools for collecting the data are used: a questionnaire designed for ENSC students(department of letters and Arabic Language)), a semi structured interview conducted with teachers to answer the research question which aims at finding the reasons for which these teachers resort to other language or variety during their lessons and an observation to check the most frequent type of code switching that occur in classroom, plus a questionnaire and an observation checklist are made as a pilot study to observe the frequency of use of code switching among ENSC students.

As far as the physical setting is concerned we decide to make this study in Ecole National Supérieure ENS because being a teacher in three different departments namely Arabic, French, and English departments would help us to investigate and observe very well the phenomenon of code switching since we have a large population. The research is carried out at the Department of Arabic and all participants in this study are anonymous and informed about their anonymity before participating in the research.

The data collection would answer the questions that we have come up with. The first question deals with the functions and reasons of code switching according to ENSC students and teachers using Appel and Muysken's (2006) six functions of code switching and Malik's

(1994) ten reasons for code-switching and their perceptions or attitudes towards this phenomenon. The second question however aims to find out the most predominant type of code switching and the most frequent language used by students while conversing between each other. Thus, this study will help to see how letter and Arabic language students use three different languages in contact, i.e. how they use their native language (Standard Arabic and/ or Algerian Arabic) with a foreign language French in the same discourse.

3.1. Research Method and Research Methodology

The word method is generally defined as the process of collecting much data and information as possible in order to answer some questions or to solve certain problems. This collection of data is based on both a research method and a research methodology. Many researchers use both expressions interchangeably but in fact there is a slight difference between the two. Whereas "method can be understood to relate principally to the tools of data collection or analysis, techniques such as questionnaires and interviews", methodology, on the other hand "has a more philosophical meaning and usually refers to the approach or paradigm that underpins the research" (Blaxter, Hughes and Tight, 2006, p.58).

Research paradigms are divided into two main paradigms which are qualitative and quantitative. The difference between the two is related to the use of numbers or scores. While the qualitative paradigm uses no numerical data, as stated by Corbetta (2003), "This type of research is also described as open, interactive and lacking statistical representation and does not employ mathematical or statistical techniques "(p. 37). The quantitative paradigm on the other hand uses numeric data and the researcher measures data by numbering them and subjecting them to statistical analysis. Aliaga and Gunderson (2002) define quantitative research as "explaining phenomenon by collecting numerical data that are analyzed using mathematically based methods (in particular statistics) "(quoted in Daniel Muijs, 2004, p.1) and Denzin and Lincoln (2005) define qualitative research as following:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. They the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (p. 3).

Using an integrated approach which combines both qualitative and quantitative methods helps in a way or another to employ a comprehensive and multi- dimensional methodology. In this sense, Thomas (2003, p. 6-7) proposes that "the best answer frequently results from using a combination of qualitative and quantitative methods" and Creswell (2014) believes that the use of both qualitative and quantitative methods would expel biases or weaknesses of each type of date. Creswell (2014, p. 17) proposes the following table which compares the procedures of qualitative, quantitative and mixed methods:

Quantitative methods	Mixed methods	Qualitative methods
Predetermined	Both predetermined and emerging method	Emerging methods
Instrument-based questions	Both open and close ended questions	Open-ended questions
Performance data, attitude data, observational data and census data.	Multiple forms of data, drawing on all possibilities.	Interview data, observation data, document data, and audiovisual data.
Statistical analysis	Statistical and text analysis	Text and image analysis.
Statistical interpretation	Interpretation	Themes, patterns interpretation

Table8: Quantitative, Qualitative and Mixed Methods.

Moreover, Teddlie and Tashakkori (20003) answer the question that they have asked about "what happens when you want to do both methods", saying that: "A major advantage of mixed-methods research is that it enables the researcher to simultaneously answer confirmatory and exploratory questions, and therefore verify and generate theory in the same study." (p. 15). According to Dornyei (2007), a mixed method offers the researcher a great validity of multi-level analysis of complicated issues, which in turn enhances the strengths and reduces the weaknesses.

The current study adopts a mixed method approach and the combination of different techniques was chosen in order to elucidate the different aspects of CS phenomenon and approaches a problem more comprehensively from different point of views by blending the qualitative and quantitative data together.

3.2. Research Questions

This study approaches the following research questions:

1. What are the reasons for code switching in classroom as perceived by both students and teachers and is there any correlation between the students and teachers responses?

2. What are the different attitudes towards code switching as perceived by teachers and students?

3. What is the most predominant type of code switching that occur most in classroom

3.3. Hypotheses

Hypothesis has been defined by UNESCO (2005, p.5) as: " a tentative answer to research problem expressed in the form of clearly stated relation between independent ('cause') and dependent ('effect') variables ". The research questions mentioned above allowed us to state the coming hypotheses:

1. Teachers and students tend to use a mixture of MSA, Algerian Arabic and French, believing that this strategy may facilitate comprehension.

2. Both teachers and students show positive attitudes towards the mixture use of MSA, AA and French in classroom.

3. Students and teachers might be unaware of certain aspects of their language behavior of code switching or might use code switching to fulfill a communicative strategy.

4. Code switching in the classroom is counterproductive.

5. Both students and teachers code switch for the same reasons

3.4. Sample population

In research, the terms ' population ' and ' sample' are two fundamental concepts that go hand in hand but it is important to make a distinction between the two. Parahoo (1997, p.2018) defines population as: "the total number of units from which data can be collected" and sampling is "the process of selecting a portion of the population to represent the entire population". This means that the portion of persons, objects or items from which samples are taken to be measured. Swetnam (2004, p.42) defines sampling as "a manageable part of an object or a population that supposedly possesses the same qualities as the whole". He adds four criteria of sampling that the researcher should bear in mind while deciding on the sampling:

✓ The sample should be large to be significant

✓ The sample should be representative

✓ The sample should be acknowledged

✓ A rational for the sample should be produced

3.5. Participants

3.5.1 Students

The study was conducted at the Department of letters and Arabic languages in ENSC. All the participants in this study are of Algerian nationality but coming from different regions of the country such as: Guelma, Setif, Bejia, Khanchla, Algiers, Mila etc. They joined the

school to study 3, 4 or five years in order to be future teachers. The age of the participants ranges from eighteen to twenty-two years and all are in apparent good health and are currently in their first year. The whole population of the students studying in first year in letters and Arabic language Department is 120 students. 50 students were chosen randomly from four different classes of the first year to answer the questionnaire. Out of the chosen 50 participants, 45 of them are female while the remaining five are male. Besides this, a class of first year containing about 30 students was chosen to be observed. The purpose of the questionnaire was explained to all participants who accepted kindly to participate in this research. The choice of first year students was based on the fact that there are many classes of them, unlike the other years which are restricted in numbers of students. So, the more the number of student is the more reliable our research would be.

3.5.2. Teachers

8 teachers teaching first year students in letter and Arabic language department were chosen in our study. These participating teachers teach different modules in this school and they are 5 female and 3 male teachers. These teachers who want to take part in this study, each individually took part in a once-off, semi structured interview. They were informed about the aim of the study and about the recordings that we should make in order to miss no points, but they preferred to remain anonymous.

3.6. The Questionnaire

For the purpose of investigating the phenomenon of code switching in ENSC, a questionnaire was given to fifty students of letter and Arabic language Department. The questionnaire in this study plays a very important research tool in that it supplies information about students' attitudes, beliefs and preferences. Brown (2001,p.6) defines questionnaire as :" any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among exiting

answers". In fact, this tool of research uses a list of questions that are related to the objectives of the research. In this sense, Babbie (1990, p.377) states that a questionnaire is "a document containing questions and other types of items designed to solicit information appropriate to analysis", and Seliger and Schohami (1989, p.172) say that questionnaires are "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often unanimously".

Questionnaires are of two types namely structured and unstructured. The structured questionnaire includes close-ended questions such as 'yes', 'no' questions, 'true', 'false' questions or questions that require the participants to select among various response categories. Unstructured questionnaire on the other hand includes open ended and vague type questions. There are many benefits as well as drawbacks of open and close ended questions. The following table shows advantages and disadvantages of these questions:

Open ended questions	Close ended questions
- They may confess other attitudes the investigator may not have anticipated. - Successful in interviews - The respondents may fail to provide the expected responses.	- They are easier to accomplish. - Effective in mass interview questionnaires (written ones). - The respondents may be easily bored; they tend to reply incautiously. - The respondent may not find his/her appropriate response among those suggested by the researcher.

Table9: The Questionnaire: Advantages and Disadvantages.

The use of questionnaire in this research work is very advantageous in that questionnaires are so practical and efficient, as they save time, effort and money. They are easy to administer and analyze and most of all, a large group of respondents can be addressed

in a very short period of time. The questionnaire of our study aims mainly at investigating the reasons and factors that push ENSC students to code switch or to use three different languages namely: MSA, AA and French during their conversations inside the classroom and their attitudes towards this social phenomenon. The questionnaires were administered with the presence of the researcher, so that any questions of the questionnaire would be answered correctly.

3.6.1 Description of the Questionnaire

The questionnaire was distributed to a sample of 50 students from ENSC. ENSC "école Normale Superieure de Constantine" is a school of one of the country's institutions for teacher training. The goal of this school is to train students to be High School teachers, Middle School teachers or primary School teachers in different specialties such as Arabic language and literature, French, English, history and geography, philosophy…etc.

First year students were chosen randomly from the Department of letters and Arabic languages, aged between 18 and 22 years old and they were asked to answer 19 questions of different types; closed questions, open- ended questions and clarification questions. In closed questions, students have the right to choose one answer from the already provided ones by ticking the right box, or by giving a yes or no answer. One of the main advantages of such kind of questions is that they are more objective and they can be easily numerically coded. In open- ended questions, respondents are given the chance to answer the questions by using their own words. However, clarification questions are questions that need some clarifications and further explanations from the respondents. All the students completed the questionnaires and handed them back on time and no individual's name is used in this study or in the questionnaire in order to protect individual privacy.

The 19 questions asked are divided into 6 sections. First section is concerned with the personal information of the participants. In this section students are asked to give information

about gender, age, class, and about their parents. They are also asked if they have ever been abroad to foreign speaking countries; to find out whether they had any direct contact with other languages. The second section deals with the dominant language that most students use in classroom, and the second language they resort to most of the time. The third section is devoted to the instance or frequency of code switching in classroom interactions. The forth section is constructed to investigate functions and reasons that push students to code switch in classroom. The fifth section deals with the perceptions and attitudes of students concerning the use of code switching in classroom and the last section is devoted to further suggestions.

. It is important to note that it was a bit crucial to intervene and explain to students during the filling of the questionnaire what is meant by some difficult terms. The questionnaire was written in two versions (one in Arabic and the other in English). The respondents had a choice between English and Arabic as both versions were available to them.

The questionnaire was dispersed to two experts for the sake of establishing content validity of the questionnaire. The panel was asked to check, verify and review its convenience. Some changes were made concerning some statements and a few of them were eliminated. The final copy of the questionnaire was updated and distributed to the participants of the study.

3.7. The Interview

According to Kvale (1996, p.174) an interview is "a conversation, whose purpose is to gather description of the 'life –world' of the interviewee "with respect to interpretation of the meanings of 'described phenomena' and Blaxter et al (2006, p.172) state that:" it is worth doing interviews because it offers researchers the opportunity to uncover information that is probably not accessible using techniques such as questionnaires and observations". Moreover, they add to say that interview is not just a data collection tool, but also a natural way of

interaction that take place in different contexts and situations. Interviews are one of the major qualitative data collections; they enable researchers to obtain attitudes, experiences, perspectives and opinions of individuals (Saldana, Leavy & Beretvas, 2011) and they are showed to be the primary method of investigating linguistic phenomena. One of the biggest advantages of interviews is that they include possibilities to collect as much detailed information about research questions as possible and they help obtain unobservable behavior as they permit respondents, precisely introverts, disclose their thoughts and feelings, which have not been considered, more comfortably (Mackey & Gass, 2005). Cohan et al (2000) tried to show the importance of the interview. They claim that:

> Interviews enable participants- be they interviewers or interviewees- to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view. In these senses, the interview is not simply concerned with collecting data about life: it is part of life itself. (p.267).

Moreover Cohen and Manion (1994) point that there are three aspects which make the interview method an excellent technique to use in any kind research:

> First, it may be used as the principle means of gathering information having direct bearing on the research objectives…second, it may be used to test hypotheses or to suggest new ones; or as an explanatory device to help identify variables and relationships. And third, the interview may be used in conjunction with other methods in a research undertaking. (p.272.273).

However, it is important to note that interviews have also been criticized by some scholars as being time consuming. Brown (2001) interestingly reviews the advantages and disadvantages of interviewing as follow:

Advantages	Disadvantages
high return rate	time-consuming
ewer incomplete answers	small scale study
can involve reality	never 100% anonymous
controlled answering order	potential for subconscious bias
relatively flexible	potential inconsistencies

Table 10: Advantages and Disadvantages of Interviewing

3.7.1. Description of the Interview

To answer our research question, this study used face to face semi structured interviews, of 10 questions, with 8 teachers teaching different modules in the department of letters and Arabic language such as (ادب عربي. فقه. لغة. شريعة) to obtain information about their reasons for code switching to vernacular and French in teaching Arabic and their attitudes towards the use of code switching as well as to know whether they are using code switching as a conscious technique or not. The interview covers the duration of 30 minutes and in order to have the interview data captured more efficiently and successfully, recording of the interview is considered an appropriate choice. All the participants were informed that the interview would be recorded and they were interviewed individually. The interview was finally transcribed and the main themes and issues were coded to answer the research questions. All the teachers without exception had giver their consent for the interview with them to be recorded but they prefered to stay anonymous.

There are diverse approaches to qualitative interviewing; unstructured and semi-structured interviewing. In the unstructured interview, the researcher might begin the conversation with a question and then actively listens to the respondents who talks freely. However, a semi- structured interview follows a checklist of issues and questions that the researcher wishes to cover during the session (Darmer, 1995; Bryman and Bell, 2007). In

addition to that, Mackey and Gass (2005) state that semi-structured interview are guided in the sense that they use predetermined set of questions and issues that are to be answered by the interviewees but the interviewer may still ask more questions depending all on the flow of the interview and they are more flexible than standardized methods such as survey or structured interview. Thus, semi- structured interviews have been chosen as method in our study. The reason for choosing the semi- structured interviews technique in our study is due to our aim to permit the interviewees to freely discuss their opinion and attitudes towards the use of code switching in classroom and to discuss the functions and the reasons that push them to code switch with their students. In fact the interview includes item to asses attitudes towards code switching intending to obtain enough information which would enable us to outline general direction positive or negative in terms of the perception of the phenomena in question and to see if teachers were aware of their language behavior of code switching and the reasons that push them to do so.

3.8. Tape Recording and Observation

Observation is a type of qualitative research method by which information and knowledge of the researched phenomenon is gathered through collecting data in order to observe people in natural settings or situations. Marshall and Rossman (1989) define observation as "the systematic description of events, behaviors, and artifacts in the social setting chosen for study" (p, 79). One of the main advantages of such a tool is that it helps to develop a holistic understanding of the phenomena under study as the researcher has the ability to observe his subject for as long as he needs the time. There are two major types of observations: participant observation and direct observation. Participant observation is the process that permits the researcher to know more about the activities of people under study in the natural settings through participating and observing these activities. In other words, the observer takes active part in the activities of the group being observed. Direct observation on

the other hand involves observing without any interaction with the objects or people under study in the natural settings.

3.8.1. The Description of the Observation

The main aim of this study is to investigate patterns of code switching and the different types that occur in the classroom. Any study that seeks to achieve such a goal, may obtain data through observational techniques. The method that was employed in collecting data in this study is direct observation. It entails the researcher to assist to different sessions and recording the conversations that take place in the classroom during two months. The researcher selected a particular module which was noted for interactive activities to be observed intensively. The reason to choose a certain module is related to the fact that in this module, the teacher provides students with a number of interactive activities, which requires these students to speak and discuss ideas as much as they can. A class of 30 students of first year was chosen in order to observe when students code switch and to identify the types of code switching that occur during the conversation as well as to observe how teachers use code switching in order to teach the learners and whether these teachers and learners are code switching consciously or unconsciously.

The researcher observed and listened to the interaction taking place in the classroom and took notes of the conversations that contained the use of code switching and counted the times that each type of code switching is used. It is important to note here that before attending the observation sessions, the researcher of the study informed the teachers about her presence at the back of the classroom in order to observe what is happening in the classroom and take notes without intervening or making any comments but the teachers and learners were not told what was the study about during the observation or audio recordings. This non disclosure aimed to prevent any conscious code switching and to ensure that the teachers and learners were at ease and spontaneous in their conversations. The observations were based on

an observational framework adapted from Poplack's (1980) patterns of code switching. Moreover, the aim of using recording in this study is to investigate all instances of CS from spontaneous speech but all the recordings were made with the consent of the students and these recordings were achieved through the use of Samsung G7 mobile. Although this method of recording naturally occurring conversation is effective, we faced some problem such as noise and the batteries of tape- recorder running out.

3.9. Data Procedure

Data collection took place since October 2017 and lasted for two months and a half. The research procedure began with a pilot study to check if there is any instance of code switching in the classroom and whether students of letters and Arabic Department code switch between each other and with their teachers. A pilot study is a research conducted at ENSC before the intended study on a smaller scale. An observational pilot study was performed in some classes to make sure it is going to work for our purposes and some students were handed the first questionnaire where 8 questions are to be answered. The purpose of doing this pilot questionnaire is to assure that our questions are well formulated relating to the objectives of our study and to check whether the questions are well understood by the target participants or in other words to determine our problem of the current research. Next the CS data were collected using classroom observation, semi –structured interviews and questionnaires. Semi- structured interviews were conducted with teachers in order to gain more in- depth opinions of the use o f code switching in classroom. The interview with each teacher lasted 30 minutes, focusing on the frequency of code switching in classroom, the functions and reasons that push these teachers to resort to other language or variety of language and their attitudes and viewpoints about the use of code switching. Before starting the interview with teachers, we asked them if they need any clarification or explanation about code switching so that to ensure the soundness of interview and teachers were informed that

the interview that they will take is going to be recorded and whether they accept to be interviewed or not. All participants were assured of the confidentiality and anonymity of their responses. Questionnaires were distributed to first year students and it takes 20 minutes to be answered. The questionnaire was submitted to two experts to check for validity. The experts required minor changes concerning the organization and structuring of few items and they deleted some undesirable questions and the researchers responded to these requests. Concerning the students, the researcher briefly explained the scope of code switching so that to make sure that their choices on the items will not be affected by lack of knowledge about this phenomenon. Moreover, the aim of this study and the procedures on how to answer the questionnaire is clarified. Finally data were collected by means of observation and tape recording of communicative interactions during formal class time by the researcher. In fact, direct observations of many sessions with recordings were made in order to observe the use and types of code switching among the students and teachers. Permission for conducting the observation was sought from the teachers. The researcher asserts to obtain reliable data by recording conversations and the interaction between students at casual settings to find out if there are any instances of code switching and to identify which types of code switching were used for classroom interaction.

3.10. Pilot Study

A pilot study is one of the first steps of the whole research protocol and is often a smaller sized study. Pilot studies usually conduct a preliminary analysis before committing to a full- blown study or experiment. Before scaling for full research, two pilot studies were conducted in our research. The first pilot study was undertaken with first year classes where the researcher attends to some sessions and observes the phenomenon of code switching. The second pilot study was undertaken with 15 students who were asked to answer a questionnaire that contains open and close questions. According to Sudman (1983: 181), "A pilot test" of 20

- 50 cases is usually sufficient to discover the major flaws in a questionnaire before they damage the main study", however, Sheatsley (1983: 226) suggests a lower number saying: "It usually takes no more than 12 - 25 cases to reveal the major difficulties and weaknesses in a test questionnaire". Accordingly, our pilot study takes a number of only 15 students to test the questionnaire.

The major purpose of the data collection phase was to administer the questionnaire that were developed during a pilot phase to a representative sample of first year students of letters and Arabic languages Department. The students were chosen randomly to answer the questions and the questionnaire contained a total of 8 items asking students about the languages that they use in classroom, the reasons that push them to resort to another language, and their attitudes towards the use of code switching. The collected questionnaire was analyzed to determine whether the data collected helped the researcher in meeting the objectives of the study. The questionnaire contains the following questions:

1. Which language do you use in classroom with your colleagues and instructors?

2. Do you use any alternative language or variety of language in class?

3. Do you feel the need to use a mixture of languages when discussing or talking in class?

4. What are the reasons that push you to code switch or to use a mixture of languages?

5. How often do you code switch in your classroom?

6. When you alternate, do you do it consciously or subconsciously?

7. How do you consider the use of code switching in Arabic classes? Beneficial or not beneficial?

8. Are you with or against the use of code switching in Arabic classes? Why?

Moreover, the researcher conducted an observational pilot study with students whose classes did not participate in the study. The reason for this was that the researcher did not want to prepare those who would participate in the study about the aim of the study. The researcher constructed a classroom observation checklist to have an idea and an insight about the use of code switching in classroom. Having a checklist of classroom observation criteria assisted the research to focus on aspects she wanted to investigate in the classroom. As a non-participant observer, the researcher wanted to give herself a chance to observe the interactions and conversations in the classroom freely without influencing them. She planned what was going to be observed and had a clear purpose. The observation of conversation between students and the interactions that take place during two weeks with two different classes assisted her to actually observe the phenomenon of code switching and come up with specific results. This classroom observation data was later on coded and transcribed. Our observation checklist includes the following list of questions:

1. Do first year students switch code with their classmates in classroom?

2. Do they code switch with their teachers?

3. Do they do it consciously or subconsciously?

4. Do teachers code switch during the lessons?

5. Are teachers aware or not of the use of code switching?

6. Students and teachers code switch because it is a habit?

7. Code switching occurs in the classroom frequently?

8. All types of code switching (inter-sentential, intra- sentential, tag switching) are present in classroom?

9. Students shift to other languages when they want to emphasis something and when there is no equivalent words?

10. The use of code switching is beneficial for students?

11. The use of code switching is beneficial for teachers?

3.10.1. The Analysis of the Pilot Study

A summary of the preliminary data of a questionnaire is presented in the following table:

The questions	The findings
Q1: Which language do you use in classroom with your colleagues and instructors?	All students agreed to use Algerian Arabic and French with their classmates and Modern Standard Arabic with their teachers.
Q2: Do you use any alternative language or variety of language in class?	Most of the participants (14) use alternative language or variety in class except for one who does not feel the need to.
Q3: Do you feel the need to use two languages when discussing or talking in class?	14 students believe it is important to use two languages when discussing in class. However one student does not agree.
Q4: What are the reasons that push you to code switch or to use two languages?	Many reasons have been identified: - Unfound words, difficult concepts - Express feelings, attract attention - Habit, quote someone.
Q5: How often do you code switch in your classroom?	Concerning the frequency of code switching, 12 of our students opted for "always", 2 of the students opted for "sometimes", and one opted for "never".
Q6: When you alternate you do it consciously or subconsciously?	we have convergent answers: 7 students state that they alternate consciously and 8 others do it subconsciously.
Q7: How do you consider the use of code switching? Beneficial or not beneficial?	14 students find it very beneficial, and one student does not see any necessity of using code switching.
Q8: Are you with or against the use of code switching in classes? Why?	13 students are with the use of code switching and 2 others are against.

Table11: The Summary of the Pilot Questionnaire Results

The results obtained from this questionnaire allow us to have an idea about code switching in Letters and Arabic Language Department and what kind of attitudes students

express towards the use of code switching in classroom. In addition to that it permits to know some of the reasons that motivate the students to shift from one language to another. Basically, the pilot questionnaire revealed that students code switch in classroom and they use three languages in contact namely MSA, AA and French and they have positive attitudes towards the use of code switching in classroom. Besides it informed us that students are sometimes aware of the fact that they are code switching but sometimes they are not.

Furthermore, data gathered from the questionnaire revealed that students code switch because there many reasons that push them to do so, some of which are: to express their feelings and emotions, to discuss personal things, to attract attention and to quotes something said by some figures. In addition to that, the results obtained show that code switching occurs frequently in classroom between students.

Taking into account the objectives of the questionnaire, the students' responses proved the adequacy of our research design and the adequacy of the questionnaire as a good tool and strategy that meets the design requirements. On the other hand, the pilot questionnaire shows that the students' responses have brought a valuable and interesting feedback on the overall appearance of the questionnaire, the clarity of the instructions, the length of time necessary to complete the questionnaire and the wording as well as the ambiguity of the questions asked.

On the other hand the observation checklist, written is a yes/ no format is used to assist in observing if students and teachers use different languages in classroom interactions or they use only MSA as it is the language of teaching and learning in letter and Arabic language department. The observation check list will also include a space for brief comments in case additional information is added. The following table shows the summery of the observation checklist.

Statement	Yes	No	Comments
Do first year students switch code with their classmates in classroom?	✓		
Do they code switch with their teachers?	✓		
Do they do it consciously or subconsciously?			Sometimes consciously, sometimes not.
Do teachers code switch during the lessons?	✓		
Are teachers aware or not of the use of code switching?			Sometimes aware, sometimes not.
Students and teachers code switch because it is a habit?	✓		
Code switching occurs in the classroom frequently?	✓		
All types of code switching (inter-sentential, intra- sentential, tag switching) are present in classroom?	✓		
Students shift to other languages when they want to emphasis something and when there is no equivalent words?	✓		There are some others reasons noticed.
The use of code switching is beneficial for students?	✓		
The use of code switching is beneficial for teachers?	✓		

Table12: Summary of Pilot Observation.

The results obtained from the pilot observation shows that both students and teachers code switch in letter and Arabic language classes and they do it for specific purposes. They often code switch in the classroom and they do it consciously and sometimes unconsciously.

Both students and teachers perceive code switching as beneficial tool for teaching and learning.

3.11. Data Analysis

For the attainment of the objective of our study, a dual approach has been followed by combining quantitative and qualitative analysis. Our data that was used reports the finding of the questions raised by the study. In order to answer these questions: what are the functions and reasons to code switch as perceived by students and teachers, the types of code switching that occur in classroom and the attitudes of students and teachers towards the use of code switching, a questionnaire was administered to students, a semi structured interview was conducted with teacher and an observation was made in classroom to observe both students and teachers. The functions and reasons that both teachers and students proposed were ordered following Apple and Muysken's six functions of code switching and Malik's ten reasons of code switching. The data of the questionnaire were analyzed quantitatively by calculating frequencies and percentages. However data elicited from the interview were categorized through a process of qualitative analysis and the observation through recordings. Finally, the whole data was processed by triangulating the results of both students' questionnaire and teachers' interviews' in order to see if there were any correlation or correspondence between the data obtained from the students with the one obtained from the teachers.

Conclusion

The aim of this chapter was to focus on the sociolinguistic aspect of CS. It provides readers with a clear depiction of the data collected and its analysis and the methods selected to analyze and look for the various reasons that led ENSC students and teachers to code switch as well as their attitudes towards the use of such a phenomenon. It looks also for the various types of code switching that occur in classroom between students and teachers. Three

instruments were used to collect reliable data: questionnaire, interview and observations. The purpose of the questionnaire was to collect quantitative data related to functions and attitudes of code switching among ENSC students. The interview occurred with selected teachers in order to investigate the reasons that push them to code switch and their attitudes about this. The last but not least , is the observation techniques which were done to observe the use of code switching and its types in the classroom as the main interest of this work is conversations of naturally occurring speech.

In the next chapter, findings of the research will attempt to confirm or disconfirm the aforementioned hypotheses and research questions related the occurrence of code switching, the functions of code switching, the types of code switching and the attitudes towards the use of this phenomenon in ENSC settings.

Chapter Four

Findings and Analysis

Chapter Four
Findings and Analysis

Introduction

This chapter presents an overall findings and analysis of the research. It puts into practice the research methodology and procedures described in the previous chapter. The data obtained from the students' questionnaire, the teacher in interview and the observation are to be scrutinized and discussed with the summary of the main findings. The data analysis will allow the research to come up with answers to the research questions.

4.1. Students' Questionnaire

4.1.1. Analysis and Discussion of the Results

The questionnaire was written in a version of English and Arabic in case students do not understand some items or difficult words.

Section One: Personal Information

In this section, the students are asked to give information about their sex, age, class, place of living and parents. They are also asked about their education; if they have ever been abroad to foreign countries, to find out whether they had any direct contact with native speakers of the languages.

Q1. Gender

Data analysis for the respondents' gender reveals that 41 students are female while the remaining 9 students are male. The number of female in this school is more than the number of male. In each classroom we can barely find two or three males; this turns to the fact that most female like teaching and want to be future teachers, however male prefer other jobs or specialties than teaching. So, women are more interested in education then man. This question is set in order to see whether females use much code switching in their conversation in classroom or males do.

Gender	Frequency	The rate
Male	09	18%
Female	41	82%
Total	50	100%

Table13: The Gender Variable Rates of Students.

Q2. Age

The data obtained reveals that in our classes we find students of the same age category. Most participants are 18 years old but there are few of them who are 19 or 20 years. This is because they did not succeed in the Baccalaureate exam for the first time or because they were not satisfied with the specialty they had chosen so they blocked the year until they reached what they wanted. This question is handed out to students to see whether age affects the use of cod switching or not.

Q3. Class

All the participants in the study are first year students and they joined the school in order to be primary, middle or high school teachers.

Q4. The Place of Living

The aim of this question is to specify students' place of residence in order to have a linguistic background, whether they live in Arabic speaking regions or Berber speaking regions. The results show that 30 students live in Arabic speaking regions such as Constantine, Setif, Mila, Jijel, Colo, where as 20 students live in Berber speaking regions such as : Batna, Khanchla, Chalghoum, Bejia. It is important to point out here that some students said that they were born in Berber speaking communities, but they live in Arabic speaking regions. So, the importance here is given to the place of living rather than that of birth because one is influenced by the society he/she lives in.

Place of living	Students	%
Arabic speaking regions	30	60%
Berber speaking region	20	40 %
Total	50	100£

Table14: Students' Place of Living

Q5. Parents: Which language do your parents use in daily conversations?

The participants are from different wilayas of Algeria because most of them are residents who live in the campus, so, we may have different varieties and some discrepancies in language use between students who come from urban areas and those who come from rural ones. We have students from El Borj, Setif, Algiers, Batna, Khanchla, Skikda, Taraf, Guelma, Bejia…etc.

Parents used language	Percentage%
Arabic	50%
Tamazight	20%
French	30%
English	00%
Total	**100%**

Table 15: Language Used by Parents

The table indicates that 50% of students' parents use their mother tongue Arabic (Algerian Arabic) in their daily life conversations, 20% of the parents speak Tamazight because they were born and they live in Tamazight speaking regions such as the regions of Oum- El- Bouaghi and Bejaia and 25% admit using French in daily informal communications and none of the parents use English.

Q.6 Education: When did you start studying foreign languages?

The aim of this question is to know when the students started studying other foreign languages. All informants without exception confirm they have started studying French in primary school and English in middle school. This is due to their parents' choice that is based on studying French as it is a part of most Algerian repertoire.

Q.7 did you study in a French or English speaking country at any period of your life?

Yes ☐ No ☐

If your answer was yes:

- **Which country was it and how long was it?**

The purpose of this question is to know whether students have ever studied in French or English communities and have had direct contact with native speakers of the foreign languages and to know the duration of the study they made in these foreign countries.

Studying abroad	Yes	No
Students	01	49
Total	50	

Table 16: Students Studying Abroad

Taking into consideration the total number of the students, only one student has studied abroad, while the remaining 49 students never had the opportunity to study in French or English speaking countries. The students who pick the answer yes, are asked to state the country they have studied in and the duration they took to finish their studies. The one and only student answering yes, has taken a six month pastries training in France (Lyon).

Q.8 did you live in a French or English speaking country but not receive any education there?

Yes ☐ **No** ☐

- **If yes which country and for how long did you live there?**

The aim of this question is not so different from the preceding one. It aims at finding out whether students have lived in any French or English speaking countries, to see if their language choices or uses have been affected by the language of the environment in which they have lived.

Living in French/ English countries	Yes	No
Students	3	47

Table 17: Students Living in Foreign Countries

3 of the students had lived in some foreign speaking country and 47 of the students had not. Those who lived outside the country for a period of time are asked to give the place and the duration of their stay. The first student states living in France for a period of six months, the second in Switzerland for 3 months and the last in England for a period of one year for some medical issues. We can say therefore that if students use French or English in their speech, this is not because they lived or studied in foreign countries.

Section Two: Dominant Language

In this section, we will attempt to observe the dominant language, i.e. the most frequent language that most students use in their daily life, the language they communicate in with their classmates or instructors and the second language that students prefer to speak in most situations in classroom.

Q9: what is the language that you speak most frequently in your daily life?

The aim of this question is to know the spoken language that most students use in their daily life. The table indicates that more than a half population 60% use Arabic (spoken Algerian Arabic) in their daily informal communication. This is a normal situation since

Arabic is the mother tongue of most Algerians. 05 % chose to speak Tamazight because they have Berber origins but not all of them use Tamazight in communication because they live in Arabic speaking regions, so they may talk Tamazight only with their parents at home.25% of the respondents admit speaking French because they have educated parents and only 10% use English in given contexts.

Students' used language	Percentage %
Arabic (Spoken Algerian Arabic or Modern Standard Arabic)	60%
Tamazight	**5%**
French	**25%**
English	10%
Total	**100%**

Table 18: The Most Frequent Language Used

Q10: what is the language you most frequently use to communicate with your classmates in the class?

The objective of this question is to know what predominant language in the class is. All students without exception state using Arabic in classes since it is the language used for teaching and learning in letter and Arabic Department.

Q11. Which variety of Arabic do you use in classes?

When students were asked about the variety used in classroom, the majority of them (30) reported that they use what is called by some sociolinguists " middle language" , which is a mixture of both MSA and AA. 12 of them use only MSA and 8 prefer to use AA. Those who use the mixture of both MSA and AA believe that mixing the varieties help enhance and facilitate assimilation and comprehension. Some sociolinguists believe that classrooms should

be a place where a numerous registers co-exist, as they do in real life (Al-Batal&Belnap2006)

However, some others are against this" middle language mixing" as this triggers real

pedagogical problems and leads to a lack of adequate language competence (

maamouri,1998).

Varieties	MSA	AA	Both
Number	12	08	30
Percentage	24%	16%	60%

Table19: Students Variety Use in Classroom

Q12: what is the second most frequent language that you use to communicate with your classmates in the class?

The basic aim of this question is to find out the second language that students shift to

when they communicate with their classmates in the class. The table below show that the big

majority of respondents 85% use French as another tool of communication in the class. Only

15% prefer to speak English. This reveals that students of Arabic literature use a big deal of

French even if they follow this stream and they have some competence to some extent in this

language.

Second dominant language used	Number	Percentage
French	40	80%
English	10	20%
Other	00	00%
Total	**50**	**100%**

Table 20: The Second Most Frequent Language Used in Classroom

Q13: which language do you find more useful in classes: French or English?

- **Why?**

In this question, we seek to know the most useful language in classes between French and English. Obviously, most students who answered the questionnaire believe that French is more useful than English in classes or even in daily life. 47 respondents state that French is a useful language in class whereas only 3 students see English as the most useful one.

The most useful language	Students
French	47
English	3
The Total	**50**

Table 21: The Most Useful Language

Students are asked to give the reasons why one language is more useful than the other one. Students who chose French agree on the same reasons which are the following:

- French is the second language in Algeria and they learnt this language from primary school,

- French is rooted in Algerian repertoire.

- French is a habit for most Algerian

- French is easier and not all students understand English.

However, the three students who perceive English as the most useful language have different opinions and viewpoints. The first student claims that living in an English speaking country makes the one acquire and get used to it to the point that it becomes a habit; the second student believes that English is easier and prettier and that French is very difficult. What is peculiar is that one respondent claims speaking English and French together along with Arabic. He writes: "khalatha tasfa", for this student mixing the three languages is very

important and he or she focuses more on the use of English as it is an international language, be it in class or outside the class.

Q14: Do you think French is part of the Algerian Identity?

The table indicates that 35 of the respondents said that French is a part of the Algerian identity while the remaining 15 students said no.

French is a part of Algerian Identity	Students
Yes	35
No	15

Table22: French as a Part of Algerian Identity.

Section Three: Frequency of Code Switching

In this section, the aim is to access the frequency of code switching between the students which occur in the class, in other words, the different instances of code switching in classroom interactions.

Q15: Do you alternate between codes (languages) with your classmates in the class?

Yes ☐

No ☐

This question is asked to know whether students switch code between MSA, AA and French in class or not. Conferring to the statistic results, we have come up with the following statistics: 50 students have answered "yes" and none of the questioned respondents have answered "no", which means that all the submitted students switch code in their daily conversation in classroom.

Code switch	Number	Percentage
Yes	50	100%
No	00	00%
Total	50	**100%**

Table 23: Students Code Switching in Daily Life

Q 16: How often do you code switch between MSA and AA in classroom environment?

The key goal of this question is to know how many times students shift between the two varieties in classroom. From the analysis results we have spotted out that the big majority of students 45 have picked "always "column, which means that they always code switch when they converse in the classroom, however, only 5 students who have chosen "sometimes" and "often" column and none of the students have opted for "never" answer which means that all students are truly code switchers in the classroom.

Code switching in classroom	Students
Always	45
Sometimes	3
Often	2
Never	0
The total	50

Table 24: The Frequency of Code Switching in Classroom Environment

Q17: How often do you use words or expressions from French in your everyday class speech?

By asking this question, we try to identify times of using French expressions in conversations. Almost all students 80% have answered "always", they always use expressions from French when conversing. 16% claim that they "sometimes" speak other languages when

talking to whosever. Only 04% state they "often" make use of code switching and none of the respondents have chosen "never". We understand from this that these students are competent bilinguals in that they make use of foreign words in their daily life speech; so, the practice of code switching is very common among letter and Arabic department students.

Foreign words or expressions	Percentages %
Always	80%
Sometimes	16%
Often	04%
Never	00%
The Total	**100%**

Table 25: The Frequency of Using French Expressions

Q18: do you code switch when you speak to your instructor?

In this question, we seek to know if students code switch when they speak to their instructors in the classroom while taking lectures. The results reveal that the big number of students 44 code switch to Algerian Arabic and French with their teachers when needed. However only 6 students do not code switch because they think that speaking standard modern Arabic is best for the lecture

Code switch with teachers	Students
Yes	44
No	06
The total	**50**

Table 26: Code Switching with Instructors

Section Four: The Functions and Reasons for Code Switching

The key goal of this section is to know the reasons that prompt students to code switch in their daily life and mainly in classes. Appel and Muysken's (2006) six functions of code switching and Malik's (1994) ten reasons for code switching are used as fundamental framework for the purpose of this study.

Q19. Appel and Muysken's six function of code switching

In this question, students are provided with a list of functions that were proposed by Appel and Muysken in 2006. They are asked to give the reasons that motivate them to switch in the class. Thus indentify the function that account for the largest number of code switching and the function that account for the lowest number of code switching.

- **Do you code switch to quote something said by others and to crack jokes?**

Code switch to quote something/ crack jokes	Percentages%
Agree	50%
Disagree	50%
Total	**100%**

Table 27: Students Code Switch to Crack Jokes

Amongst the students who kindly accepted to answer the questionnaire and from the analysis, we find almost very convergent results. 50% code switch in classroom to quote something said by other especially quoting famous expressions or sayings of well known figures and to make jokes and fun of their classmates. However, 50% disagree that they code switch for this function.

- **Do you code switch in the classroom to attract your classmates' attention and to discuss personal issues?**

Code switch to attract attention and to discuss personal issues	Percentages%
Yes	66%
No	34%
The total	**100%**

Table 28: Students Code Switch to Discuss Personal Issues.

The table shows that the majority of students 70% code switch to attract attention of their classmates or teachers and to discuss personal issues and 30% disagree to switch code for this reason.

- **Do you code switch in class because it is hard to find proper equivalents and because there are no similar words?**

Code switch to find equivalents words	Students
Of course	48
Not at all	02
The total	**50**

Table 29: Students Code Switch because it is Hard for Them to Find Proper

Equivalents

From the above table results, we can spot out the following analysis that reflects the students' reasons to code switching: 48 of students submitted to the questionnaire have fulfilled "of course "column. However, only two students have picked "not at all" column. This means that almost all students tend to code switch when there is no equal translation for the word that best describes what they want to say.

- **Do you code switch to express personal emotions such as anger, sadness, and happiness?**

Code switch to express an emotion	Students
Yes	45
No	05
The total	**50**

Table 30: Students Code Switch to Express Personnel Emotions

Mentioning the results of the table above, we can observe that 45 students confirm to code switch in class in order to express something, so they use French or Algerian Arabic when they are emotionally affected. However, 5 students do not agree with this, we can guess therefore that perhaps these student's character as introvert and shy, that is why they do not express themselves.

- **Do you code switch to focus on an important part in the conversation by changing a tone or the mood?**

Code switch to change a tone	Students
Agree	16
Disagree	15
The total	31

Table 31: Students Code Switch to Change a Tone

According to the result, 16 students agree on the fact that they code switch in classroom in order to focus on an important part in the conversation by changing a tone. However 15 students disagree to use this function in the class. Tough, good to mention that there are 19 students which is a big number who did not answer this question which drops answers down to 31 instead of 50.

- **Do you code switch in order to comment on another language?**

Code switch to comment on another language	Students
Yes	5
No	10
The total	15

Table 32: Students Code Switch to Comment on another Language

According to this function, it is also well to mention that out of the students affected by the questionnaire, only 5 of them claim to code switch in the class to comment on another language mainly for sociolinguistic and comparison and contrast purposes. However for respondents, who have answered negatively, we have 10 and the remaining 35 students indicate their uncertainty because they are indecisive about this function.

Functions of code switching	Number of classification
Referential function	1
Expressive function	2
Directive function	3
Poetic function	4
Phatic function	5
Metalinguistic function	6

Table 33: Rank Order of Functions of Code Switching

The table above shows the functions that are ranked from the highest to the lowest. Adopting Appel and Muysken's (2006) framework of functions of code switching, it is not surprisingly that most of the instance of code switching demonstrated a dominant referential function. The high majority of students agree that they code switch in classes when they cannot find the appropriate word in one language because sometimes there are no similar words in languages. These findings corroborate with the finding of Grosjean (2010) who

believes that people code switch because certain topics or notions can simply be better expressed and well understood in the other language. The second dominant function is the expressive one and the reason why students code switch whether with their classmates or instructors is to express personal emotions such as anger, sadness, frustration, and they use swear words, or words of affection such as love and flattery to express their opinion and attitudes. In addition to that students confirm that they restore to code switching in order to express a sense of belonging or solidarity to their teachers or peers. The third function that resulted in the most occurrences of code-switching is the directive function. Many students stress resorting to code switching for directive functions under different reasons such as discussing personal issues, attracting people's attention and persuading others. Findings of the previous literature in Malik (1994) and Flyman- Mattson and Burenhult (1999) shows that code switching has an impact on drawing the attention of others; this in fact goes in line with findings of the present study. The forth function in number of incidence is the poetic. Half students confirm switching in classes for poetic functions like cracking jokes and making the lessons more enjoyable. The students' responses analyzed in the present study are consistent with the findings of Zentella (1990) who found that bilingual speakers were more likely to code switch when telling jokes and the findings of Siegel (1995) who concluded that students code switch to other languages for humor purposes. However, a few instances of phatic functions are perceived by students. Studies of Mc Hatton, et al (2006) have confirmed code switching cases for phatic functions and there is barely any instance of the Metalinguistic function. We think that this function is much more used by teachers and the results of Ruan (2003) and Redinger (2010) confirmed that teachers code switch to Chinese for Metalinguistic functions and teachers employed Luxembourgish language in order to fulfill Metalinguistic functions.

Q20.Malik's ten reasons to code switching

In this question, students are given a list of reasons proposed by Malik (1994) and are asked to answer the questions in order to know which reasons are the most frequent that push students to code switch and which ones are the least frequent according to the model of Malik.

- **Do you code switch in class due to the lack of facility?**

Code switch because of lack of facility	Students
Adhere	46
Refute	04
The total	**50**

Table 34: Students Code Switch Because of Lack of Facility

From the table above, we notice that almost all students 46 who kindly admitted to go through the questionnaire code switch when they cannot find an appropriate expression or vocabulary item. However only 4 students do not code switch for this reasons. This means that the large number of respondents is aware of the importance of the lack of facility's reason.

- **Do you code switch because of the lack of register?**

Code switch because of the lack of register	Students
Yes	43
No	07
The total	50

Table 35: Students Code Switch Because of the Lack of Register

The table above indicates that 43 of the respondents say "yes" so the reason why they code switch in class lies in the fact that they lack of register in a language, i.e. they code switch when certain terms are not commonly used in daily conversations. When interacting on specific topics such as engineering, marketing, students seem to have difficulties in choosing the right words that suit the particular topical area, so they tend to look up for the available register that contains the lexemes they need in order to transfer the meaning effectively. Only seven students say "no", so the lack of register in not a reason why they code switch in classes.

- **Do you code switch when you are not in a good state of mind?**

Code switch because of the mood of speaker	Students
Agree	35
Disagree	15
The total	**50**

Table 36: Students Code Switch Because of the Mood of Speaker

35 students attribute the reason for code switching in class to the mood of speaker, that is, when they have a disturbed mind or a bad mood, it is impossible to find and get the appropriate word in the one language but when they are in a good state of mind, they can find the appropriate words or expressions in the base language without looking up and searching for the words in the other language 5 students on the other hand disagree on this point in that they see that code switching does not really take place in the classroom because of the mood of speaker.

- **Do you code switch to emphasis a certain point?**

Code switch to emphasis a point	Students
Yes	42
No	08
The total	**50**

Table 37: Students Code Switch to Emphasis a Point

Analyzing the results of this question, we find that 42 students identify "emphasis a point "as one of the main reasons for the switch that takes place in the classroom. These students code switch in order to highlight an important point or to add more force to the statement. However, 8 students reply "no"; these later do not tend to switch in classroom to emphasis a point or to make a certain aspect clear.

- **Do you code switch for habitual expressions?**

Code switch for habitual expressions	Students
Of course	35
Not at all	15
The total	**50**

Table 38: Students Code Switch for Habitual Expressions

Habits seem to be another reason engaging in code switching in classes for the 30 of students selected for the study. In fact, these students see code switching as a normal practice in their daily speech whether in class or outside the class because they get used to this kind of language use. Whereas, 20 students state that they do not code switch for habitual expression. So this is not the reason for them to alternate the codes.

- **Do you code switch for semantic significance?**

Code switching for semantic significance	Students
Yes	**05**
No	**45**
The total	**50**

Table 39: Students Code Switch for Semantic Significance

Based on the results in table, 45 students demonstrate their disagreement whereas 5 students agree to code switch in class for semantic significance.

- **Do you code switch to show identity with a group?**

Code switch to show identity	Students
Yes	10
No	40
The total	**50**

Table 40: Students Code Switch to Show Identity

The table above shows that only 10 students state the reasons for code switching as a means of identifying with a certain group, and 40 students do not code switch for this reason because stressing the fact that all students belong to the same minority group with shared values and experience cannot be proven in classroom.

- **Do you code switch to address different audience?**

Code switch to address different audience	Students
Agree	02
Disagree	48
The total	**50**

Table 41: Students Code Switch to Address Different Audience

Almost all students 48 disagree to code switch in class to address different audience because the aim of this reason is to address different people having different linguistic backgrounds, and our students do share basically the same background. Only two students agree to code switch for this reason.

- **Do you code switch for pragmatic reasons?**

Code switch for pragmatic reasons	Students
Yes	00
No	50
The Total	**50**

Table 42: Students Code Switch for Pragmatic Reasons

Utilizing code switching for pragmatic reasons is confirmed by none of the students responding to the questionnaire because code switching here needs to refer to a specific situation in a certain context, which is not the case in classroom.

- **Do you code switch to attract attention?**

Code switch to attract attention	Students
Yes	25
No	25
The total	**50**

Table 43: Students Code Switch to Attract Attention

From the tables" results, surprisingly we have found convergent answers. 25 students code switch or use the mixture of Algerian Arabic, French and Standard Modern Arabic in order to attract the attention of their teachers and classmates. However, 25 students do not agree on code switching for this reason in classes.

The most frequent reasons	The least frequent reasons
Lack of facility	Attract attention
Lack of register	Show identity with a group
To emphasis a certain point	Semantic reasons
Mood of the speakers	Address different audience
Habitual expressions	Pragmatic reasons

Table 44: Rank Order of Code Switching Based on Malik's ten Reasons for Code Switching.

Adopting Malik's (2004) ten reasons of code switching, the lack of facility and the lack of registral competence are the two top main reasons why students code switch or use the mixture of MSA, AA and French in classes. Students agreed on the fact that sometimes certain concepts are available in only one language and they do not have equivalent meanings in the other language. The second most frequent reason of code switching in classes is to emphasis a certain point. Mood of speaker is the third reason engaging in code switching for respondents selected for the study. In fact, these students confirm that they code switch in classes because they feel the necessity to express personal emotions such as anger, sadness, and happiness , like or dislike and because they feel more comfortable in using more than one language when speaking with their teachers and classmates. The next two reasons of students' code switching to French are for habitual expression and to attract attention.

Some students, who answered the questionnaire, acknowledge that they switch code in classes to address different audience and few participants make use of alternation of the codes during the lessons for semantic reasons. However, the least reason of importance according to many students is code switching for pragmatic reasons which have not accounted for any answer.

Section Five: Students' Perceptions and Attitudes

The following section aims at finding out the students' opinion about code switching or about the mixture of MSA, AA and French. This means that we will seek to know whether students show positive, negative or neutral attitudes towards the use of these languages.

Q21. In which language are you most competent?

In this question we seek to know the competence of students in the different languages. Most students (28) answered that they are competent much more in Algerian Arabic. However, 9 students pretend to be most competent in French followed by 12 students most competent in MSA.

The language that students are most competent in	Students
MSA	12
AA	28
French	9
Total	**50**

Table45: Competence of Language

Q22. Which Language do you like the most and think is the easiest to learn and to speak in the classroom?

As far as this question is concerned, 28 of the respondents like the Algerian Arabic much more and consider it as the easiest language to communicate or to learn. The second easiest and most likeable language to the informants is Classical Arabic with the total of 15. Finally, the French is in the last rank with the total of 7 students.

The easiest language and the most likeable one	Students
MSA	15
AA	28
French	**07**

Table 46: Easiest Language and Most Likable.

Q23. How well do you express yourself in MSA inside class?

Through this question, the students were asked to estimate their degree of proficiency in MSA use in classroom interaction. The results show that a small portion (3 students) claimed that their proficiency in MSA is bad. This is because these students are not interested to study this branch, in other words they were obliged because of the grade they got in Baccalaureate which didn't not permit them to choose what they wanted. None of the students revealed they do not use it all and no one claimed to use very well. 38 of students stated that they use MSA 'quite well' and 9 students mentioned that they use it a little bit. Though students prefer AA to communicate with in the classroom; the results of this question show that students are also somehow proficient in MSA.

Responses	**students**
Very well	00
Quite well	38
A little	9
Bad	3
Not at all	00

Table47: Students' Proficiency in MSA Use.

Q24. Do you think French is necessary in classroom interaction?

When asking the students about the necessity of French in Arabic courses, the big portion of them (40) claimed French as a very important language that should be used in

classroom interactions. However only (10) students see no necessity to use French in classroom. We understand that Letter and Arabic language students like to use French in their classes.

Necessity of French in classroom	Students
Yes	40
No	10

Table48: Students' Perception of French

Q25. Do you think code switching between MSA/AA/F is effective in classrooms? How?

The aim of this question is clearly to scrutinize the effectiveness of classroom code switching. Out of 50 students, a total of 44 students express that using code switching in life and mainly in classroom environment is very effective and only 06 students think that code switching is not effective at all. Based on the number of response, it can be expected that most student consider the alternation between languages a good one.

Effectiveness of code switching	Students
Effective	44
Not effective	06
The total	**50**

Table 49: The Effectiveness of Code Switching

Then answering the question **"how",** we can state here below students who give some justifications. Some students mention that code switching in classroom help to express ones' self and present pragmatic meaning. Others say that code switching induces a relaxed class atmosphere that allows students to participate and perform better. One student claims that code switching in classroom fosters a good and positive ambience and another one comments that code switching helps to bridge communication gap in the classroom. Some of them

believe that code switching saves time to explain, thus it helps to understand quickly and better. Other replying students see code switching as a beneficial tool for teachers to explain difficult terms or concepts for the students if the aim is to make meaning crystal clear and to transfer the knowledge in an efficient way.

Q26. Do you code switch consciously or unconsciously?

By asking this question the researcher wants to know if students code switch between MSA/AA/F consciously or not consciously. We have come up with convergent answers. 26 students claim that they code switch consciously between MSA and AA whereas the remaining 24 students code switch between AA/F unconsciously.

Responses	students
Consciously	26
Unconsciously	24

Table 50: Conscious and Unconscious Code Switching

Q.27 what is your opinion about code switching?

The aim of this question is to know about students' view regarding the use of code switching between MSA/AA/F. Therefore we explore whether positive, negative or neutral attitudes result and the most appeared attitude will be observed.

Attitudes of code switching	Students
Positive	40
Negative	08
Neutral	02
The total	**50**

Table 51: Students Opinions of Code Switching

Mentioning the results of the above table, we can observe that 40 students adopt the positive attitude, which is as far as we know the most agreed upon literature. The big majority

of students give positive opinion about the use of code switching in classes and they want it to be an integral strategy for most teachers because of its importance and indispensability. 8 students have contradictory opinion; they show negative attitude towards the use of code switching and they consider it as inappropriate manners in classroom and especially towards the teachers. It is important to know that despite these negative attitudes, all these respondents are themselves code switchers since they do code switch between Arabic and French unconsciously in some situations. Two students' point of view towards code switching has been neutral. This means that these students do not know whether it is good or bad to code switch in classes, tough they are aware of the fact that they often code switch with their classmates and teachers.

Q28. Do you think code switching should be encouraged or discouraged in classroom?

By asking this question, we try to know if students encourage code switching being used in classroom between them and their teachers or not**.**

Code switching	Students
Encourage	42
Discourage	08
The total	**50**

Table 52: Code Switching Should Be Encouraged or Discouraged

Conferring to the statistic results, 42 students support the idea of using code switching between the three codes in classroom, however only 08 students discourage utilizing code switching because they consider this as an inappropriate action as they stated " especially as a teacher, he should not mix his utterances".

Q29. Additional comments: Do not hesitate to add any further comments.

Amongst the students who generously added further comments and suggestions which will probably help us reach the aim behind this study, many of them showed their awareness about the use of code switching in classroom. One of the respondents claims that Code-switching is performed by all university students, even those who pursue their studies in French, English, philosophy, medicine. Another respondent considers code-switching as a means of sophistication and intellectual status, but he sees it at the same time as a prejudice to one's identity and personality and some others state that contrary to some views that code-switching is a negative linguistic phenomenon to be avoided in the classroom, they believe it is inventible in that it helps to facilitate the flow of classroom instruction and communication.

Conclusion

In Algeria, the phenomenon of code switching is distinctive and different from other studies in the literature; because Algeria was affected by colonization of different speaking countries. Therefore the code-switching behavior of the Algerian is resulted from these languages in contact. The finding of this study reveals that code-switching among Algerian ENSC students is meaningful and purposeful and not a problem, or random and caused by some external factors, neither it is a faulty or a gap in communication, rather it is used as a tool to enhance the interaction and highlight the intended meaning. The importance of code switching towards achieving a successful communication is confirmed by all students who consider it as a good strategy that helps to express their thoughts and feelings as accurately as possible.

The overall finding of this study reveals that Standard Arabic, Algerian Arabic and French are the most used varieties in classroom and the students demonstrated switching for major functions such as: referential, expressive, directive and poetic functions. Some reasons are also observed in the current study; students code switch to emphasis a point, when there is a lack of register and lack of facility, for habitual expressions and mood of the speaker. These

functions and reasons for code switching were identified and classified based a framework adapted from Appel and Muysken (2006) and Malik (1994).

Moreover, it was found that the frequency of code switching in classroom is high and well observed in that almost all students practice code switching in their daily communication and classroom environment and students code switch both consciously and unconsciously. Tough code switching has generally been associated with negative attitudes in the literature, the results confirm that positive attitudes were prevailed as the most common feeling among the majority of the respondents who consider code switching as a normal behavior. The finding of this questionnaire is consistent with the findings of the observation check list and questionnaire made in the pilot study.

4.2. The Teachers' Interview

The interview is designed for ENSC teachers who were selected randomly. Eight teachers from letter and Arabic language Department teaching different modules have been chosen to answer the interview which has items that are more similar to the questions asked in the questionnaire. The aim of this interview is to know if teachers code switch with their students while presenting their lectures and whether they do it consciously or unconsciously. Another aim is to scrutinize the reasons and functions that push them to code switch and to investigate their perceptions' on code switching. Teachers' responses based on the interview question will be sorted following Apple and Muysken's (2006) model on functions of code switching and Malik's (1994) ten reasons to code switching. The interview, on average, took about 15 minutes and all the interview are audio- taped with the consent of the participants. The good thing about this interview is that the participants all answer the same questions, this in fact increases comparability of responses and most of all facilitate organization and data analysis. By the end of this chapter we will see whether there is consensus between the results

revealed by students and teachers or in other words whether the findings of the interview are concurrent with the findings of the questionnaire.

4.2.1. Analysis and Discussion of the Results

Q1. What language do you use in your classes, while presenting the lecture and when talking to your students?

Based on the results of the interview, all the teachers (8) unexceptionally acknowledged that the major language that they use when explaining the lessons or when they discuss with their students is Arabic mainly Standard Modern Arabic. It is pretty clear that Arabic Department teachers use as much Standard Modern Arabic as possible when teaching their students.

Teacher: "we, as teachers in this school, are asked to teach students different modules that are related to Arabic languages and literature, so Standard Modern Arabic must be spoken and used in classes ".

Q2. Do you encourage your students to interact and communicate in MSA in your class?

When asked the teachers about their encouragement towards MSA use inside the classroom, the majority of teachers (7) encourage students to communicate in MSA since it is the sole variety used as the medium of instruction. However, only one teacher permits his students to communicate with whatever variety they want.

Teacher: "we teach letter and Arabic language, so our main aim is to inculcate MSA to our students "

Teacher: "practice is good, so with regular use of MSA, students can develop linguistics proficiency in MSA".

Teacher: "students are already exposed to AA outside the classroom, so they should make efforts to learn MSA adequately".

Two teachers agreed on the same point: "MSA is the language of the holy Quran, for this reason students have to learn in accurately".

Teacher 5: our role is to fight AA and enhance MSA use instead".

Q3. Do you feel proud when you use MSA in classroom?

All teachers without exception feel so proud to use MSA in classroom with their students. Their answers showed a higher appreciation towards MSA and this might be due to several factors such as linguistic awareness and realization of MSA significance.

Q4. Except Standard Modern Arabic, do you use other languages or varieties in classes?

Unexpectedly, we find that almost all teachers (7) confirm the use of other languages or varieties in their classes except for one teacher who is against shifting to another language or variety in the class.

Teacher: "as using another language in classes could be automatic and natural; it could also be on purpose. Sometimes we use AA and French deliberately for communicative purposes and when it is necessary but with moderation".

Teacher:" using other languages in classes is bad and it is considered as a sign of language weakness and linguistic deficiency. Teachers who jump between languages are considered carless, thoughtless, not interested and disrespectful towards the rules of the school and teaching ".

Then answering the question "what are these other languages or varieties that you use in classes", according to the 7 teachers, they agree on shifting to French and Algerian Spoken Arabic in some contexts and circumstances. This means that ENSC teachers use more than one language in their classes.

Q5.Do your students encounter some difficulties when using MSA in classroom interaction? What kinds of language difficulties do they encounter?

All teachers who kindly accepted to be interviewed claimed that their students encounter serious problems when using MSA in class. These problems could be pronunciation difficulties or any kind of linguistic insecurity.

Teacher: "the kind of problem differs from one student to another and from one classroom to another. Some students make mistake at pronunciation level, others at the grammatical level, others at lexical level or others when they do not find the accurate words in MSA. "

Q6. Do you allow your students to use AA / F in classroom interaction?

When asked about whether their students are allowed to use AA/F in classroom interactions, we found convergent answers; while 5 teachers allow their students to use these two varieties in class, 4 other teachers are against the use of AA an F and they fight it almost all the time.

Teacher:" students sometimes have difficulties in finding the correct words in MSA to express their ideas in classroom interaction".

Teacher: "teachers should give the students the opportunity to express their ideas even if they are in AA because we know that they luck fluency in MSA "

Teacher: "it would not be fair to oblige students to use only MSA if we teachers ourselves use it sometimes".

Teacher: "MSA is the language of teaching and learning, so the use of AA /F is forbidden".

Teacher: "the use of AA and French do not enhance students to learn MSA".

Q7. How often do you code switch in your classes?

The teacher who claims that he does not use other languages in classes confirms that saying:

Teacher: "I never code switch in the class or with my students, and I do not have the intention to do so no matter what ". He adds: "even in the corridor or outside the department, I always tend to speak with my students using Standard Modern Arabic".

For the 7 teachers who kindly accepted to be interviewed and state switching in their classes, 4 teachers' frequency of code switching in the class has been "sometimes" and the remaining 3 do "often" code switch with their students.

Teacher: "I sometimes code switch when it is necessary"

Teacher: "I sometimes code switch when I feel the need to "

Teacher: "I sometimes code switch and allow my students to code switch".

Teacher: "I sometimes shift between the languages during the lecture".

Teacher: "I often jump between the languages and I've always seen code switching as a very natural phenomenon common to all Algerian teachers".

Teacher: "I often switch unintentionally in the class, for code switching might be considered in many ways as an unconscious transference from one language to another"

Teacher:" I often switch in the classroom; occasional code switch may be helpful".

Q8. What are the reasons for code switching as perceived by teachers?

8.1. Appel and Muysken six function of code switching:

The results of the interview were identified and classified based on a conceptual framework adapted from Appel and Muysken who proposed six functions including referential, directive, expressive, poetic, phatic, and Metalinguistic.

- **Teachers' switching for referential functions**

The majority of teachers' reasons for code switching are to serve referential functions. 7 teachers reveal their restoring to French or Spoken Algerian Arabic in classes for such functions. According to their answers, we notice that teachers' switching for referential function is in alignment with students switching for the same functions.

Teacher: "I use code switching to help students grasp some concepts that are difficult to understand with ease so code switching is the reasonable option".

Teacher: "Al Arabiya- Al fusha is somehow difficult because there are some literary words that students do not understand, so sticking to the language of teaching does not help at all that is why we go to switching".

Teacher: "I try as much as possible to use Modern Standard Arabic and I oblige my students to use it too, but due to the fact that some words are hard to be understood or to be expressed in the Modern Arabic, I allow my students to use Spoken Algerian Arabic or sometimes French because the most important thing for the learner is to understand".

Teacher: "understanding is the main thing that most teachers focus on while explaining the lectures, so what is the use of moving forward and leaving students behind".

Teacher: "one way to help the students to understand better is by clarifying some of the difficult concepts using dialect or French but one should know when to switch and when not to switch".

Teacher: "I personally code switch when my students request for the equivalent words when they encounter difficulties in understanding".

Teacher:" I code switch to simplify the understanding of some terms and to support the learning process but using code switching excessively can have some detrimental effects on their achievements".

- **Teachers' switching for expressive functions**

The largest part of teachers(5) acknowledge that they use code switching in classes for expressive functions as expressing strong feelings or emotions and they allow their students to code switch in order to express themselves easily , to create a sense of belonging and closeness, and to avoid misunderstanding. Three teachers on the other hand do not code switch for this function.

Teacher: "I occasionally tend to switch to French or Spoken Arabic when it concerns an off topic or social chat; code switching in this case helps in a way or another to build good relationship and rapport with my students".

Teacher: "I often code switch when I want to complain about the students' behavior "

Teacher: "yes, I sometimes code switch when I am not satisfied about something done by one of my students or when I got furious at them"

Teacher: "when my students get on my nerves, in that when I am explaining the lesson, they are joking or discussing, this result in code switching intentionally".

Teacher: "I code switch for habitual expressions such as greetings, farewells or commands so sometimes instead of saying for example, "أغلق النافدة," I say " اقفل الطاقة"

After the analysis of the results we see that the percentage of teachers somehow matches with the students' percentage for switching for expressive functions.

- **Teachers code switching for directive functions**

Six teachers out of eight indicate that the reasons for using French or spoken Arabic in their classrooms are for directive functions and these functions are mainly for attracting the students' attention during lessons and discussing personal issues.

Teacher: "I code switch to attract my students' attention and make them focus more".

Teacher: "once I notice that my student lost their concentration, I break the ice by switching to French or Dialect to attract their attention. When they hear another language or variety, this gets them to ear. "

Teacher: "From time to time, I feel that my students are no longer paying attention, so I say something in Dialect or French to get them back to the class atmosphere".

Teacher: "there are some sensitive issues, which I prefer to discuss with my students using Algerian Spoken Arabic, so that the student would feel at ease".

Teacher: "well….when it comes to personal issues, I don't mind talking to my students with a bit of Spoken Algerian Arabic mixed with French".

Teacher : Eum…yes, I do resort to Spoken Arabic and sometimes to French when discussing some personal issues that concern the students; talking in modern Arabic would not make the students feel relaxed and focused".

There is an approximation or certain agreement between the teachers' and students' frequency on code switching for directive functions. However the remaining two participants say that they do not switch for this reason because according to them, attracting students' attention does not need any kind of shifting.

- **Teachers' Switching for Poetic Functions**

Concerning the poetic functions, 6 teachers state utilizing French or Dialect for poetic functions. It is pretty clear that the big majority of teachers use code switching for this function contrary to students, who only half of them agree to code switch for poetic functions.

Teacher: "I use dialect with my students when making jokes in order to get rid of the bad atmosphere that sometimes settles in the classroom and to cheer them up".

Teacher : "I am sometimes in the middle of the lecture explaining a core thing, then I code switch to Spoken Algerian Arabic or French to quote something "

Teacher: "sometimes, code switching is needed in the classroom when it comes to humor purposes".

Teacher: "indeed**.** I do switch to units of other codes for fun in my informal conversations with my students".

Teacher: "of course, I do code switch to quote a famous expression, or saying of some well known figures and this switch in fact involves only the words that the quoted person said".

Teacher: "when it comes to idioms, proverbs or expressions said by old people, I often tend to code switch. I sometimes quote what my grandmother used to tell me and I think there is no better version than uttering these words in their original language or variety"

The two other teachers who do not agree to switch for this purpose, state that teachers should stick to the policy on the language of teaching that was proposed by the ministry.

- **Teachers Switching for Phatic Functions**

As far as the phatic function is concerned, only two teachers acknowledge that they code switch to express a phatic function, whereas the remaining six teachers do not code switch for this purpose. This in fact goes in accordance with the response of students who indicate their undesirability to switch for this purpose.

Teacher:" I sometimes code switch to verify or to close and terminate the communication channel and there is no harm in doing so".

Teacher: "code switching to Dialect or French is good to avoid silence in the classroom and to acknowledge the presence of the teacher "

- **Teachers switching for Metalinguistic functions**

Upon teachers' responses to the last interview question of Appel and Muysken model, on when and why they code switch in classroom, none of the interviewed eight teachers has reported their restoring to other language or variety to fulfill the Metalinguistic function. Teachers' response indicates that they do not know what Metalinguistic function really and truly is. This is an impression that we got since they seem too hesitated and not well sure when answering this question and the teachers' response concord with the students' answers on the questionnaire. The following answers are some examples of the teachers' responses:

Teacher: "Eum… I don't know…..Euh, I don't think I code switch for this purpose".

Teacher: "maybe, maybe not, oh no. I do not switch to express Metalinguistic functions".

Teacher: "I do not code switch because there will be an ill discipline in class when both language are used for this reason".

Q9. What do you think about the use of code switching in your classes?

Most of the interviewed teachers have positive attitudes towards the use of code switching in classes. They believe that using another language or variety helps in a way or another to transfer knowledge to students in a clear and efficient manner. So, they perceive code switching as a useful tool in the classroom for both students and teachers.

Teacher: "code switching might be an effective strategy in various aspects"

Teacher:" code switching is an important element in language teaching if used carefully and effectively."

Teacher: "you know….teaching and clarifying some rules of grammar sometimes needs the use of code switching. Students won't get good mark if they do not understand what is being taught. Therefore in order to improve their grades, code switching is a must".

Teacher: "I think that code switching is something good to learning…no one truly knows how much it help us in avoiding " repeating over and over again" when explaining the lessons.

Teacher: "there is no doubt ….code switching is crucial and very beneficial towards gaining better understanding and comprehension".

Teacher: I believe strongly that code switching is an indispensable tool to enhance clarity and learning… and it is regarded as a normal and natural phenomenon in bilingual or multilingual environments and societies, especially in education and language teaching".

Teacher:" language has got to be pure while being taught in classroom; code switching does not but just ruins the language. "

Teacher8: "code switching could be counter- productive process at university settings".

Q10. Do you see any advantages in your code switching in classroom?

Out of eight teachers, six of them state that code switching is beneficial and helpful for the students' understanding and assimilation. They believe that their students are confident and at ease when they permit them to code switch and more comfortable in learning. Two teachers see no advantages in code switching in classes.

Teacher: "code switching is a means to relay information more effectively, make communication easier and facilitate the students' understanding in more appropriate ways".

Teacher: "code switching is not bad at all…. It permits the continuity of speech".

Teacher:" code switching is helpful in that sometimes we lapse into another language or variety to fill the silence, but it should be done in moderation".

Teacher: "adopting code switching from to time is good to attract students' attention, to reduce their stress and let them express their feelings."

Teacher:" code switch is an approach that is beneficial in classes in that it motivates the learner to study as it breaks the routine and changes the classroom atmosphere"

Teacher: "avoiding code switching is impossible for any teacher, because without code switching we are not able to explain difficult terms or words or to emphasis some important messages".

Q11. Do you see any disadvantages in your code switching in classroom? Why

When asking the teachers if they see any disadvantages of code switching in class, four of them believe that babbling the languages is disadvantageous even though some of them use code switching in classes and here are their answers:

Teacher: "switching back and forth all the time during class could be time consuming".

Teacher: " code switching impedes learning, and it is sign of linguistic weakness or inadequacy and teachers should work hard to fight code-switching when it occurs in their classrooms"

Teacher:" if students or teachers code switch to French or Spoken Arabic, this means that they have some signs of linguistic deficiencies and an incomplete mastery of the Modern Standard Arabic".

Teacher: "according to me, code switching is a barrier and has a considerable influence on the learning process, if students count on code switching, they won't learn anything".

Q12. Are you against or with the use of code switching in classroom?

When asking this question, we noticed that the big majority of teachers are with the use of code switching in classroom with moderation and they are against the use of code switching if it is frequent and all the time.

Q13. Are aware that you are code switching in classes?

The aim of this question is to know whether teachers of letter and Arabic language Department are conscious or unconscious towards the phenomenon of code switching. The majority of teachers (6) reported that they are conscious when they code switch whereas two teachers claim that they sometimes code switch unconsciously. These results contradict the results of students who often code switch unconsciously.

4.3. Is there any kind of correlation between the Students' and the Teachers' Responses?

The aim of this precise question is to seek if there is any consensus between teachers' and students' employment of French and Dialect when they are in class.

Teachers' and Students' Switching for Referential Functions	
Teacher's Percentages	Students' Percentages
87%	**96%**

Table 53: Teachers' and Students' Code Switch for Referential Function

Results of the questionnaire and the interview indicate that the agreement of switching for referential function between teachers and students seems very approximate. The high majority of teachers (87%) and students (96%) expressed utilizing code switching for referential functions in order to yield a better understanding and comprehension.

Teachers' and Students' Switching for Expressive Functions	
Teacher's Percentages	Students' Percentages
62.5%	**90%**

Table 54: Teachers' and Students' Code Switch for Expressive Functions

Data obtained from the questionnaire and the interview shows consensus between teachers' and students' code switching for expressive functions. More than half of the participants (students and teachers) indicated resorting to Spoken Algerian Arabic or French in Arabic courses to express their personal emotions such anger, sadness, happiness and also to express solidarity and closeness.

Teachers' and Students' Switching for Directive Functions	
Teachers Percentages	Students' Percentages
75%	**66%**

Table 55: Teachers' and Students' Switching for Directive Functions

Concerning the directive function, the vast majority of the participants, both teachers and students, demonstrated switching to Dialect or French when dealing with personal issues. Teachers code switch to attract their students' attention and a large number of students switch in order to persuade others.

Teachers' and Students' Switching for Poetic Functions	
Teachers Percentages	Students Percentages
75%	50%

Table 56: Teachers' and Students' Switching for Poetic Functions

Regarding the poetic function, here we have the percentage of teacher is higher than the percentage of students. More than the half of teachers 75% reported switching for poetic functions such as telling jokes and for entertainment purposes. However, only half of the students demonstrated switching for this function.

Teachers and Students Switching for Phatic Functions	
Teachers Percentage	Students' Percentage
25%	32%

Table 57: Teachers and Students Switching for Phatic Functions

Only some students and some teachers have expressed that they use Spoken Algerian and French for phatic purposes such as emphasizing some parts on the conversation. The results are approximate and there is an agreement between the teachers' and the students' responses in this reported function.

Teachers and Students' Switching for Metalinguistic Functions	
Teachers Percentages	Students Percentages
00 %	10%

Table58: Teachers and Students' Switching for Metalinguistic Functions

According to the results, only 5 students acknowledged switching for Metalinguistic functions and none of the teachers made use of Dialect or French for this function. This shows that there is a correlation between students' and teachers' responses concerning this function of code switching.

Conclusion

The interview aimed at investigating the teachers' frequency, attitudes and functions of code switching in their classes. The results observed in the current interview are in accordance with the responses of the questionnaire administered to the students. The data obtained shows that teachers also code switch to Spoken Algerian Arabic and French in their classes during the lessons and the majority of them showed positive attitudes towards the use of code switching in classes for facilitating students' understanding, comprehension and assimilation. Teachers agreed that code switching is a good strategy that helps students with their learning and that avoiding the use of Spoken Algerian Arabic or French is impossible. The positive opinions of these teachers are in fact related to the studies of Durano (2009) and Al-Nofai (2010), which found that CS was an essential strategy in teaching text content and could help teachers better clarify classroom task instruction, as well as reducing students' stress and encouraging them to express their feelings freely. Thus, the extensive use of only Algerian Arabic in teaching Arabic courses lessons negatively affects the students' linguistic attainment and may cause deficiency in MSA communicative skills.

However, the moderate use of a mixture of Algerian Arabic and MSA could enhance the students 'assimilation of the lessons.

On the basis of Appel and Muysken's (2006) model on the functions of code switching, teachers demonstrated switching for five major functions namely: referential, expressive, directive, poetic and phatic. Contrary to students, teachers of letter and Arabic language are aware of this mixture of MSA, AA and French in classroom interactions; this means that teachers code switch on purpose and they know that they are doing so.

4.4. Observations and Tapes Recording Analysis

The general aim of this study is to determine the patterns of code switching during languages contact and the best way to achieve such a goal, observational techniques are to be used. The method that is employed in collecting data in this study is participant observation. The participant observation is an adequate tool for investigating the types of code switching and it is a good process enabling us to know about the students and teachers under study in the natural setting through observing some activities. So, it entails the researcher to attend to different sessions and recording conversation between students and teachers.

Eight observations were conducted throughout two month duration in order to observe the consistency in classroom interaction on the use of code switching among ENSC students and teachers and the types of code switching. We selected some particular modules which were noted for interactive activities. These interactive activities are provided by teachers and they require for the students to speak and communicate during the entire lesson to observe them intensively. We observe and listen to the interaction or conversation between students and teachers concerning a specific topic that takes place in the classroom, and then we take note of these conversations that contained the use of much code switching. We used tape recordings in order to listen carefully and depict to the number of times that students code switch and to count the occurrence of types of code switching. Both students and teachers do

not know why we are using tape recordings nor do they know about the topic of our research, so that their conversations will occur naturally.

- **First session**

In this session, the teacher of Arabic course divided the number of students into groups; each group contains at least 4 students. The teacher provided the students with a certain task and the researcher took the opportunity to observe the occurrence of code switching and the types that students use the most. The topic to be discussed was about "Bouteflika's fifth presidential term" and we have taken only one group to be recorded because the researcher has only one tape recorder. The conversation between students of the group taken was as follow:

✓ **Conversation Recorded from the Group:**

Student A: ''labnat wesh raykom fi al 3uhda al khamisa? '' (Girls, what do you think about the 5th mandate?)

Student B: '' biensur rana ga3 **contre** l 3ouhda al khamisa.'' (Of course, we are all against the fifth presidential term.)

Student C: ha9i9atan, ana **jamais de ma vie** chaft blad hkamha rays **20 ans**. (Truly, I've never seen in my life, a country that has been governed by a president for 20 years).

Student D: ''galu beli kayn moudahart **la semaine prochaine**, wesh lbnat, fiha **sortie**? '(they said that there are manifestations next week, what do you say girls, do we go out?)

Student B: **le problem** za3ma ana khrjna lel moudahrat, **est ce que** rahin nha9e9ou matalb cha3b…**hein** ? (the problem is, even if we go to the manifestation, do you think they will accept what we ask).

Student A:" l3bad li fi **system**, rahom **mafia,** maykhafoush rabi". (People who are in the system are corrupt, they don't fear God).

Student D: "ana tbanli, dork tatkhalat 9bal l intikhab, **non?"** (I think, the country will be in mess before election, no?)

Student A:" **euh oui capable**, **l 'essentiel** hna ndiro li 3lina "(eym, yes, possible, but we have to do what it should be)

Student C: '' **ah oui** lazam…li fiha lkhir yjibha rabbi'' (oh yeah of course, May God be with us).

Student D : lbnat, galou beli bouteflika mat, **c vrai ?** (Girls, they said Bouteflika died, true?

Student A : **je ne pense pas, c'est des rumeurs**, kol mara ygolo mat. (I don't think so, its rumors, each time they say he died.)

Student B: **pfff,** rabi yastor bark, lblad ay **c'est pas ca,** ani khayfa kash ma yasra. (pfff, God be with us, the country is not ok, I am afraid that something wrong happens).

Student C: labnat **stop** men lhadra, lazam nkatbo **al afkar**, dork yjouz **al oustad** yalgana nchaykho(girls stop talking , we whould write the ideas, the teacher will pass by and remark us gossping).

Scholars have discussed various types of code switching. Poplack suggests that there are three types of switches: inter- sentential, intra- sentential and tag switching. The recorded data is transcribed so that the types and frequency of code switching used in the classroom during the interaction task is identified. Based on the observation, it was found that all types of code switching were used in classroom interaction. However, intra- sentential code switching was the most frequent type of code switching to be used with a total of 11 times in the group, followed closely by tag switching with a total of 6 times. Inter- sentential code switching was only noticed twice. So, in the first group observation, inter- sentential switching was the least used feature and intra-sentential switching was the most frequent used one and the code switching was between Algerian Arabic and French.

The following table shows the types, frequency of code switched forms observed with the first group:

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Types of code switching	Rank	Time of occurrence
Intra- sentential switching	1	11
Tag switching	2	06
Inter-sentential switching	3	02

Table 59: Types, Frequency of Code Switching

- **Second Session**

In this session, we recorded a conversation between a teacher and a student. The teacher got angry on her student who kept talking all the session and disturbing her friends. The conversation between the student and the teacher was as follow:

✓ **Conversation Recorded between the Student and the Teacher**

Teacher: "hey, kafaki kalaman, fnahnou, bisadadi charh al dars"(hey, stop talking, we are explaining the lesson).

Student: "lakini lam atakalam, *kifi kif lghachi…*ana an9ol mahowa mosajal fi saboura **"(**but I did not talk, I am like the others, writing down what is written on the board).

Teacher: "ah! Yabdou anaki tamadayti katiran, ata9sidina anani *natbala 3lik*, kayfa anni wajahto leka al moulahada douna ghayrik? (Ah, I see, you are going too far, do you mean, I am teasing you, knowing that I have already given you this remark ?)

Student: la a3lam, *aslant meli dkhlna na9raw wanti hakada charythali*, **pff** (I don't know, since we started studies, your eyes are on me)

Teacher: Ayatouha al ham9a, yabdou anaki touridina ibraza nafsiki, koulo wahd ya3rfiou 9adara nafsihi, fa tilmid tilmid, w el oustad oustad, **manish sahabtak.** (you stupid! It seems that you want to show off, respect yourself, the student is a student and a the teacher is a teacher, I am not your friend)

Student: *anti meli tadkhli, wnti* touwajihina al kalam li, **comme si** *binatna hsifa***.** (you always put your fingers on me as if you have something against me)

Teacher: balagha al sayfou zouba, ijma3i aghradaki w ghadiri al hisa fawran, *9lilat lahya* (that's enough, take your things and go out).

Student: ah oui, *saha*. **(ok).**

The conversation between the teacher and student shows that there is a mixture between modern standard Arabic, Algerian Arabic and a little of French. It is pretty clear that the teacher used code switching to express her anger. It is already mentioned in the previous chapters that one of the reasons that push to code switch is to express emotion. As far as the types of code switching are concerned. We observed a big use of inter- sentential code switching with a total of 5 times followed closely by tag switching with a total of 4 times. T However, the least type observed in this conversation is the Inter- sentential code switching being used only twice.

- **Session Five:**

In this session, the teacher of Arabic course gave the student a topic to write about. The topic was about Palestine and it was a pair wok. We recorded randomly a pair work group while talking and conversing. The following conversation is between two females:

✓ **Recorded Conversation of Pair Group**

Student A: hier, kont natfrag f la télé, taétart bzaf bwash sari fi flastin, wellah dam3a tahatli, msakan wladhom yghidou, *ynamouna m3a sawt al rasas w yanhadouna m3a sawt rasas*. (

Student B: Chafti, vraiment 9asouli 9albi**, normalment à cet age,** louled y3arfou ghir ydahkou w yla3bou.

Student A: besah atfal lihoud, mastamt3in b tofoulathom, yat3almou fi ar9a al madaris w yalbsou ajmal al malabis

Student: 3mbalak ! ana l haja li mhayrtni grave, sokot al 3arab **mais** allah ghalab 3lihom **en dirai** mdayrin **mode avion**

Student : haha**, ah oui,** bantlhom ki yad3iwlhom bah yatharou darou li 3lihom **mais** asamhili dou3a kaml n3arfou, al wajab al ha9i9i houwa thazou jyoushakom w tadhbou lil moharaba bikouli ma outitoum bi 9ouwa.

Student : **oui surrtout les algériens,** yakhi la3binh yhabou flastin

Student : **ah non** ! mashi **la faute** ta3 **les Algériens,** msakan habin y3awnou flastin, lakina asabab ya3od ila al hodod al moghla9a fi masr w al ordon

Student : nchalah rabi yahdi al hokomat w cho3ob al oumam al 3arbia w ykono al yad fel yad bah yharou flstin

Student: **ah oui ,** amee ya rab

In this conversation, the two students who were talking about Palestine used three varieties namely: MSA, AA and French. In one sentence you may find three varieties and this turns to the reasons we mentioned before. The most frequent type used in this conversation is definitely Intra-Sentential code switching followed by a huge use of tag switching then the least frequent used code switching is Inter- Sentential.

Conclusion

Finding and results of the observation made in classroom showed that ENSC students code switch between MSA/AA/F. the frequency of code switching in letter and Arabic language is also high and numerous. All the types of code switching occur, however, the most two frequent ones are Intra- Sentential and tag switching. The least used one is the Inter-Sentential code switching. We may say that both teachers and students code switch in classroom but teachers code switch less than students.

4.5.Pedagogical Implications and Recommendations

In the light of the literature review and the results and findings displayed through the various chapters of the present study, some pedagogical implications concerning the phenomenon of code switching in Algeria are to be put along the following lines:

- Students should not use much Algerian Arabic and French in Arabic courses because this would make them deficient in MSA.

- Students should use the mixture of the three varieties in moderation

- Students have to know when to code switch and for what purposes

- It is high time for students to use MSA as AA and make it as a habit.

- It is necessary for students to know when they code switch consciously and unconsciously in classroom.

- Teachers need to encourage the extensive use of MSA in classes

- Teachers have the right to code switch in classroom just when it is needed.

- Teachers should permit their students to shift to another language to let them feel at ease and deliver the message they want to say.

- Teachers must not fight the use of Algerian Arabic and French in classroom, rather they should fight to reduce the use of them.

- Teachers should know that excluding French from Algerian repertoire is not possible.

- All teachers have to know that the mixture of MSA and AA in classroom helps students' comprehension and assimilation.

- Teachers should have a clear idea about all the reasons and functions that push them to code switch in classroom or with their students.

- It is high time to start encouraging students to use MSA not only in classes but also in street, at home, or with family.

Conclusion

In this study, the phenomenon of code switching in classroom environment at ENSC School was analyzed. The functions and reasons for code switching were identified and classified based on Appel and Muysken (2006) six functions of code switching and Malik's (1994) ten reasons to code switching frameworks. Referential, expressive, directive and poetic are the most reasons that push students and teachers to code switch in classes.

Moreover, the analysis of the results revealed that Letters and Arabic Language Department students and teachers code switch and the occurrence of code switching in classroom is high. In addition to that, results showed that both students and teachers may code switch whether consciously or unconsciously. In fact, participants think that code switching is sometimes used haphazardly without paying attention to the syntactic rules that govern the languages used, but sometimes it is used on purpose to serve some objectives. Thus, code switching became a very natural practice among ENSC students and teachers.

Furthermore, the analysis of the recorded conversations demonstrated that almost all sentences start in one language, and then they shift directly to another language. All the three types suggested by Paplock were identified at ENSC, Letter and Arabic Languages Department and the most used one is the intra- sentential code switching.

Last but not least, the results elucidated that both teachers and students have positive attitudes towards the use of code switching in classroom. They think that there is no harm about alternating the languages, rather they find it very beneficial and fruitful and some teachers adopt it as a tool or a strategy to be used in classroom but with moderation.

General Conclusion

Algerian sociolinguistic situation is considered as the most complex subject in sociolinguistics, psycholinguistics and linguistics fields and many other disciplines. Algeria was invaded and ruled by many invasions from many different civilizations over centuries, the reason why many languages and varieties are spoken and used by Algerians.

The present investigation with its detailed descriptions and analysis tried to study the phenomenon of code switching among ENSC students and teachers. Its principal aims were to investigate the occurrence of code switching in Letters and Arabic Language Department , to find out the reasons that push students and teachers to code switch in classroom, to identify the different types of code switching that occurs and to know the different attitudes of students and teachers towards the use of this phenomenon that became a common practice among all Algerians.

To test the hypothesis of our research, we used a mixed methodology where quantitative and qualitative methods were employed. Three research techniques were used: questionnaire, interview and observations and tape recordings. Using these diverse techniques and methods helped in better understanding of the phenomenon of code switching. Each technique used brought out the necessary information different but complementary to other technique.

To say a word about the results obtained from our investigation, our hypotheses have been confirmed and our research questions have been answered. The results revealed that Letters and Arabic Language Department students and teachers code switch in the classroom and the idea that they are less switchers in compared to other students of other departments is wrong. In fact, the results showed a big occurrence of code switching between the students in the classroom and the alternation noticed was between Algerian Arabic, Modern Standard Arabic and French. Furthermore, all types of code switching including inter-sentential, intra-

sentential and tag swishing occurred while observing the students' interactions in classroom. Data indicated also that students and teachers code switch because it is easier for both to use more than one language. In fact they feel at ease and comfortable when they use two languages in the same discourse. They stated that there are many reasons that pushed them to code switch, some of which are: to avoid misunderstanding, to express emotions and feelings such as anger, happiness, sadness and relief, to discuss personal issues, to attract the attention of others, and to make communication effectively. Most teachers have positive attitudes towards code switching and they use it when necessary even though the school does not permit that. In fact many teachers see code switching as an important strategy and a useful tool in any teaching classroom. Students on the other hand believe that without code switching, learning would be very difficult. They also have positive attitudes and viewpoints concerning the use of such a phenomenon either in classroom with their teachers and classmates or outside the classroom with their families, friends, neighbors, or even with strangers.

Thus, in relation to the literature, code switching has a variety of positive aspects in the classroom environment. Many Algerian researchers proved that code switching has bad and negative aspects in the classroom and the use of it should be banned. However, Zentella (1981) express that "it seems premature to bane code switching from the classroom when we do not know what we are banning along with it". (P.130). As a researcher of this topic, We would agree with what Zentella come up with.

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