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*Diglossic Code-Switching among Students
in the Arabic Department –Tlemcen*

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Declaration of Originality

I hereby declare that this research is my own work and that it contains no material previously published or accepted for the qualification of any other degree or diploma of a university or any other institution. I also certify that the present work contains no plagiarism and is the result of my own investigation, except where otherwise stated.

Miss. Kheira MILOUDI

11/09/2018

Signature

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Dedication

I dedicate this dissertation to

My parents,

*To my dear sisters, brothers
and friends.*

Abstract

The present research work aims at studying and analyzing the phenomenon of code switching by Arabic language learners from Algerian Arabic to Modern Standard Arabic in their daily life discussions. It endeavours to investigate how and why this diglossic situation affects the students' way of speaking, i.e., it attempts to discover the motivations and reasons that stand behind this linguistic behaviour. It takes into consideration a random sample including all the learners in the Arabic department at Tlemcen University as a case study. In order to collect data, several research tools were used. These instruments involved a set of questionnaires directed to students and teachers, an interview administered to teachers and an observation inside and outside the classroom. The obtained information were analyzed qualitatively and quantitatively. The findings show that there are a number of social and psychological factors that lead the students to code switch from high to the low variety inside the Arabic department. Moreover, their field of study and the topic of discussion as well influence the students' language discourse. That is why some students tend to use so many MSA words in their daily conversations.

Key words: Codes-switching, Modern Standard Arabic, Algerian Arabic, diglossia, social and psychological factors, daily conversation.

Table of Contents

Table Of Contents

<i>Declaration of Originality</i>	I
<i>Acknowledgements</i>	II
<i>Dedication</i>	III
<i>Abstract</i>	IV
<i>Table of Contents</i>	V
List of Tables	VII
List of Bar Graphs	VII
List of Pie Charts	VII
List of Acronyms	VIII
Arabic Phonetic Symbols:.....	VIII
<i>General Introduction</i>	1
<i>Chapter One: The Sociolinguistic Situation in Algeria</i>	4
1.1. Introduction.....	4
1.2. Language vs. Dialect	4
1.3. History of the Arabic Language in Algeria	7
1.4. Some Aspects of language Contact.....	11
1.4.1. Diglossia.....	11
1.4.2. Code- Switching	14
1.4.2.1. The Structural Approach to Code– Switching	16
1.4.2.2. The Psycholinguistic Approach to Code-Switching	18
1.4.2.3. The Sociolinguistic Approach to Code- Switching	20
1.5. The Arabic Language	23
1.5.1. Modern Standard Arabic	24
1.5.2. Algerian Dialectal Arabic.....	25
1.6. Conclusion	27

<i>Chapter Two: Data Collection and Analysis</i>	29
2.1. Introduction.....	29
2.2. The Research Tools.....	29
2.2.1. The Questionnaires.....	29
2.2.2. Observation of the students inside and outside class.....	30
2.2.3. The Interview	31
2.3. The Sample Population	32
2.3.1. Teachers' Profile:	33
2.3.2. Students' Profile:	33
2.4. Data Analysis	33
2.4.1. Analysis of the questionnaire to students	33
2.4.2. Analysis of the questionnaire to teachers	44
2.4.3. Analysis of the Observation inside and outside the classroom.....	50
2.4.4. Analysis of the Interview	54
2.5 Data Interpretation	56
2.5.1. Results Interpretation of the Questionnaire to Students	56
2.5.2. Results Interpretation of the Questionnaires to Teachers.....	59
2.5.3. Results interpretation of observation inside and outside class:	61
2.5.4. Results Interpretation of the Interview	62
2.6 Conclusion	63
<i>General Conclusion</i>	65
<i>Bibliography</i>	68
<i>Appendices</i>	71

List of Tables

Table 2.1. Arabic Language Learners' oral proficiency in MSA.

Table 2.2. Consideration of MSA as opposed to AA.

Table 2.3. Topics discussed in MSA outside class.

List of Bar Graphs

Bar graph 2.1. Students' oral proficiency in MSA .

Bar graph 2.2. Students' language use inside the Department

Bar graph 2.3. Consideration of MSA as opposed to AA

Bar graph 2.4. Students' MSA use in relation to participants

Bar graph 2.5. Students' use MSA at home.

Bar graph 2.6. The language variety used in classroom.

Bar graph 2.7. Teachers' opinion about students's MSA level in the speaking skill.

Bar graph 2 .8. Teachers' opinion about students' MSA level in the writing skill.

List of Pie Charts

Pie chart 2.1. Consideration of students' switches between MSA and AA

Pie chart 2.2. Students' frequency of MSA use in daily conversation.

Pie chart 2.3. The language variety preferred in watching movies.

Pie chart 2.4. The language variety preferred in watching T.V programmes.

Pie Chart 2.5. Students' use of MSA at home.

Pie Chart 2.6. Students' feeling as to MSA being Algerians' mother tongue .

List of Acronyms

MSA: Modern Standard Arabic

AA: Algerian Arabic

CA: Classical Arabic

H: High variety

L: Low variety

ML: Matrix Language

EL : Embedded Language

OED: Old English Dictionaries.

Arabic Phonetic Symbols:

➤ Vowels:

Short Vowels	Long Vowels
a	a:
i	i:
u	u:

➤ Consonants :

Consonants	Symbols	Consonants	Symbols
أ	ʔ	ض	ɖ
ب	B	ط	ɬ
ت	T	ظ	ð.
ث	θ	ع	ʕ
ج	dʒ	غ	ɣ
ح	ħ	ف	F
خ	χ	ق	Q
د	D	ك	K
ذ	ð	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	ه	H
ش	ʃ	و	W
ص	ʂ	ي	J

General Introduction

General Introduction

The Algerian linguistic situation is very complex, a complexity that lies in the coexistence of several languages and language varieties and the interaction between all these codes. What makes the language setting so complex is the use of Arabic with its different varieties, often mixed with French, the colonial language. But our research does not include bilingualism in spite of its pervasiveness. We are rather interested in Arabic diglossia in the Algerian setting.

One of the main remarkable facts about the linguistic situation in all Arabic-speaking societies in general, and in Algeria in particular, is the co-existence of two varieties of the same language, each one used for specific purposes with clearly defined roles. All Arab countries are characterized with diglossia, but the Algerian case is particular since the low variety is not close to the standard form of Arabic; illiteracy and colonialism are the major parameters that hold the gap between the two varieties. The code used in informal contexts, for example, at home, workplace, market and among friends and for low functions, is a local form of Arabic (AA), whereas Modern Standard Arabic (MSA) is the code utilized openly in formal situations, for high roles, such as public meetings, scientific conferences and educational purposes. This variety takes its normative rules from Classical Arabic of the Qur'an.

Our aim in this research work is to investigate code-switching among students in the Arabic Department, Tlemcen University, which has led us to ask a number of questions about this phenomenon, then particularly to focus our concern on the use of diglossic speech among students. We have chosen this topic because there are different points of view among students about the relationship between MSA and AA, and their level of MSA use differs. Therefore, our motivation in choosing this category of students of Arabic is to check their mastery in MSA and their weaknesses in using it; the main issue lies in their practicing the high variety mixing it with the low variety because of various social factors and social motivation behind this lack.

In this light, the problem statement of this research work could be structured in the form of the following questions:

1. What makes students switch between the two Arabic varieties, MSA and AA in classroom context?
2. To what extent do they use MSA in their AA conversations inside the department of Arabic?

In order to find answers to these questions the following hypotheses have been put forward:

- Students often switch from MSA to AA even in classroom settings due to lack of vocabulary but also because the low variety is their natural spontaneous means of communication.
- Being influenced by their field of study and depending on the topic discussed, students of Arabic tend to switch between the two language varieties inside the Arabic department in their daily conversations.

To answer our questions and verify our hypotheses, the data needed for this investigation is collected by means of questionnaires and interviews to students and teachers on the one hand, and students' speech observation, on the other.

The present dissertation is divided into two chapters. The first chapter provides a general literature review around the sociolinguistic situation in Algeria. It attempts to define some basic concepts including the definition of both language and dialect, in addition to the history of the Arabic language in Algeria. This chapter also gives a general review about some language contact phenomena like diaglossia and code-switching with its three branches structural, psycholinguistic and sociolinguistic approaches. Also this chapter presents a brief definition about Arabic language with its two language varieties, the High and the Low.

The second chapter deals with the empirical work about the data collection and analysis. It lists and describes the research instruments utilized for gathering data. The research tools used consist of questionnaires to students and teachers, observation

inside and outside the classroom and an interview directed to teachers. It also gives a description of the sample population. We will devote the last part for the interpretation of the data and summarize the major findings obtained from the investigation related to our objective. Thus, this chapter is intended to answer the research questions raised above, and to prove or invalidate the hypotheses put forward.

*Chapter One: The Sociolinguistic
Situation in Algeria.*

1.1. Introduction

The present chapter is a general of the context of the study. It provides some definitions of a set of key-concepts related to our study. It draws a distinction between language and dialect, then the history of the Arabic language in Algeria. As the title indicates, this sociolinguistic research has as a major aim: to analyse students' diglossic code-switching (CS), between Algerian Arabic (AA), the low variety (L) and Modern Standard Arabic (MSA), the high variety (H) in everyday communication. In this way, we deal simultaneously with two linguistic phenomena: diglossia and CS, ending up with a survey about the Arabic language.

1.2. Language vs. Dialect

In any language, there are varieties which may organize from the most formal and standardized form to the most informal one, the colloquial. One of the biggest problems in linguistics is how to make the distinction between 'dialect' and 'language'. In other words, the definition of the term 'dialect' is often subject to debate as it may overlap with that of language. In fact, according to some scholars, the difference between the two varieties is not clear-cut, but rather depends on several factors: linguistic (mutual intelligibility), social cultural (the opinions of the speakers), political (language political status) and even historical (some languages descended from the same ancestors).

The origin of both terms derives from French, i.e., at first, dialect emerged in the oldest OED in 1579 in the expression 'certain Hebrew dialects' (Haugen 2003:411); but basically it derives from the Greek word *dialektos* that means manner of speaking, dictionaries define dialect as the form spoken in a particular region or by a social class. Nevertheless, cultural background, geographical location, social class, gender and age may fix the difference between people's speech ways. While language comes from the French word 'langage', this latter is a derivation from Latin 'lingua'. *Langage* appears in an old attestation of OED in 1290. (As cited in Serir-Mortad 2012:48-49).

A dialect, in its broad sense, is described as a form of language which has a grammar, vocabulary and a phonological system. According to Trudgill (1992:23), a dialect is a “variety of language which differs grammatically, phonologically and lexically from other varieties and which is associated with particular social class or status group”. This means that a dialect refers to a variety which is grammatically and perhaps lexically as well as phonologically different from other varieties, i.e., the main characteristics of dialect lie in these three linguistic levels.

More than that, a dialect is a non-standard, or even a sub-standard form of language; it applies to forms of language spoken in more isolated parts of the world, which have no written form. In contrast, a language is the powerful medium; of communication in any speech community; it is standard and more prestigious than a dialect. Trudgill (2004:3) defines it as “a collection of mutually intelligible dialects”. That is, so many scholars sometimes rely on the linguistic criterion of mutual intelligibility to distinguish a language from a dialect. If we take the Scandinavian languages as an example, one can notice that Norwegian, Swedish and Danish are usually regarded distinct languages and mutually intelligible and many speakers of these languages can easily understand and interact with one another. On the other hand, German is considered to be a single language and there are types of German that are unintelligible to speakers of other type (as cited in Chambers and Trudgill 1980:3-4). It is worth mentioning that there are different dialects of the same language that are not mutually intelligible like the two dialects of Chinese Mandarin and Cantonese though they have a cohesive cultural history, the same way of writing and tradition.

Also, it is said that “a language is a dialect with an army and a navy” (Max Weinreich). This means that a language is the sum of the parts (individual dialects) whereas the dialect is just a homely version of it. In addition to this, the former is larger and has its own script, grammar and dictionary. The standard form of Arabic, for example, is much larger in size than any one of its dialects and the English language is the total sum of a collection of dialects like Cockney or Yorkshire English, or sublanguages like American or Australian English. In this respect, Hudson

(1996:32) states that a “language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect”.

Dialects are most often discussed in terms of regional or social varieties, i.e., regional dialects which are viewed as a form of language spoken in a particular geographical area. Wardhaugh (2006:139) defines regional dialects as follows:

One basic assumption in dialect geography is that regional dialects are really quite easy to sample: Just find one or two people in the particular location you wish to investigate, people who are preferably elderly and untraveled, interview them, and ask them how they pronounce particular words, refer to particular objects, and phrase particular kinds of utterances.

Therefore, there is more than one way of saying the same thing and this variation in speech occurs according to the location of each speaker. Nevertheless, it is also associated with various social classes, i.e., there are many factors which may contribute in social variation like sex, age, religion, occupation, level of education and cultural background. In this regard, Wardhaugh (2006:49) points out that:

Whereas regional dialects are geographically based, social dialects originate among social groups and are related to a variety of factors, the principal ones apparently being social class, religion and ethnicity.

In Algeria, for example, the dialect of Tlemcen is different from the dialect of Annaba and the differences between these two geographical areas are found at all linguistic levels. Also, old people do not speak like younger ones. So, speakers of the dialect are speakers of the language. In short, today, about 6000 languages are spoken throughout the world. These languages may be grouped into more than 90 language families (a language family is a number of languages from a common origin), while dialects are subparts of a language, only used and common for local areas in the country.

1.3. *History of the Arabic Language in Algeria*

For a long time, Algeria witnessed in its history a set of successive invasions that affected the country linguistically, historically, politically and culturally. Hence, their traces are still visible in today's Algerian Arabic vernaculars. The most significant conquests of Algeria were those of the Vandals, the Byzantines, the Romans, the Turks the Arabs and the French. Thus, it is so difficult to find out exactly the indigenous people of Algeria as a whole. According to some historians, the original inhabitants of Algeria were the Berbers who were settling all along the Northern seaside of Africa. Therefore, Algeria is one among many countries where we can find language variation; bilingualism, diglossia and multilingualism, linguistic phenomena that resulted in the appearance of code-switching, code-mixing and borrowing. (cited in Hassaine, 2011 :49) .

Moreover, Islam and the Arabic language were the great events that the Arab invaders brought with them to North Africa in general and Algeria in particular in the 7th century, i.e., Arabic has been described as a sign of Islamic identity. Classical Arabic (CA) was codified by Al Khalil, Sibawayhi and other Arab grammarians (Owens 2001) that is considered as the pure language of the Qur'an and the language of pre-Islamic poetry which was spoken by Quraish (Ennaji, 2010). Modern Standard Arabic (MSA) is said to be derived from CA. The two varieties differ to some extent in terms of vocabulary, as MSA has introduced a great number of borrowings and Arabized forms of foreign words, stylistic forms which tend to be less complex today. The phonology and morphology have remained practically unchanged.

The new language and religion came with big changes in all the fields of economic, social relations and contributed to the development of cultural and political integrations. Thus, with the arrival of the Arab invasions of the 7th and 8th centuries, the Berber of the cities started to adopt Arabic gradually while the Berbers of the mountains preferred to stick to their ancestral language and the greatest cultural impact

on Berber came until the 11th century with the coming of the tribes of Banu Hilal when Berber would start its decline and Arabic became deeply rooted in Algeria. (Benrabah 1999). That is why we find that the Berber language is only spoken by about 15% of the Algerian population and it represents a minority in Algeria. Furthermore, with the advent of Arab poets, philosophers and scientists from the Maghreb, the Arabic language definitely became the language of the whole area with Berber varieties scattered in some localized areas.

During the first centuries of Islam, the Spanish came to settle in the west, particularly in some Algerian coasts like Oran which was known as a commercial route for Spanish, British, Italian and Levantine sea traders. In the 15th century the Berber dynasty began to decline. This happening pushed the famous Turkey Barbarossa Brothers to defend Algeria against the Spain invasion. Yet, it was the Turkish pirates who won the battles and succeeded in establishing their influence over the Algerian coasts in 1521. As a result, in 1580, Algeria became part of the Turkish Ottoman Empire and was controlled by one leader named “Dey”; then, Turkish became the government language in that period, though the populations kept using their Arabic dialects and Berber in some regions.

Unlike the invasions of previous cultures, the occupation of the French has left a great impact on the Algerian society since 1830 which has made the linguistic situation in Algeria more and more complex. In fact, through the famous ‘fly-whisk incident’ or ‘Le coup d’éventail’ in 1827, France decided to invade Algiers. That is, because of the long struggle between the Turkish Dey Hussein who hit the French consul Charles Duval with his fly-whisk. This conflict led to the invasion of Algeria .

(Lahouari Addi:4 ,5)

In fact, the French colonialism in Algeria remained more than a century, about 132 years. So, the role of French was to control Algeria through a policy of cultural imperialism and erasing their Arabo-Islamic identity. In other words, the new conquerors were trying to impose their culture religion and even their language.

However, at the beginning, their task was difficult because the linguistic situation was complex and several languages existed in Algeria: Arabic (native language, it was taught in the Kur'anic schools), Berber and French. Furthermore, the Duke of Rovigo pointed out in 1832: "The most effective way to dominate this country is to spread our language in it". This means that, the most important and efficient means of possessing the country was to exterminate the Algerians' language, to establish and spread the colonial language. Subsequently, they endeavored to eliminate the Arabic language from any educational practice or official use and replace it with French as the dominant language in all its uses, for instance, in the administration, schools and everyday life. Duke of Rovigo declared:

On the one hand to replace Arabic by French; on the other hand, to alter indirectly the culture by an insidious and systematic alienation of the spiritual places of knowledge – because the great majority of the mosques gave also the teaching of Arabic and, for some, the scientific knowledge of the epoch.

In the same way, Taleb Ibrahimi (1997:42-43) states that "French, imposed on the Algerian people in violence, has constituted one of fundamental elements used by France in its policy of depersonalization and acculturation as regards Algeria."

This shows that, the French colonial policy decided to depersonalize and acculturate the Algerian people. Moreover, this new policy enforced them to wipe out their identity and dignity as well. At that time, French had so deeply influenced the Algerian society. It played an important role for opening the door to the French civilization. It is "the only official language of civilization and advancement". Bourhis (1982:44) However, according to Ahmed Taleb, in that period, all the universal sciences had depended on the Arabic language which gave the opportunity to scientists to develop some fields of research like medicine, astronomy, chemistry, mathematics and so forth.

In spite of the existence of many varieties in the country, the French government had succeeded in imposing their culture and language. Taleb Ibrahimi, (2000:66) says that French was

the only language among the other languages which lasted and influenced the users. It has gained a particular status in the Algerian society. The French language which was imposed on the Algerian by fire and blood, constituted a fundamental element in the French policy of depriving people from their identity and the deculturation.

In spite of the fact that the colonists attempted to kill the Algerian's personality by acting upon the language, the Algerians defended their identity and were proud of that sacred Arabic language of Islam, which was taught in the Mosques, medersas and zaouiyas. Gradually, the enemy strived and eliminated this sacred patrimony and obliged them to learn the French language. Moreover, their mission was to abolish the Arabo-Islamic culture totally. As a reaction to this, the Algerians found themselves obliged to send their children to learn this new language in French schools, in order to use it against them to be armed in front of such situation and to be able to understand them easily. Nevertheless, they also used dialectal Arabic (Colloquial) at home and a standard form of Arabic (Al fusha) in their religious prayers. In other words, Arabic exists in its diglossic form: the high variety which is literary Arabic is acquired via learning in formal schools, whereas the low variety is used in informal situations.

In fact modern Algeria's history began in 1830. In the same period, Algeria lost their dignity by the colonial French when this latter brought the European and the native Arabo-Berber worlds into brutal contact. (Benrabah: 46, 47).

Therefore, after a cruel long war, Algeria became an independent nation in 1962. As mentioned earlier, the long-term French occupation left big linguistic traces which strongly appear today in the complexity of linguistic variation in Algeria. society is characterized by bilingualism and French loanwords used in both AA and Berber varieties. That is, several factors have been responsible for this complexity, some being political, other socio-cultural and some other historical.

Additionally, at that time, the decision makers of the Algerian government had that Arabic must be adopted as the official language of the country because it had a glorious past and could be used with other Meghreban countries. So, their task was to Arabize the state by suppressing the culture and linguistic traces of French then

searching for Arabic teachers who master MSA to re-educate and teach Algerians in Arabic .However, some members of the parliament had also supported the use of the French language in most sectors of administration, scientific domains, technologies, and this led to the main aim of Arabization.

In short, though Arabic is the official language in the Algerian state, French is widely used in all places as a result of 132 years of colonization and today many Algerians understand and speak French .

1.4. Some Aspects of language Contact

Code-switching and diglossia are among the most widespread language contact phenomena as they characterize many types of speech communities, including multilingual and monolingual ones. We will discuss them in detail in the following sections.

1.4.1. Diglossia

The concept of diglossia denotes the existence of two varieties of the same language, used under different conditions. The term was first used by the French linguist and anthropologist William Marçais in 1930 to characterize the position of the Arab world though he did not name the specialization function of each variety. Later on, the American linguist Charles Ferguson (1959) developed it further into English literature on sociolinguistics. He (1972:232) explains diglossia as the use of two distinct varieties of the same language: high (H) or standard variety and low (L) or vernacular variety, then each one has a definite role to play, i.e., the former is used in formal contexts and public occasions, whereas the latter is used by everyone in informal situations. He introduces the notion of diglossia with reference to four settings: the Arabic speaking world in general, the Island of Haiti, Switzerland and Greece. Ferguson describes diglossia as follows:

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include 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, either of an

earlier period or in another speech community, which is learned largely 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 conversation.

This means that diglossic speech communities have a low (L) variety that has no official status and is non- prestigious and a high (H) variety is so prestigious. These two varieties should belong to the same language which are in a complementary distribution, i.e., the high variety is taught, used in formal texts and situations, for instance, articles, reports, news, books, etc..., while the low variety is unwritten and is typically acquired at home as a mother tongue and used in ordinary discussion.

Accordingly, Romaine (1994) stresses the point that H and L varieties differ on grammar, the dimension of vocabulary of the two forms and they are not different in terms of some social features that characterize diglossia. Also, the level of language acquisition is another difference between these two varieties. As far as prestige is concerned, H is more beautiful than L variety. Literary heritage is another feature used by Ferguson to describe diglossia. So, diglossia is a typically stable phenomenon. In this respect, Romaine (1994:46) summarizes that:

The High (H) and Low (L) varieties differ 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.

The explanation of the term diglossia which was given by Ferguson, otherwise, seems to be a natural proposition that has afterwards missed detachment and obviousness. This is why Ferguson himself has declared the weak points of his article in his recent one, "Diglossia Revisited" (1991). Though he gave new relief to his article, he specified that "his definition for diglossia was putative", as Freeman (1996) writes.

Arabic in Algeria is the official and national language. It comprises two main forms: Classical Arabic or MSA, an easier and simpler form of it, and dialectal Arabic or AA. The two varieties are not close to each other because of colonialism and illiteracy are the main factors that maintain the gap between H and L. Moreover, MSA appears in all situations of formal settings. It is widely used in educational systems print and electronic media, formal speech and writing in general. Dialectal Arabic, however,

is used for everyday communication. So, MSA and AA are optimally distinct varieties, i.e., the former implies the written system, while the latter which is informal or colloquial is concerned with the spoken form and it is of much lesser prestige.

Diglossia, on the other hand, could also represent monolingual countries like Western Europe. In this light, Trudgill (1983) focuses on the concept: standard with dialect situation in contrast to diglossic situation. The difference between these two situations is that in European societies, the high variety is acquired as a mother tongue, while in the Arab world the standard variety is never acquired as a mother tongue by any portion of the community. That is why most Algerian people do not master very well the standard form of Arabic. More importantly, diglossia is also used to signify a bilingual situation of two unrelated varieties. Indeed, Fishman in 1967 extended the scope of diglossia in order to show that the high and low varieties can be genetically unrelated. In this respect, he states that the term “diglossia has been extended to cover situations where forms of two genetically unrelated or at least historically distant languages occupy the H and L varieties”. Fishman refers to Paraguay as a one example of a diglossic community. In this country, Spanish is considered as the high variety used in government and education, while the Indian language Guarani is the vernacular and unrelated to Spanish used mainly in the small cities as a sign of informality.

In Algeria the case of extended diglossia can also be represented, as the French language which is used as a high variety in some scientific streams and faculties along with the Algerian Arabic as a low variety. Diglossia for Fishman contains any number of varieties, whether totally different languages on condition of the distribution of functions. In 1980, he shows that the relationship between societal diglossia and individual bilingualism is essential. Therefore, Fishman (1967) made the difference between four situations: **diglossia with bilingualism**, i.e., two distinct languages used for different functions that are generally unrelated, for instance, the use of AA and French in Algeria as mentioned above. The second situation is **diglossia without bilingualism** which means the use of two varieties of the same language with the specialization of functions for each variety, in such a way, bilingualism is not widespread as the case of classical diglossia. The third situation is **bilingualism**

without diglossia. In this case, the two varieties or languages lack clearly defined or separate functions. The fourth situation is **neither diglossia nor bilingualism** as in the case of monolingual communities.

Furthermore, diglossia is frequently extended to more than two varieties. Mkhilifi (1978) explained another kind of diglossia which is called *triglossia*. His example was about Tanzania where there is an L variety, Swahili as an H variety and English which is higher than Swahili. This terminology variation goes on and become more complex when several H and L languages co-exist in a multilingual society. In other words, Romaine (1994:49) describes this situation as *polyglossia*. She studied the case of English, Tamil and Malay as official languages, but each language has a local L variety. A plenty of examples are found but no need to include all of them as this does not fit our aims. Our research work rather focuses on the classical definition of diglossia where two varieties (H and L) of the same language co-exist. Indeed, the L variety in some cases includes some elements from H and hence, this problem statement leads us to recognize that in spite of the fact that the two phenomena of code-switching and diglossia are separated, they are also related fields as we shall see in the next section.

1.4.2. Code- Switching

One of the major results of language contact phenomena is code-switching (hereafter CS), a sociolinguistic phenomenon which are widespread in bilingual and multilingual societies, i.e., in everyday communication, bilingual people rely on mixing their mother tongue with another language. Thus, this results in the appearance of this complex phenomenon termed code-switching.

As already mentioned, the long period of French colonization deeply affected the Algerian society, especially in their dialects which are characterized by many French words. In this respect, Guessous (1976 p.6) observes that "bilingualism has given rise to a bastard language and culture, i.e., a mixture of Arabic and French". Nevertheless, this natural phenomenon usually happens in multilingual societies, that is, speakers switch from one dialect or language to another within the same discussion

(Bullock and Toribio, 2009). It has attracted considerable attention and been studied by linguists from various perspectives. The concept was given different definitions by scholars, sociolinguists, anthropo-linguists, psycholinguists and so on. Milroy and Muysken (1995:7) see it as: “the alternative use by bilinguals of two or more languages in the same conversation” (Quoted in Boztepe, 2008: 4), i.e., speakers switch between different codes in a single situation, within the same conversation and sometimes within a single utterance. However, Hudson (1996: 51) states that

Anyone who speaks more than one language chooses between them according to circumstances. The first consideration, of course, is which language will be comprehensible to the person addressed; generally speaking, speakers choose a language which the other person can understand.

In the same way, Trudgill (1992:16) defines code-switching as “the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation”.

This definition shows that CS is attested among bilingual speakers but also among bidialectal ones. So, we may examine the phenomenon in a diglossic situation, too, i.e., the use of two varieties of the same language, H in formal contexts and L in informal ones. This is called “internal CS”, whereas in “external CS” the switch is between two or more languages.

On the other hand, some scholars use these terms in different ways (Boztepe 2008:4), for example, they see CS as restrained into mixing two languages while others propose the concepts “insertion” or “code alternation” and sometimes they include even style shifting. Nevertheless, for so many researchers, it is a big dilemma to make the comparison between borrowing and CS by suggesting approaches and various models. In contrast, Eastman (1992:1) states that “efforts to distinguish code-switching, code mixing and borrowing are doomed” and it is necessary to “free ourselves of the need to categorize any instance of seemingly non-native material in language as a borrowing or a switch”. (Quoted in Boztepe, 2008 :8).

Indeed, in this framework, we are not going to deal with borrowing because our concern is more about the alternation or the switch between MSA and AA, which we

call ‘diglossic switching’, in the same conversation. In this light of the alternation between dialects and languages, the concept of CS was first introduced by Gumperz (1982:59) and described it as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems”. In fact, it is worth mentioning that there are three vast fields of CS: structural, psycholinguistic and sociolinguistic that we will see in detail in the following section.

1.4.2.1. The Structural Approach to Code- Switching

In this approach, CS is studied as a product. In other words, it endeavors to answer questions which begin with the word ‘what’ (Cited in Muller and Ball: 2005). The main aim of the structural approach is to focus on the description and analysis of the grammatical aspects of one’s speech. It emphasizes on identifying morphosyntactic and syntactic constraints on CS (as cited in Boztepe 2008: 03). In this case, so many scholars at that time proposed models to explain and study linguistic restrictions on CS.

Among these researchers, Poplack has explained CS in terms of word-order equivalence, that is, by suggesting the ‘Linear Order Constraints’. Furthermore, during her examination of Spanish and English bilinguals in 1980, Poplack added in her theory two main constraints: the first one is named ‘the equivalence constraint’ while the second one is ‘the free morpheme constraint’. Hence, the switches in the equivalence constraint happen in the utterance where the surface structure of the two languages is the same.

Nevertheless, she declared that CS also takes place where two languages share the same word order. However, many theorists has criticized this constraint in terms of structure as in Japanese / English switching (Nihimura, 1997) and French/Moroccan Arabic (Bentahila and Davies, 1983) (in Namba ,2007 :69) .

In contrast, the free morpheme constraint (FMC) prevents switching between bound morpheme and lexical item, i.e., in this constraint, Poplack restricts code-switching within the word (morphemes cannot be used separately within the word in

code-switching (Luis Lopez et al :1,2).). Thus Poplack (1980:585) states that “codes may be switched after any constituent in discourse provided that constituent is not a bound morpheme”. Many scholars had admired and accepted the three constraints and that has supported Poplack (1980:615) to come up with this conclusion she said that “Code-switching is itself a discrete mode of speaking, possibly meaning from a single code-switching grammar composed of the overlapping sectors of grammar of L1 and L2...,” and that “the outer areas where there is no equivalence will tend to be reserved to monolingual segments of discourse” (Poplack 1980:613). This would mean that bilingual speakers may switch from their mother tongue to the foreign language frequently but they respect and preserve the grammar rules especially in speaking. In this approach, Poplack (1980) distinguishes three types of conversational code-switching:

- 1) Intersentential code-switching: refers to the alternate use of utterances from two codes in a single conversation, i.e., in this case, the switches occur at sentences or clause boundary, “between sentences” (Myers Scotton, 1995:4).
- 2) Intrasentential code-switching: in this type the switches happen between two languages within the same expression or even inside the word. It is also referred to as code mixing (Cited in Romaine: 57), i.e., it occurs in a single sentence.
- 3) Extrasentential code-switching: means the use of tag-questions inside the base language.

In contrast, Chomsky has suggested another theory, which is about generative grammar. It is concentrated on phrase of structure. Thus, the Government Binding theory gives permission to any switch between verb (v) and its NP (object) as Romaine (2005) mentioned in Panjali and English data (Cited in Namba , 2007 :70) .

Myers Scotton, on the other hand, proposed another detailed model, a non linear model. It is the most effective among the other models “to account for the structures in intrasentential CS.” (Myers Scotton, 1993a:5). She named it ‘the Matrix Language Frame Model’ (MLF). The model is based on the assumption that one language is

dominant which is usually the native language, and sometimes called the additional language or the matrix language laying out the basis for the interaction, while the utterances from the other language are embedded (EL) (Cited in Younes Samih and Wolfgang Maier:4171). In other terms, EL can solely accommodate the elements of the content, whereas MLF provides the functional and grammatical elements (Myers-Scotton, 1979). Therefore, Myers Scotton has adapted the idea from Joshi's (1985) asymmetry model by working on Swahili English code- switching. According to her, in the MLF model there is an asymmetrical relation between an EL and ML in CS. Myers Scotton (1993 b: 4) defines CS as "the selection by bilinguals or multilinguals of forms from an embedded language (or languages) in utterances of a matrix language during the same conversation." (cited in Hayet BAGUI ,2011,2012:40).

To make things clear, bilingual or multilingual speakers often use the appropriate word whether from their mother tongue or additional language in the same conversation to be better understood.

Furthermore, code- switching and code mixing may sometimes seem similar, but Mc Laughlin (1984) makes discrimination between them. He sees that code mixing "takes place within sentences and usually involves single lexical items", while he referred to code-switching as "language changes occurring across phase or sentence boundaries". However, other scholars proposed the notion of code mixing for the psycholinguistic approach (as cited in Hayet BAGUI 2011, 2012:40, 41).

1.4.2.2. The Psycholinguistic Approach to Code-Switching

This approach is occurred in the brain of the speaker, i.e., it is interested on the knowledge structures and cognitive mechanisms. Universally, it is studied as a process (as cited in Gerrit Jan Kootstra; G.J 2015:04). Moreover, according to the way codes are stocked in bilingual's, Weinreich (1953,1968) has declared that the way of acquiring any native or foreign language will affect the bilingual's functional management of both languages. Thus, he has indentified three main types of

bilingualism, starting with ‘coordinate bilinguals’, which refers to the person who has acquired two languages or more in different contexts and all at once so the utterances will be stored separately, while ‘compound bilinguals’ refers to the individual who has learned various languages in the same environment and used them simultaneously. The third type is ‘subordinate bilingualism’ which refers to a group of individuals whose linguistic code of the second language is interpreted through the first language. (as cited in Tej K .Bahtia and William .C .Retchie :75,76,118). The weaker language is interpreted through the stronger language .

In fact, different scholars have presented several models in bilingualism, but we are not going to deal with them in detail as it is not our interest in this research work. Green (1986) argues in his monolingual model that if a bilingual person wanted to speak one language, it should be selected and the other one must be inhibited (cited in Tej K .Bahtia and William .C. Retchie :41). Grosjean (1997), on the other hand, suggested ‘the language mode Model’ claiming that each language of a bilingual person can be activated or deactivated and of course, he should take into consideration the mental switch of the speaker and the listener at the same time. Grosjean (ibid: 227) says the following :

Bilinguals find themselves in their everyday lives at various points along a situational continuum that induces different language modes. At one end of the continuum, bilinguals are in totally monolingual language mode, in that they are interacting with monolinguals of one - or the other -of the languages they know. [...] At the other end of the continuum, bilinguals find themselves in a bilingual language mode, in that they are communicating with bilinguals who share their two (or more) languages and with whom they normally mix languages (i.e., code-switch and borrow). These are endpoints, but bilinguals also find themselves at intermediary points, depending on such factors as who the interlocutors are, the topic of conversation, the setting, the reasons for exchange, and so forth.

(Quoted in Namba (2007: 68)

This means that bilingual people usually find themselves unconsciously obliged to mix different codes, even when they communicate with monolingual persons and thus according to the topic, the situation, educated or non-educated folks, and so on. All these factors lead us to ask what the purpose is behind switching between different

languages among bilinguals? Or why do bilinguals switch languages? To answer this question we need to consider a sociolinguistic approach to code switching that we will see in the next section.

1.4.2.3. The Sociolinguistic Approach to Code- Switching

It is also called social or functional approach. As we said before, in this field, we need to ask the question why do bilinguals switch languages? In order to answer this question, it is worth noting that code-switching is studied as a process (cited in Hayet BAGUI 2011, 2012:44). Hence, there are many reasons that make people switch from one language to another, like including or excluding other people from the conversation or for the purpose of showing off, i.e., if you want to tell a secret to someone so you switch to a language the people around you do not understand or may be the opposite. On the other hand, there are many persons who are unable to express an idea easily in one language; they switch to the other language to fill a linguistic gap or to express it more clearly. Sometimes, speakers repeat their speech in both languages just in order to emphasize it. Also, they alternate between their speech because of simple habitual reasons as in telling jokes for humor and amusement (as cited in Khalil El-Saghir 2010: 5). Moreover, sociolinguistic studies have been planned from two distinct perspectives: macro and micro levels (Erman Boztep 2008:21). Fishman (1965) utilized the first level in his framework 'Domain Analysis'. He stresses on the correlation between code choice and type of activity (ibid: 12).

However, at macro level, Blom and Gumpers (1972) have distinguished two types of code choice: situational switching and metaphorical switching. The former depends on the situation and refers to the use of different languages in different situations, i.e., speakers usually switch codes according to the change of the situation; for example, in Algeria, MSA is used in the court whereas French is widely used in medical sciences. The difference between this kind of CS and diglossia is that in diglossic communities, people are conscious when they switch from H and L varieties and the reverse, but in situational code- switching, they use it subconsciously (as cited

in Erman Boztepe :11). As Wardhaugh (2006:104) states, “diglossia reinforces differences, whereas CS tends to reduce them”.

There are three factors that influence the selection of the code which are the topic, the setting and the participants. This latter is the predominant factor that influences code choice (as cited in Djennane 2010:15). In contrast, metaphorical switching refers to the use of two languages within a single social setting or without change in the physical setting. As R.A. Hudson (1980:53) argues, “it is the choice of language that determines the situation”. For example, people of Algeria in their discussion about computer programs use French and switch to the vernacular to greet someone. Thus, Blom and Gumperz point out that metaphorical switches were subconscious. And they denote that speakers tend to switch from one language to another to achieve a special communication effect, but the participants and the setting must remain the same. For example, the Imam in the mosque may switch to AA to simplify and explain the lesson to the people. So, he uses AA metaphorically to produce an effect.

Gumpers proposes another important type of code-switching named Conversational CS which aims at giving an equal examples of the two codes, for instance, a bilingual person may say a sentence in one variety and the next in the other. In this type, there is no change in the situation nor in the topic. Thus, Gumpers (1982, 1992) declared that CS is a “contextualization cue”, where he views the code, the dialect, the style switching processes, the prosodic characteristics of speech and formulaic expressions as a hidden way transferring the meaning as part of communication between speakers. (Cited in Salima Abdul-Zahra 2010:289).

Later on, Auer extended Gumperz’ idea about conversational perspective by applying conversation analysis techniques for analyzing performance data on code-switching. In this regard, he (1984:116) states that “Any theory of conversational code-alternation is bound to fail if it does not take into account that the meaning of code-alternation depends on its ‘sequential environment’”. (Quoted in Abdul-Zahra

2010:289). That is to say, in conversational CS, the alternation between codes from the native language to the foreign one or the opposite relies on consecutive status.

Gumpers (1982:75) in his study, shed the light into two codes in switching : the ‘we code’ and the ‘they code’ depending on the primary function which is solidarity. In the first code, the language must be selected and it is associated within in-group relations whereas the second in out-group relations. Thus, Grosjean (1982: 136) gives a brief description to a set of factors which explain the code choice of the speaker in the following table:

Table 1.1. Grosjean’s(1982) List on Factors Influencing Language Choice

FACTORS INFLUENCING LANGUAGE CHOICE	
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	
Ethnic Background	Topic
History of speakers’ linguistic interaction	Type of vocabulary
Kinship relation	
Intimacy	Function of Interaction
Power relation	
Attitude toward languages	To raise status
Outside pressure	To create social distance
	To exclude someone
	To request or command

(Quoted in DJENNANE 2010:26)

At last, Myers Scotton (1993b) proposed the “Markdness Model” which has contributed to the unification between the micro and macro levels. She holds the belief that in every day interaction, speakers must choose one language to reach special goals. In other words, the topic and the speaker specified whether certain linguistic behavior was seen as marked or unmarked. She says that “all code choices can ultimately be explained in terms of such speak motivation” (1993b,p.113) in which “such speaker motivations”. She claims that in multilingual societies the choice of the language is associated by social roles, which she names rights-and-obligation (RO) (Quoted in Gustavo Javier Fernandez 2010:23) .

Moreover, under this model, she proposes three maxims of code choice: ‘the unmarked choice’ in which the speaker expects the choice of the language according to the change of the situation during the interaction. In Algeria, for example, if an Imam uses the French language in the mosque, it will be something strange and inappropriate because it is unexpected. While the marked choice is “unusual, unexpected and encode the speaker's social disapproval” (Lotfabbadi, 2002:19), i.e., in this type, the speaker used to negotiate the RO balance for several social aims, like when an Algerian doctor uses French, it seems normal. The exploratory choice, on the other hand, covers two types of speakers and problems with RO sets; cases when the speaker is confused about when and where he uses the marked RO for communication and cases where the speakers mutually do not share the same ideas about the unmarked RO set (Michel MEEUWIS and Jan BLOMMAERT, January 1994: 395). In short, though the markedness model has been criticized by many scholars, it is the most fully developed and influential model in social approach to CS.

1.5. *The Arabic Language*

Arabic, or “al 3arabiyya” as it is named in Arabic, is considered as a Semitic language that belongs to the group of Afro-Asiatic family or Afrasian languages (as cited in Zeineb Ibrahim, 2009:17).Arabic is a widely spoken language by more than half a billion people around the world, among them approximately 300 million a native speakers in the Arab world. It is worth mentioning that it is the official language in 22

countries or more. Since pre-Islamic poetry, Arabic arose as a literary language and since the rise of the dawn of Islam; it has spread from Persia to the Atlantic Ocean then extended to the north of Africa (cited in Fezzioui, 2013).

Another characteristic of Arabic is that it is the language of the Holy Qur'an. Mohamed Ibrahim (1983) reminds us that the Arabic language was chosen by God for carrying out the great divine message to the humanity in general and the Islamic nation in particular. In this regard, Sahraoui,(2009:19) says "Indeed, with its tight relationship with the Holy Qur'an as well as the ideological and spiritual heritage, the Arabic language is the most capable of protecting the Arabic personality and the features of Arabism".¹ Thus, Arabic is regarded as one of the most beautiful and important languages in the world (as cited in Yacoub, 2011 :11) .

Nevertheless, Arabic in Algeria has two different forms: Classical Arabic (CA) which is the language of Qur'an or its modern form MSA, "al fusha", mainly used in formal occasions; the second form is colloquial Arabic or "al 3aammiya", used in informal oral settings and in everyday communication. In other words, these two varieties of Arabic usually appear in diglossic situation. We will speak about these two varieties of language in details in the next sections and we will show the importance of MSA as it is identified in the Arab world today.

1.5.1. Modern Standard Arabic

Modern Standard Arabic (MSA), also known as *Al Fusha*, is considered as one of the main varieties of Arabic language. It is the variety that has emerged in the nineteenth century as a simplified version of CA. Al Ani (1971:18) defined Standard Arabic as a "modernized version of Classical Arabic". It is a language used mainly in formal education, media, administration and international conferences. Moreover, Arab linguists agree that written Arabic is identical among all the Arab speakers from

¹إن اللغة العربية بما لها من ارتباط بالقران الكريم ومن تراث فكري وروحي هي اقدر شيء على حفظ الشخصية العربية وملامح العروبة". (صحراوي، جوان 2009، ص19)

all over the world. Thus, is "It is the language uniting the Arab countries" (Al-Sayegh 1990: 20). (cited in Zeinab Ibrahim, 2009: 04).

The Algerian people suffered from a very long period of colonization in which their personality was denied. Decision makers decided to regain their Arabic language and gave it a high status to represent their identity. Therefore, Arabic was declared as the official and the national language in all sectors. Nowadays, this language in Algeria is used in some situations as in press, television, radio channels and official communication between all Arab countries, and so on. In other words, MSA in Algeria is acquired from learning it at schools. In most cases, this standard Arabic is used among educated speakers rather than non educated ones. Thus, MSA is the language of education as it is taught in our Algerian school. (Maden, 2011:29).

As we have seen above, Algeria like other countries had a direct influence by the French on its current linguistic situation, i.e., Algerian language suffered from cultural and scientific French dependence (Dahou 2016:31,48). This is due to a great number of French words that introduced into Arabic. In other terms, this foreign language had an equal status with standard Arabic. That is, the French language, from the past till now is applied in many fields: science, economic, administration. This means that MSA is the center language of a few sciences not all.

1.5.2. Algerian Dialectal Arabic

As already mentioned, Modern Standard Arabic is the official language of our country, but it is spoken only in limited places. However, Algerian speakers spontaneously use a less prestigious variety, their mother tongue Algerian Arabic, to interact with each other freely without any constraints (as cited in Michael Collyer 8 .9).AA is a distinctive form from the standard one in terms of phonetics and phonology; it differs from it in the way of pronouncing sounds, grammar and vocabulary. Psychologically speaking, the informal variety, on the other hand, is used to express the folks' ideas, feelings, emotions and desires, etc (Mouhadjer 2002). In this regard, Ferguson (1959:435) stated that MSA is learned in schools, whereas the

native spoken tongue of Arabs is their dialect. Thus, the Low variety is referred to as dialectal Arabic also known as ‘Darija’ or ‘Al ammiyya’ which is mutually intelligible from Al Mashrek dialects and seems like some other Maghribi ones like Tunisian and Moroccan dialects, i.e., in spite of the fact these two language varieties are different, they are related to each other in some points (Younes Samih and Wolfgang Maier , 01). In this respect, Marçais (1958:580) explains that “There are points of vocabulary which place the Arabic dialects of the Maghrib in the clearest, if not the deepest, contrast to those of the Middle East”. In fact, Algerian Arabic represents the vernacular Arabic, which is not normally written but it is spoken as a native tongue by more than 80% of the Algerian population, while approximately 20% or less speak the native language of Berbers which is Tamazight (ibid).

One must bear in mind that AA varieties differ from one region to another ,i.e., in Algerian we can find distinct regional varieties also each region has a specific accent and dialect, for example, Northern dialects are different from Southern ones in the same way, Eastern dialects are not like Western ones and vice versa. (Maden , 2011 , :36). According to Benrabah, “spoken Arabic in Algeria [...] is spread over four major geographical areas each with its own linguistic features :

- 1) Western Algerian Arabic used in an area which extends from the Moroccan 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, and Annaba and extends to the Tunisian border.
- 4) Saharan Algerian Arabic spoken by around 100,000 inhabitants in the Sahara Desert”.

In Ethnologue (2004) ; Queffélec et al. (2002 ; 35) ; Taleb Ibrahim (1995 :3).

It is important to mention that Algerian Arabic is widely influenced by European languages, especially French ,which led to the phenomena of bilingualism

and borrowing. (as pointed out in Harrat *et al*: 385). Algerian dialect is full of foreign words particularly French ones, i.e., most Algerian speakers in everyday topics borrow and adapt many French words and expressions to communicate with each other and to fit the morphological and phonological texture of the receiving language. For example, the word table in French is adapted in Arabic and became طابطة /tabla/. Another example of the French verb *reviser*, 'to revise', is adapted phonetically and morphologically to Algerian Arabic and became /rivizito/ 'you have revised'. Another borrow word into AA is the word /mgripi/ which is from the word 'grippe' (influenza or flu).

To conclude this part, one can say that this vernacular variety of Arabic is used in and out of home and for everyday interaction among Algerians. Also, it can be noticed that it is also used at schools by many teachers. Thus, there are big differences between the various colloquial dialects in Algeria.

1.6. Conclusion

From the theoretical review, we can deduce that the linguistic situation in Algeria is so complex and difficult to understand because of the successive invasions that attacked the country in many domains and thus led to the appearance of different linguistic phenomena. Hence, this chapter covered a general definition about language and dialect dichotomy in order to go deep in studying the rich history of Arabic language in Algeria. Also, we shed the light on some aspects of language contact phenomena such as diglossia and code-switching just to show the switching between the low and high varieties in the Algerian diglossic community.

Another interesting point in this chapter is the different opinions of many scholars about the three approaches on code-switching who have developed their own theories to explain this phenomenon. Some researchers attempted to analyze the grammatical aspects of peoples' speech, while others focused on the cognitive

mechanisms and social behaviors in producing the language of human beings. Sociolinguists, on the other hand, studied CS as a discourse phenomenon as they showed that there are social motivations or functions for code choice. So, one can say that each approach is complementary to each other.

At the end of this first chapter, we dealt with the description of the Arabic language and its two different forms starting with the prestigious variety which is MSA and moving to the vernacular less prestigious one which is AA.

Chapter Two: Data Collection and Analysis

2.1. Introduction

The second chapter is concerned with the practical part of this extended essay. It describes the three selected instruments and the sample population. It also depicts and explains data analysis procedures. In addition, the results will be interpreted by means of tables, graphs and figures.

2.2. The Research Tools

Any research relies on the primary sources which are in the form of research instruments in order to collect data and to achieve reliable results. Thus, our investigation depends on three research tools including: questionnaires to teachers and students, the observation inside and outside the classroom and the interview directed to teachers.

2.2.1. The Questionnaires

In this field work, the first instrument used is the questionnaire with a group of informants including teachers and students who are selected randomly. In fact, the questionnaires are a set of typed written questions used to collect two types of data; the first type is factual questionnaire (facts) which asks the informants about facts, while the second one is the inventory questionnaire (opinions) which provides information about respondents' motivations, preferences and attitudes. However, these two kinds of data can be collected within the same questionnaire (Thomas 2003). Thus, "Questionnaires can be designed and used to collect vast quantities of data from a variety of respondents...They can be easily and quickly analysed once completed." (Wilkinson and Birmingham, 2003:8). Moreover, the questionnaire helps the researcher to limit the field of the study and also it aims at gathering data about diglossic code-switching among students in the Arabic department at Tlemcen University. In this respect, Seliger and Shohamy (1989:172) see questionnaires as "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously".

Generally speaking, in this work, the questionnaires contain three types of questions: close-ended, multiple choice and open-ended questions, i.e., they move

from general questions to specific. Close-ended questions are short, simple and require answering questions starting with 'yes' or 'no'. In multiple choice questions, informants need to select one answer or more; also, these help to save time because they are easy to answer and analyze. So, both of these two types provide quantitative data whereas open-ended questions require a long answer and are thus more difficult to analyze as they rely on qualitative data. However, there are many advantages of this type including freedom and spontaneity. Hence, they invite participants to share their understandings, experiences and opinions (McGuirk and O'Neill, 2005).

Since the participants are from the Arabic department the questionnaires are written in Standard Arabic to facilitate the comprehension. One was administered to the students and the other was given to the teachers.

2.2.2. Observation of the students inside and outside class

Observation is one of the major instruments that a researcher may use to collect data. It is a useful tool to gather concrete, realistic and direct information. Mason (1996:60) declares that observations “

are methods of generating data which involve the researcher immersing himself or herself in a research setting, and systematically observing dimensions of that setting, interactions, relationships, actions, events and so on within it”.

Observation involves describing the behavioral patterns of people in a systematic way. In this regard, researchers Marshall and Rossman (1989) defined observations as “the systematic description of event, behaviours , and artefacts in the social setting chosen for study”.

In our research, the observation takes place inside and outside class. We attempt to observe students' linguistic behaviour in the department outside the class and inside the lectures and lessons with the presence of their teachers. Nevertheless, the observation takes different forms including: structured, which the researcher may organize and prepare at home; unstructured, done without any plan or preparation and it can provide more details about the subject; disguised, which allows the researcher

to control the informants without showing them any equipment or telling them that they are under control for a natural behaviour; undisguised, as the respondents are aware that they are being observed and thus will behave differently; and participant, through it the investigator who becomes a member of the group and takes a number of different roles; non-participant, during which the observer does not communicate with people.

2.2.3. The Interview

The interview is another oral tool to gather information. It is a discussion that the researcher undertakes by asking specific questions. Cohen *et al.* (2007:267) argue that interviewees are asked “to discuss their interpretations of the world in which they live, and to express how they regard situations from their own points of view.” Like the other instruments, the interview can be of three types: structured, semi- structured and unstructured. (Corbetta and Patrick, 2003).

The structured interview requires from all the informants to answer the same question which have the same wording (the way we write the question). While the semi-structured interview includes a number of planned questions but the interviewer has the freedom to modify and change the wording and order of questions. The unstructured, on the other hand, does not follow a system of pre-determined questions of recording information; also, it depends on the informant’s collaboration. (C.R.MOTHARI, May, 1990:97, 98)

In general, the structured interview is used for collecting quantitative and qualitative data. However, the semi-structured and unstructured interviews need qualitative data. Hence, the interview relies more on open-ended questions that are in the form of ‘Wh’ questions and this is what we refer to as the loose-question strategy or broad-question strategy. Other questions need from the informants to select responses in the form of yes/ no like /dislike or multiple choice opinion; also, it is called tight-question strategy, while some questions which are called converging

questions strategy rely on combining between tight and loose approaches to show their opinions about some issue related to the opening question.

In addition to the written questions presented to teachers of Arabic, we have interviewed two teachers, one male and one female with variant teaching experience for the purpose of collecting data. The two interviews were recorded. The questions focused on getting information about the causes that lead their students to switch from the low variety to the high variety of Arabic. The semi-structured interview consists of five questions, some of them are open-ended and the others are close-ended.

2.3. The Sample Population

The sample population is a very important element that should be included in any research in social and linguistic sciences. In this respect, Babbie (2009:199) says that “Population is the theoretically specified aggregation of study elements...A study population is that aggregation of elements from which the sample is actually selected”. Thus, researchers must gain clear information about the target population’s attitudes, behaviours. Cohen *et al.* (2007:92) state that “They often need to be able to obtain data from a smaller group or subset of the total population in such a way that the knowledge gained is representative of the total population under study. This smaller group or subset is the sample”. Thus, the sample is the source of information required to test hypotheses and answer the research questions. (Perry, 2005).

In this field work, the case study is concerned with random sampling of students from the Arabic department at Tlemcen University. Therefore, the sample population includes teachers of various subjects and students from different levels. The total number of the target population was 134 students and 14 teachers. Moreover, the choice of such sample was to generalize and to gather as much amount of useful information as possible.

2.3.1. Teachers' Profile:

The teachers sample consists of seven women and seven men. Their experience in teaching Arabic varies between 5 to 30 years. Only two teachers were interviewed and three others were concerned with classroom observation.

2.3.2. Students' Profile:

The learners sample consists of 60 males and 73 females studying at different levels.

2.4. Data Analysis

Data Analysis is a crucial step in reporting the research findings. Thus, our main concern in this section will be the analysis of the results obtained from the responses of the participants. Moreover, we will try to generalize and describe the studied phenomenon by providing evidence for the hypotheses and exploring similarities and differences. In this chapter we will attempt to analyze quantitatively and qualitatively the data which are presented in the following section.

2.4.1. Analysis of the questionnaire to students

One hundred thirty four questionnaire sheets were distributed randomly to 134 Arabic language students from distinct levels. Concerning the first question, students were asked to rate their oral proficiency in standard Arabic from “very good” to “very bad”. The following table shows the informants' replies:

Table 2.1. Arabic language learners' oral proficiency in MSA.

	Very good	Good	Average	Poor	Very poor
N-respondents	23	45	63	2	1
Percentage	17.16%	33.58%	47.02%	1.49%	0.75%

The graph below represents the results obtained:

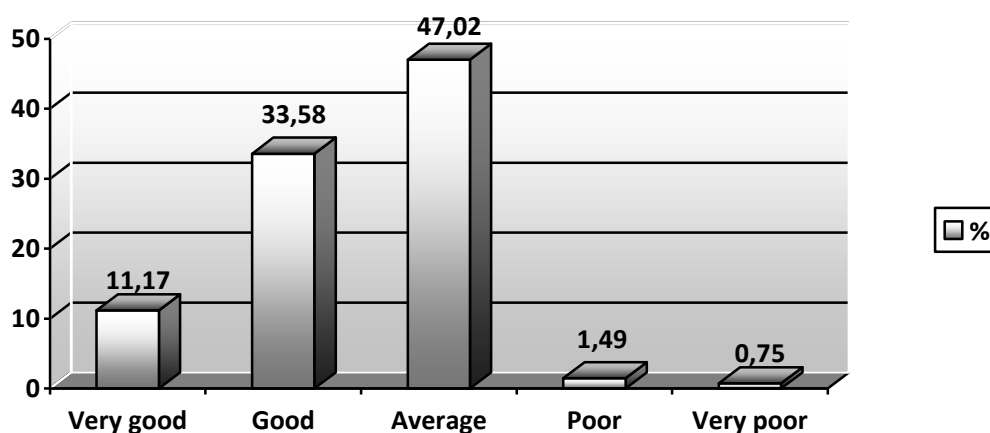


Fig 2.1 Students' Oral proficiency in MSA

From the above table and graph we can notice that the students provided various answers. Therefore, 23 out of 134 representing 17.16% considered that they have a very good mastery of oral expression in MSA, while 45 out of 134 representing 33.58% see themselves good in standard Arabic. The majority of our informants 63 out of 134 representing 47.02% said that they have an average level, whereas only 2 students representing 1.49% stated that they are poor in oral and only one student representing 0.75% replied saying 'very poor'.

In the second question, the students were asked about how much MSA they use in their AA conversations inside the department of Arabic. Surprisingly, the informants' answers uniform: all 134 students (100%) very often use MSA in their AA inside the Arabic department.

In the third question, the informants were asked how they consider the student who switches between MSA and AA during the lectures. Their answers were different, as shown in the following:

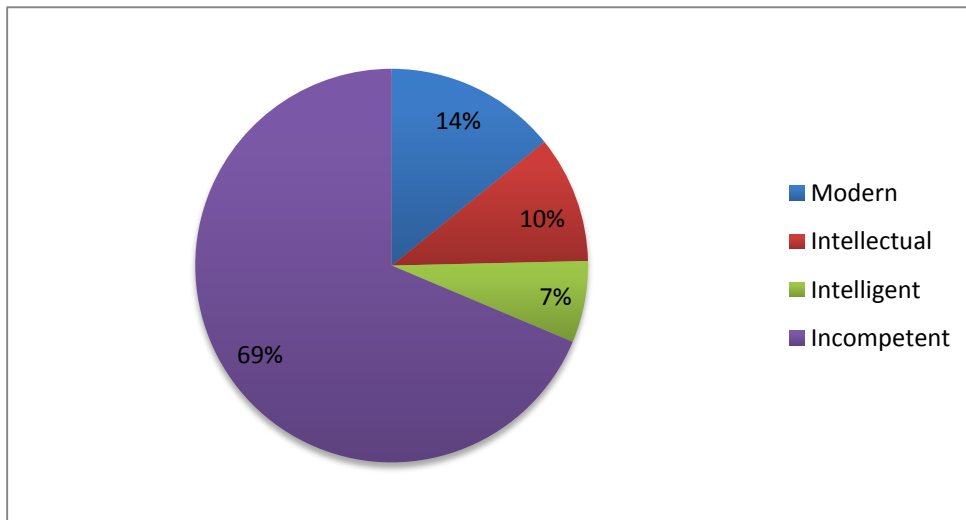


Fig. 2.1 Consideration of students' switches between MSA and AA

The above figure indicates that most of the informants (92), representing 68.65% consider the student who switches between MSA and AA during the lectures as incompetent, nineteen, (14.18%) as modern, fourteen (10.45%) as intellectual, while the rest nine (6.72%) as intelligent.

In question number four, the learners were asked which code they use to interact inside the department. The following graph illustrates the results:

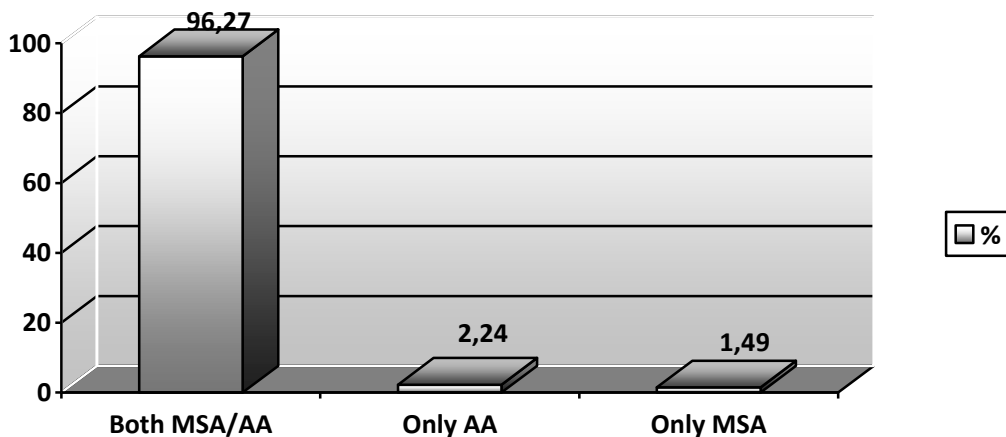


Fig. 2.2 Students' language use inside the Department

According to the results illustrated in the above figure, we can conclude that a total number of 129 students (96.27 %) are preferred to use both Arabic varieties inside the department, while 3 students representing 2.24% tend to use only AA, and only 2 (1.49%) insisted that they used only MSA inside the department . For question number five, the students were asked to rate the frequency of using MSA in their daily conversation from “always” to “never” as shown in the following pie chart:

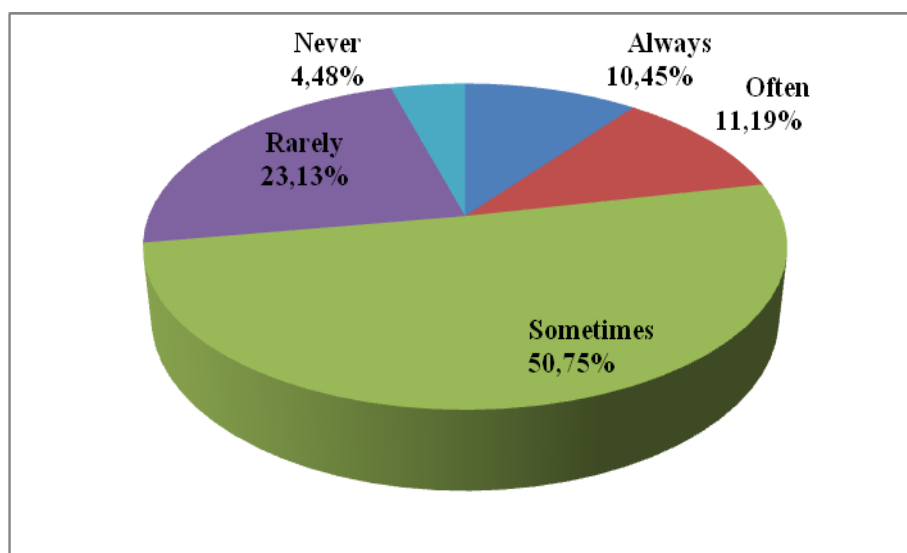


Fig. 2.2 Students' frequency of MSA use in daily conversation.

As the figure shows, a great number of informants use MSA frequently. About 50.75% of them sometimes use it, 50.75% rarely use it, while 11.19% sometimes practice it, and only 10.45% of informants always use it. A small number of participants representing 4.48% never use it.

The sixth question was meant to know if the students preferred watching Algerian movies in MSA or in AA. The following figures clearly represent the results obtained:

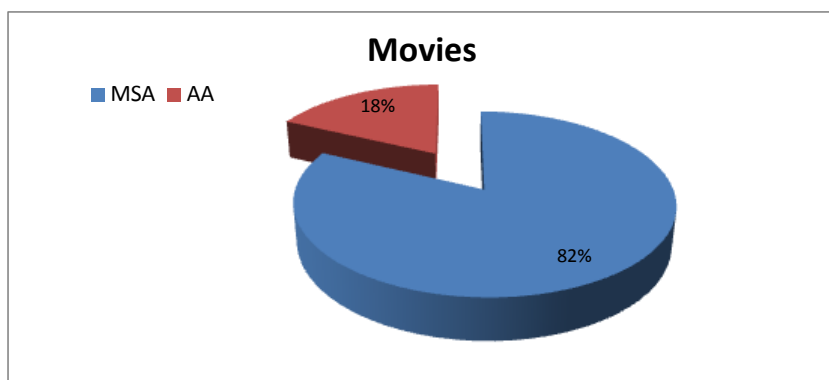


Fig. 2.3 The language variety preferred in watching movies.

The results show that 110 out of 134 representing 82.09% prefer to watch movies in MSA, while a smaller number of informants, 24 out of 134, (17.91%) enjoy watching them in AA.

As for the question which concerns the language preferred in watching sports news, all respondents opt for MSA.

The same question, on the other hand, seeks to find out what variety is preferred in watching other TV programmes. The results show that less than 9% of the students prefer MSA when watching TV while the majority, 122 respondents prefer AA.

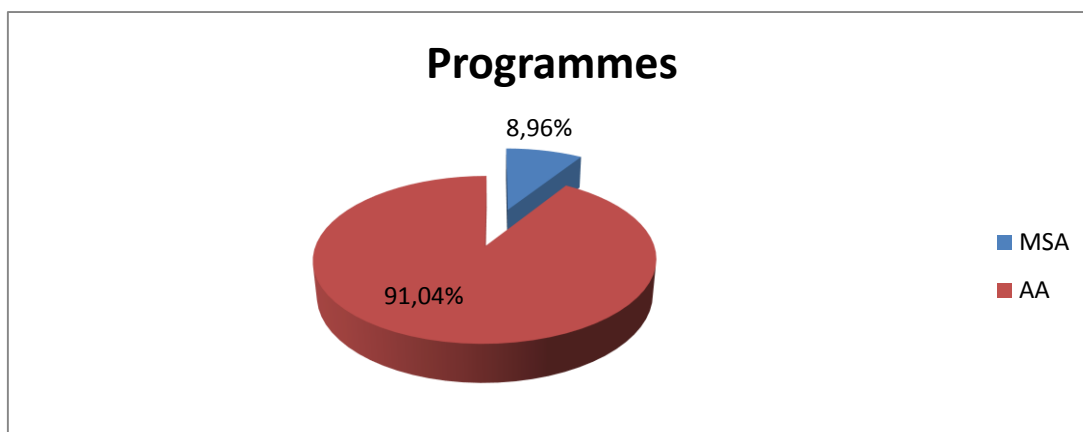


Fig. 2.4 The language variety preferred in watching TV programmes.

The same question also asks what variety is preferred in watching documentaries. The results indicate that the majority of the respondents 133 out of 134, representing 99.25% prefer to watch documentaries in MSA, while 1 out of 134, representing 0.75% enjoy watching all the documentaries in AA.

In question number seven, the Arabic language students were asked to make a comparison between MSA and AA, in terms of beauty.

The following results have been found:

Table 2.2. Consideration of MSA as opposed to AA.

MSA as opposed to AA	MSA is beautiful 100%	60%	20%	MSA is Ugly
Number of respondents	130	4	0	0
Percentage	97.01%	2.99%	0%	0%

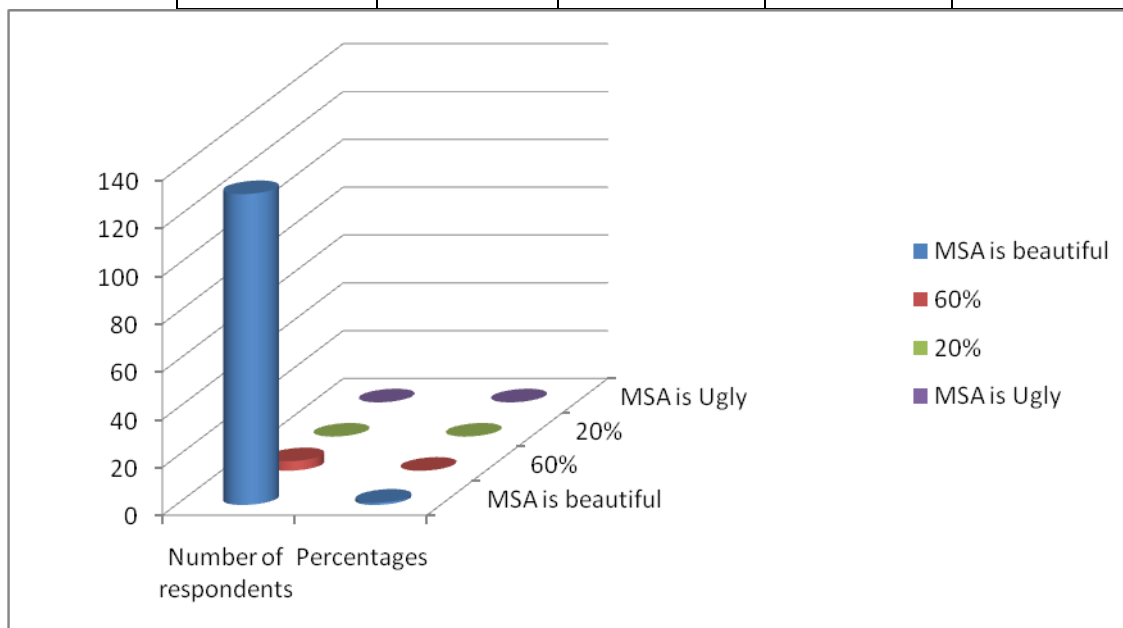


Fig. 2.5. Consideration of MSA as opposed to AA

According to the results for question seven, a large majority of the respondents 97.01 % believe that MSA is a beautiful variety of language as opposed to AA, while 2.99% of informants see its beauty only represent 60%.

Concerning question eight, students were asked with whom they use more MSA, the following graph represents clearly the results obtained:

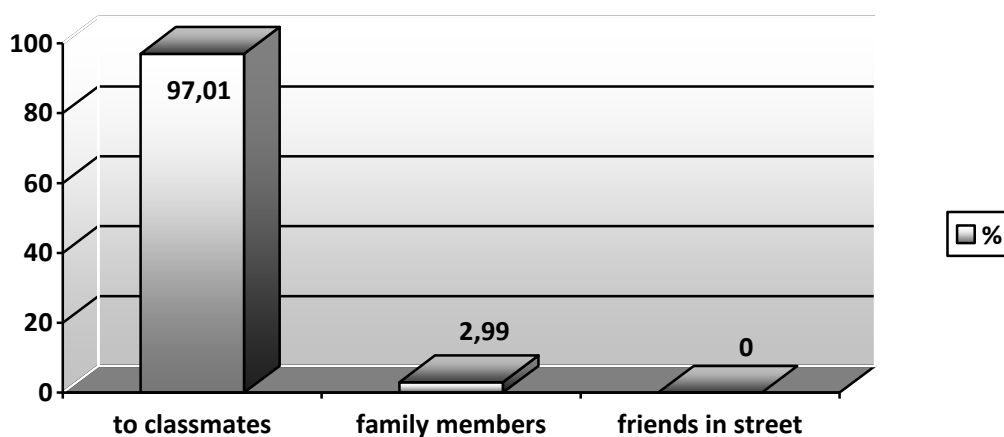


Fig 2.6. Students' MSA use in relation to participants

It can be noticed from the graph above that the opinions about the place and use of MSA diverge. 92.54 % of informants answered that they use it mostly with their mates at University, 7.46% use it with their family members and no one 0% use it with their friends in the street.

Question nine was established to know whether the students use MSA at home or not. The following figure shows their answers:

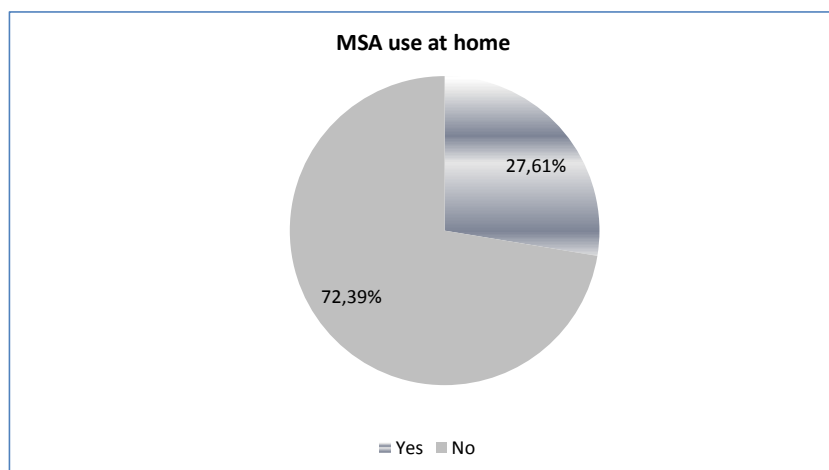


Fig. 2.7 Students' use of MSA at home

From the above graph, we observe that the majority of informants 72.39 % answered 'no', because they speak it only in formal settings. Some others said that since their parents are illiterate, no one at their homes practice or use MSA, i.e., lack of linguistic competence at home. So, all the members of family speak AA. Thus, most of the informants use AA at home rather than MSA in order to be understood .On the other hand, 27.61 % answered 'yes' to the use of MSA at home because of the habit and it is the language of the Qur'an. Other informants insist that they use it to teach their brothers and sisters at primary school, but also for the purpose of developing their competence in the language, in the recitation of the Holy Qur'an and in their prayers; the most important thing is to preserve and never forget it. Furthermore, some students use it from infancy because their parents are teachers of Arabic language.

In question ten, we asked our informants to cite some expressions that they use at home and all the respondents have provided approximately the same examples. The most common examples are divided into two parts.

1) MSA words as in :

/marḥaba bi:k/: You are welcome , /Om̄mi/or /Al walida/ :mother ,
 /abi/or/alwalid//:father/, /hatif/:telephone, /qalam/:pen, /rawḥa/:splendor , / al
 bab/:The door, /fokran/: thank you , /assawm/ :fasting , /alḥadż/:
 pilgrimage, /assalat/:prayer, /momkin/:Possible, /Oḫrodj/:Go out !, /Nadjma/ :star
 , /korsi/: chair, /Al masdżid/:The mosque , /Oḫti/ :my sister, /batata/:potato, /ḥaJn/
 :Eye, /radjel/ :man

2) MSA expressions like when we say :

/KJfa l ḥal/ :How are you ?
 /Ja Allah/ or /Ja Rabbi/:Oh my lord !
 /aḥtini/: give me
 /laJla saḥida/ :Good night
 /aḥlam saḥida/ :sweet dreams
 /Sbaḥo lḫaJr/: good morning
 /maḥa salama/:Good bye
 /Allah mḥak/ :may Allah with you .
 /Assalamo ḥalaJku:m /: Peace be upon you!
 /qolili min fadlik/: Please, tell me !
 /ḥandi soʔal/: I have a question.
 /qol bismi llah/: Say in the name of Allah.
 /Sma zarqa/ :The sky is blue.
 /chaḫs Ṽri:b/ :A strange person.
 /raḥimakom Allaho adjmaʔi:n/: may Allah protect you all !
 /Allaho Akbar/: Allah is the greatest.
 /Kol ḥæm wa antom biḫaJr/: Each year and you are okay.
 /modi:r Imadrasa/:the headmaster .
 /sobḥæna llah/ :Glory to be to Allah!
 /AstaṼfiro llah/:I ask Allah for forgiveness !

/Netmena lkom siĥa w lqafia/: I hope good health for you

/tifl saYir yet?allam loYa men waldih/: A young child learns a language from his parents.

In question eleven the respondents were asked about the causes behind switching between MSA and AA, they listed nearly the same answers, as summarized below:

- ❖ Lack of proficiency in its use, i.e., they do not master MSA very well.
- ❖ When they failed to carry out their conversations only in MSA, they used to switch between the two language varieties .In other words , if they do not find the equivalent or suitable word in one variety , they alternate their speech from the other one
- ❖ They switch depending on different speech situations where they need to shift from one variety to another in order to be better understood.
- ❖ Because of the habit.
- ❖ To jock with their friends.
- ❖ In order to interact and convey thoughts, feelings, emotions, desires and, messages.
- ❖ According to the topics discussed, they used to select the code choice.
- ❖ The fact that Algeria is classified as a diglossic community, so it seems natural to compensate their speech moving from the high to the low variety and vice versa.
- ❖ To insist on an important point.
- ❖ To avoid making mistakes especially when they facing educated interlocutors .

Question 12, aimed at knowing if the students would like MSA to become the Algerians' mother tongue. The following graph describes their answers:

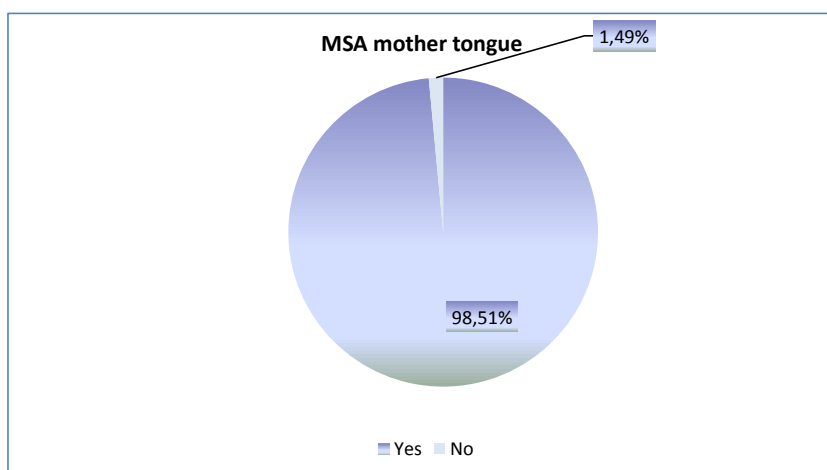


Fig. 2.8. Students' feeling as to MSA being Algerians' mother tongue.

From the above graph, it can be seen that apart from two students (1.49%), all respondents (98.51%) accept the idea and would like MSA to become the Algerians' mother tongue.

The last question is related to the question number 12 and it was meant to know the advantages of MSA if it becomes a mother tongue one day. Their answers are acceptable and logical since their field of study is Arabic. The following statements summarize the responses of these students:

- MSA is the language of the Qur'an.
- MSA is the mother of all human languages.
- It is the most beautiful and fantastic languages .
- Many people in some countries cannot understand the Algerians' dialects very well, so MSA is the most widely used in different states and through it we can interact with speakers of other Arab countries.
- All the Arab countries can understand MSA.
- All books and news papers are written in standard Arabic.
- To use it in all situations, even in daily speech.

- MSA will be part of their lives.
- The new generation will start learning it from an early age
- It will give the opportunity for those who are bilingual from infancy to learn it.
- To get a job easily, i.e., most Algerians' teenagers will have the advantage of getting a job inside and outside our state as in the Gulf countries.

2.4.2. Analysis of the questionnaire to teachers

The questionnaire was designed for 40 language teachers from the department of Arabic at Tlemcen University, but it was only answered by 14 of them. As mentioned earlier, this category included seven women and seven men, their experience in teaching Arabic varies between 5 and 30 years. This tool consists of 12 questions.

In the first question, teachers were asked to rate which language variety is used in class among the teachers and their learners. The following graph displays their answers:

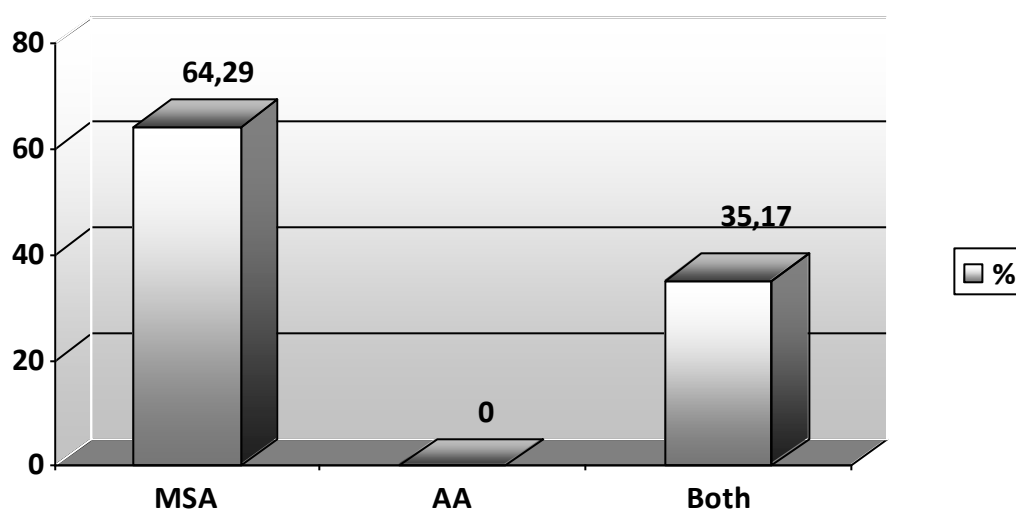


Fig 2.9. The language variety used in classroom.

From the above graph, it can be inferred that most of the teachers 64.29% insisted that they use only Modern Arabic in class, while the rest of them 35.17% answered they use both MSA and AA.

In the second question, the teachers were asked to evaluate the level of their students in speaking and writing this standard form of Arabic. The following graphs describe their answers.

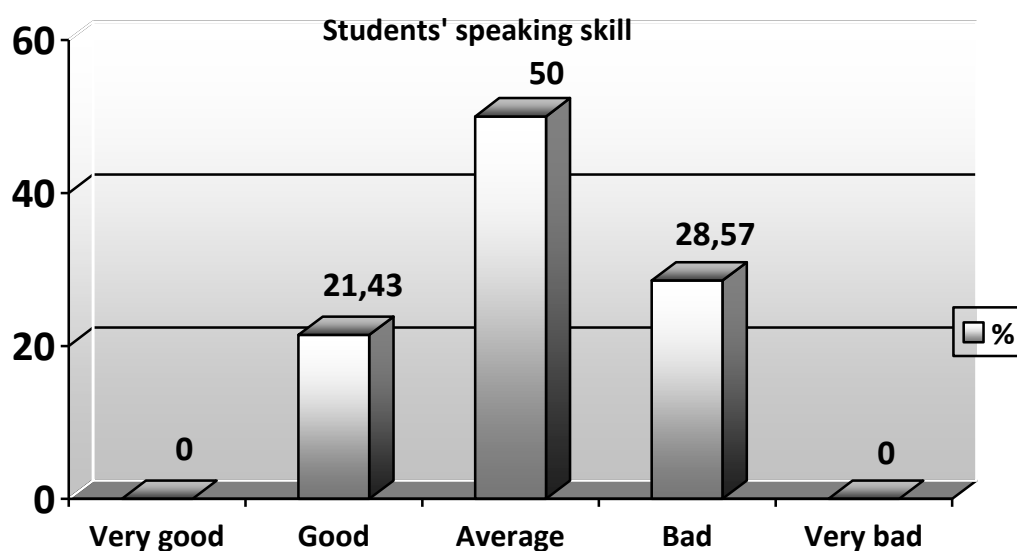


Fig 2.10 Teachers' opinion about students' MSA level in the speaking skill

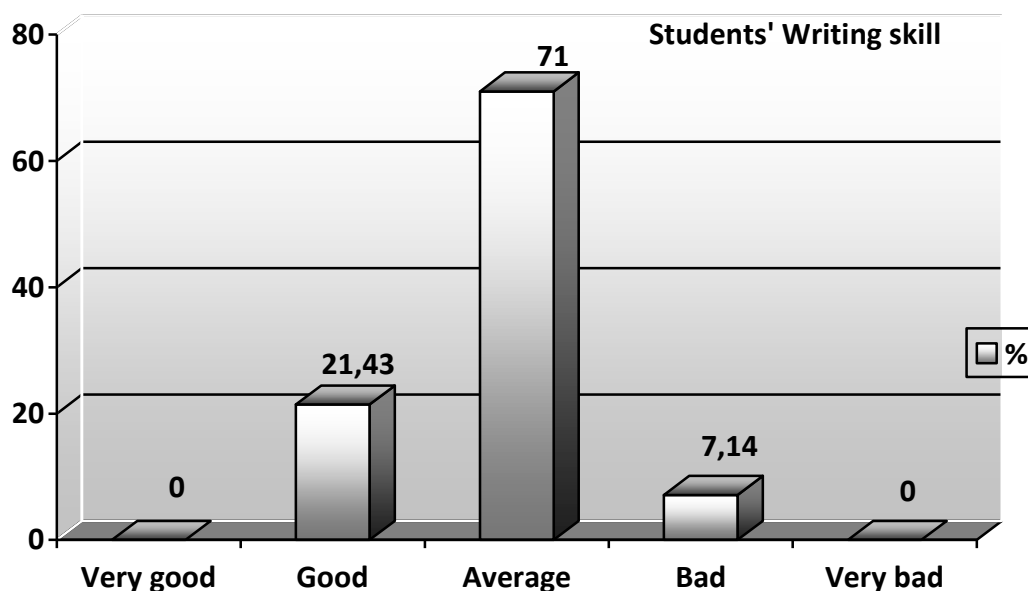


Fig 2.11 Teachers' opinion about students' MSA level in the writing skill

From the above results, we can deduce that the majority of teachers assert that their students' level in writing and speaking skills are average (50% in speaking and 71.43% in writing), while other teachers stated that their competence in both writing and speaking are good 21.43%, four informants out of 14 claimed that their level is weak in speaking skill.

In the third question, we asked our informants about the topics discussed in MSA inside the classroom. The table below gives an idea about the various answers given by the teachers:

Table 2.3. Topics discussed in MSA outside class

	All topics	Some topics
Number of Respondents	5	9
Percentage	35.17%	64.29%

It can be noticed from the above table that the majority of respondents (64.29%) discussed all the topics while 35.17% treated some of them.

The fourth question aims at knowing when students usually use AA in the department. The teachers' responses were approximately the same when they stated that the use of AA in general is related to social, linguistic and psychological factors which lead students to alternate their speech from one variety to another. Therefore, the use of AA among students is related to the topics discussed and social interactions. So, they use it outside and inside the classroom especially during the consultation of their papers and asking about their grades in the exams. Furthermore, they have to use colloquial Arabic during their interactions to point out their opinions, feelings and emotions and to convince the interlocutor. Also, when they have no equivalent or when they fail to carry out their conversations only in MSA because of many problems like lack of proficiency, practice, reading and vocabulary and lack of linguistic competence. For example, if they do not know the real meaning of any word in MSA, they compensate for the linguistic gap in AA.

The fifth question was meant to elicit the teachers' attitudes towards students who use AA during a classroom interaction. Some informants described them as weak learners, incompetent and uninterested in the standard form of Arabic due to their lack of reading. Other teachers confirmed that it is a habit and they cannot judge them at all, seeing this as normal because some students alternate consciously or subconsciously to reach their goals.

In question six, we asked the participants to know their attitudes towards the students who speak MSA very well. All the teachers consider them as diligent, intellectual and competent as they are fluent in the language of their studies.

The seventh question seeks to know who are more interested in using MSA outside a classroom interaction. The results show that the total number of our informants (100 %) state that those who have a higher level in standard Arabic are able to use it more easily even outside the classroom, because they are influenced by their field of study. Also, their teachers consider them as competent students since our

mother tongue is AA we need more and more practice to master the standard form of Arabic.

In question eight , we asked the respondents to cite some AA words or expressions used inside the classroom The teachers gave the following examples:

- ✓ /bezzaf/: too much .
- ✓ / normal/ :normal
- ✓ /maneqderf/: I can't .
- ✓ /balak/: maybe .
- ✓ /maraniġ mʔammna/ : I can't believe it!
- ✓ / hadi makanġ menha /: this is impossible
- ✓ /win rak rayeġ/: Where are you going?
- ✓ /Saġi:t/: Thank you !
- ✓ /kifaġ rah l jaw ljum ?/ How is the weather today?
- ✓ /neqder nçawnək/:I can help you.
- ✓ / 3andna zzhar l prof ɣadwa ykoun ɣayeb /: We are lucky; tomorrow the teacher will be absent.
- ✓ / fġal raha ssaġa ?/: What time is it ?

In question nine, we asked the informants to describe AA. They all agree on the idea that AA is a mixture of French and Arabic words. Others considered it as the mother tongue of Algerian people. It is much used in our daily life interactions between ordinary people and we can't neglect using it. Some informants described Algerian Arabic as a dialect and insisted that it can't be a language.

The tenth question aims at knowing if the teachers rely on using both language varieties when discussing certain topics during the session inside the class or not. Two teachers answered by 'no' as they refused using AA during their lectures in order not to lose the Arabic department credibility and to develop the level of their students, while others declared that there are some topics in their curriculum which are somehow complicated. So, they find themselves obliged to use AA words in their MSA conversations.

In question eleven, we asked the respondents to give their opinions about the acceptance of MSA as being the Algerians' mother tongue. 100% of teachers answered by 'yes'.

When Arabic language teachers in question twelve were asked to cite the advantages behind establishing MSA as the Algerians' mother tongue, they listed nearly the same answers, as summarized below:

- All the Algerians will be able to communicate with everyone who cannot understand our dialect, especially the Arab world; even non-educated people will have a chance to learn it easily by practice.
- We will have the pride of being able to speak and use the language of the Qur'an in everyday life.
- We will be able to spread our rich culture, tradition and religion.
- The continuous use to MSA in all situations, even in daily speech will help a huge number of Algerians to be fluent in this beautiful language as they will have a wealth of vocabulary.
- Illiterate people will be able to read, understand the Holy Qur'an and other books.
- We will increase our knowledge.

- Through this pure language we can follow the Islam properly.
- Proficiency in Arabic helps getting a good job in any Arab country.
- MSA will show our identity in the western world.
- To preserve it from extinction and revive it again.
- To decrease the AA use.

2.4.3. Analysis of the Observation inside and outside the classroom

The Department of Arabic has been chosen because all modules are taught in Arabic, i.e., the purpose behind selecting this setting is to get direct information and reliable data about shifting back and forth between MSA and AA. The observation took place in and outside classrooms.

- *Inside Classroom Observation :*

The first observation was made on Wednesday, April, 10th 2018. I attended two successive sessions from 10 to 13:00, sitting at the back of the classroom while the participants were observed implicitly. We relied on note-taking about the linguistic behaviors and their way of speaking during the lecture.

The teacher entered the classroom and started interacting with his learners as shown in the following discussion:

Conversation 1:

Teacher : /Assalamo ʕalaJku:m /:Peace be upon you !

Students :/ waʕalaJku:m ssalam ʕiʕ/ : Peace be upon you sir !

Teacher :/kirakom wladi w bnati / : How are you my sons and daughters?

Stusents : /labas bʕhir lhamdu;lillah/ :Fine ,Alhamdulillah

Teacher : / 3la h̄sab wɔʕouhkom rakom tbano naʕtin bəzzaf lJu:m/ : According to your faces you seem very active today .

Students :/ naʕam ʕiʕ, kan ʔandna control f l balaʕ wɔʕdemna mli:h/ :Yes sir , we had a teste in al balara and we did well in it.

Teacher: /zaʕma ma ʕaʕitouf/: Really! you didn't cheat?

Students : /la ostad hna jamais w J la V aʃi:na f les examines daJman neʔtando ʔla nfousna/ :No sir , we have never been cheated in the exams always we rely on ourselves .

Teacher: / wah rani ʔaref rani faqat nedħak mçakom / :Yes I know I'm just kidding with you .

Teacher: /Şamt min fadlikom , alʔæn sanabdaʔ al moħadara waŁati satkoun bi Ŷonwan / :Silent please , now we will start the lecture which is entitled of

...

So, the teacher delivered a long lecture to the students in MSA. Suddenly, he stopped his speech and asked them: “qoulouli ħatta li lʔæn kolleʃ wadiħ? fhamtu naçam am læ ? :Tell me ! till now everything is clear? Have you understood? Yes or no?

One student replied: /naçam ostad ħatta li lʔæn koleʃ wadiħ beŞaħ l fikra talia mafhamtaf men fadlak řiħ çawedli řarħ /: Yes sir , till now everything is clear ,but I didn't get the last idea .Please sir , would you like to repeat the explanation ?

Teacher:/ hasanan řokran çala modaçalatiki , wa mada çan al baqJJa ? zido goulouli hal min soʔæl? /:Ok , thank you for your interaction. What about the others? Tell me more, is there any question?

One male Student answered him : /la řiħ hado kamel çolama wæŞil min fadlak/: No sir , all they are scientists, carry on, please .

From the above excerpt, in the conversation one, we can deduce that some parts of the discussion between the teacher and his students were based on switching their speech from MSA to AA. More precisely, the teacher initiated his talk with one sentence in MSA then switched to AA, and the students followed his way of speaking. Moreover, the whole explanation of the lecture by the teacher was produced in MSA except asking questions which were a mixture between the two varieties. In the same way, students also alternate their speech when they replied to the teacher's questions.

The second observation was made on Sunday, April, 16th 2018 at 10:00. I also sat at the back of the classroom without participating with students or showing them the note book or telling them that they are under control in order to let them behave

naturally. At ten past ten minutes, the language sources teacher entered the classroom then she started greeting her learners in MSA and presented a lesson about the famous poet “Al djaħid” and the interaction between with her students was conducted in MSA, i.e., no switching occurred, except for the remark of the teacher to the late comer:

***Student :** /ssala:mo çalaJko;m ! ostada ,min fadlik hal astařıço adoçoul ila al qism?
/Peace be upon you ! please Mrs. May I enter the classroom ?

***The teacher :** /lima:da ataJta mota?ayççiran ? mata tabtadi? al ħiřa? /:Why did you come late? At what time the session should start ?

***Student :/** Laçad ...laçad.... Osta:da! makanf çlabali ħsebt lmoħa;dara tebda çand ħadiJJtaçafar wa niřf /: I didn't know Mrs , I thought the lecture will begin at 11:30.

***The teacher :** /Saħa odçol matçawedħaf wa fi: Imara al qadima Infa?a Allah ħawil an takouna hona fi lwaqt/: Well, come in ! do not repeat it and next time Insha Allah (God willing) try be here on time .

We attended another lecture with another teacher on Tuesday. Two students were talking to each other and the teacher started blaming them in AA and MSA as shown below in the following conversation:

Teacher : Amina and Fatima wař rakom diro ?Amina and Fatima what Are you doing?

Students : /walo osta:d /: Nothing sir !

Teacher : çlaf rakom tehadro mça baçd ħřouma kbira çlikom ? Why you are talking to each other . It's a big shame on you!

Student: / la řıç ri s?altha çla çonwa:n elkita:b /: No sir, I asked her about the book's title.

From the above two conversations, one can notice that the two teachers used MSA and AA inside the classroom just to give remarks and to show that they are angry about the behaviour of their students.

- *Outside Classroom Observation:*

The first conversation takes place in the library. Two ladies were sitting and discussing with each other. I was near them and recorded their voices without them being aware, neither before nor after the recording in order to let them behave naturally. Here's an excerpt below:

A: / haJ lebna:t fu:fu: l ba:reħ kont f lmaktaba mça xay w fri:t madžalla adabiJ w madžala çilmiJJ w ktouba ntaç l adab/:Hey girls ! look yesterday I was in the bookshop with my brother and I bought one literary magazine ,one scientific magazine and some literary books .

B: /Meddili lmadžala l adabia w lktoub nedderbo ?li:hom talla /: Give me the literary magazine and the books to have a look.

A: /çoud!/ Take them!.

B: /çabi:n çedžbouni bežaf ?ouli bçha:l çellesthom ? /:They are very nice I like them so much . Tell me , how much did you cost them ?

A: dža:tni fihom kamel miJa wtmaninælf .All they cost 1800 DA .

B: kisamiwha had lmaktaba :What's the name of this bookshop?

A: /ysamiwha maktabat çalili/It's name is Alili.

B: /ħetta ana dork nefri ktu:b men tam. /: Me also I will buy some books from it.

Example 2: This conversation takes place in the Yard of the Arabic department. A group of Arabic students were discussing a topic related to their field of study. In the mid of their conversations, I was a member of the group and recorded their voices without the participants being aware that they were under control.

Student 1: / çlaba:lkom Ÿadan saba:ħan biħawli llah çadna mça osta:d lmanha:dž saçtaJin mettabçi:n /: Do you know! Tomorrow morning we will have two successive sessions with the teacher of Methodology.

Student 2: / BeŞaħ! Maka:nf menha ! man qa:la lak ? / Really! It's not true!

Student 3: / Qouli:li Samia min aJna džehti had l çabar ttaçi:s? / Tell me Samia! from where did you get this bad news?

Student 1: /al osta:d howa li qa:li /The teacher who told me.

Then suddenly, I interrupted their speech .

The researcher : /Assalamo çalaJku:m /: Peace be upon you !

The three students : /WaçalaJku:m sala:m /: Peace be upon you !

The researcher : /Men fadlkoum çwatati ! maçlif nes?alkom so?æl /: My sisters ! May I ask you a question , please ?

The three students: / Student 1: Maçlif ... Student 2: Naçam tfadli /

The researcher : /Allah yçallikom teçarfo al ostad Bachiri ?/: May Allah protect you ! do you know sir Bachiri .

Student 1 : / naçam neçarfouh çala ma açtaqid ydarras lisaiJJat aw dira:sat noçq a lloça. Tehtadžih /: Yes , we know him . I think he teach linguistics or the study of pronouncing language .Do you need him ?

The researcher: / naçam nehtëadžah fin neqder nelqa:h? Yes, I need him. Where can I find him?

Student 2: /Bala:k toudždih fel ?ida:ra wella daçil al ?aqsæm /: maybe you will find him at the administration or inside the classes.

From the above conversation in example 2, we notice that the three Arabic language students alternate their speech from AA to MSA even when they spoke with me as a researcher.

2.4.4. Analysis of the Interview

In order to gather reliable data for our research and to confirm the two hypotheses, we interviewed just two Arabic teachers from the Arabic Department. The conversation was recorded by means of the smart phone. The interviews were conducted in MSA and included five questions. Each interview lasted approximately 5 to 7 minutes.

When asking the teachers which language variety is the most convenient to express their ideas and thoughts outside the classroom context, their answers were the same.

The two participants (100%) insisted that AA is the most appropriate variety which expresses their ideas and feelings outside the classroom context. Also, we asked them if they use AA expressions inside the classroom.

It is clear that all the respondents affirmed that they relied on some AA expressions inside the classroom. They justified their answers with the following examples:

/waf bikom /: What happened to you .

/f koun li rah Xayeb/ : Who is absent ?

/masmeçtf waf qolt/: I didn't catch what you said.

In the third question, we asked the participants about the reasons that lead the students to switch from MSA to AA inside the classroom. According to both teachers and from their experience in teaching, they stressed on the same point: filling the linguistic gap due the lack vocabulary is the major reason for CS. Also, they stated other reasons, among them are:

- Lack of communication in MSA at home.
- The neglect of the Holy Qur'an.
- Fear of making mistakes in MSA.
- Lack of mastery of MSA.
- Weakness of students' linguistic comprehension or lack of understanding some points.
- The environment or society affects students' way of speaking.

When asking the teachers about the language variety their students use when talking to them inside the department, both teachers declared that they use a mixture of AA and MSA because they find themselves comfortable and relax when they are interacting with their teachers outside the classroom. They usually rely on using their mother tongue in informal situations. Moreover, one teacher said that when they meet

their students in the department, they start greeting them in MSA and switch to AA for the remaining conversation like

/ssalamu: alaJko:m osta:d kira:kom laba:s bir !fi lah jellik netadek dqi:qa mali:f/.

So, sometimes students alternate their speech in their daily conversation outside classroom unconsciously and it is just a habit. Otherwise, the other teacher added that their students interact with them depending on the topic of discussion. For example, some students use MSA when they talk about all topics relating to religion, education, politics and so forth.

When asking the teachers about their opinions on whether switching to AA is more beneficial than exclusive use of MSA inside the classroom, the following answers have been given. One teacher said:

“Sometimes the combination between the two language varieties facilitate the way of teaching by giving concrete examples from AA because the low level of students lead the teacher to shift back and forth from the high variety to the low one to be better understood.”

On the other hand, another teacher stated that

“code-switching sometimes kills students’ creativity and causes weakness in their linguistic competence level.”

2.5 Data Interpretation

In this part of our research, the data gathered from the three instruments will be discussed, interpreted and summarized in the following sections:

2.5.1. Results Interpretation of the Questionnaire to Students

According to the results of the students’ questionnaire and after analyzing the tables and figures, we notice that the learners’ competence in the speaking skill in Arabic is not the same. Some are either good or average, others are weak. This is due

to the fact that their brains and even their thoughts are not the same, i.e., most students prefer developing their oral proficiency by reading books, watching news and programmes in MSA, while the rest of the students do not make any effort to develop their speaking skill, and thus do not practice the standard form in their daily conversations outside the classroom.

On the other hand, one can note that our second hypothesis is partly confirmed since all the students do use MSA words in their AA discussions inside the department because they are influenced by their field of study, i.e., they spend the majority of their time in class where MSA is used in addition to their mother tongue. More precisely, all the students in the department use both language varieties to discuss certain topics or to show their knowledge and views.

As far as our informants' attitudes about students who switch between MSA and AA inside the classroom, the majority of them considered them as incompetent. The reasons behind this negative attitude may be because they are students of Arabic and should use only pure MSA in order to be fluent in this language. However, some students' visions and attitudes were different as they see those who switch between the two language varieties as modern, intellectual and intelligent since they know how, where and when to alternate in their speech.

Regarding the results concerning their preferences in watching TV, our participants' emphasize their choices on watching movies, news and documentaries in MSA rather than AA. This is due to the habit and their positive attitudes towards this language may help them in developing their performances and competences in Arabic as well, whereas approximately all the informants enjoy watching Algerian programmes (what programmes? (Political, cultural, economic, educational, and so forth) in AA since it is their mother tongue which reflects traditions and customs.

Furthermore, it is not surprising that a huge number of students, 97.01%, consider MSA as a beautiful language since it is the language of the Qur'an and

represents their identity and nationality. Only a few students see that its beauty represents 60% since their daily conversation is AA.

It is worth observing that the majority of these speakers, if not all, are used to interact with their mates in MSA since they are in formal conversations; they feel at ease when they express themselves with educated people in the H variety but not with their friends in the street in informal situations. Also, they use MSA less with their members of family as their educational level is low and to facilitate speech.

Regarding the results of using MSA at home, one can notice most respondents are not motivated to use MSA at home since some of them have illiterate parents and no one of the family members uses the prestigious variety. Hence, they use dialectal Arabic to be understood. Thus they remain faithful to their own native language at home and they speak MSA only in formal settings. Unlike this kind of students, others are motivated to practice MSA at home since their parents are educated. Otherwise, they use it spontaneously without paying attention. More precisely, their parents are teachers of Arabic, i.e., they inculcate this language to their children from infancy as it is the language of Qur'an. Moreover, they use it to teach their brothers and sisters and in their prayers.

As far as the question asked about citing some MSA expressions used at home , almost all the informants gave the same examples as in the members of the family like / dʒaddati /: My grandmother , / ʔammi/ : My uncle,...etc , also colors like / aħmar/ :Red, / aħdar/: green, etc, and some body organs like / ʔaJn/ : eye , / Jed / :Hand . Nevertheless, they cite some religious expressions we use consciously or subconsciously in every day interaction like /Bismi llah/: In the name of Allah /Astaʔfiro Allah/:I ask Allah for forgiveness ! and so forth.

Generally speaking, all the students switch between the two language varieties due to several reasons among which are the lack of vocabulary, facilitate speech for conveying a message, when they fail to carry out the conversation only in MSA, avoid

making mistakes, depending on the situation and the addressee, to emphasize on one idea and some informants saw the shifting back and forth from H to L variety just as a habit. Thus, from this result we can deduce that our second hypothesis is partly confirmed since students of Arabic, being influenced by their field of study and depending to the topics discussed, they tend to switch between MSA and AA inside the Arabic department in their daily conversations.

On the basis of the analysis of the last two questions, one can infer that approximately the majority of respondents would like the high variety to be the Algerians' mother tongue as it represents our identity and nationality and the most important thing is that MSA is the language of the Holy Qur'an. Only two informants disagree on the idea; their attitude was negative may be because their level is weak in MSA or they were oriented to a specialty they did not like. The advantage behind this positive attitude towards MSA being the Algerians' mother tongue is that MSA is the language of the Qur'an. It will be used in everyday interaction and most Algerians will have the opportunity to be fluent in MSA. Also our children will start learning it from an early age.

2.5.2. Results Interpretation of the Questionnaires to Teachers

The results of the questionnaires to teachers show that most of them stated that the only linguistic code used in the classroom is MSA as it is their branch of study and the students should receive their learning only in it in order to be able to hold their conversations, to read and write in this variety of Arabic. Indeed, Algerian students do not learn this standard form of Arabic from birth. At home, and in all everyday conversations, they use AA, their mother tongue; that is, the only way to master and achieve the fluency in MSA is to receive their learning through school. However, some other teachers are used to alternating their speech for achieving certain purposes.

As far as the question asked about citing some AA words and expressions used inside the classroom, they listed nearly the same examples that are familiar with them in class like /bezza:f/: too much, /Saħħi:t/: Thank you ! / ſħa:l raha ssaſa?/: What time is it ?.etc.

Therefore, our participants declared that dialectal Arabic is the mother tongue of a huge number of Algerian community and it is considered as a non- prestigious, informal variety of Arabic which is stuffed with a big amount of French and Arabic words. Unlike MSA, AA is a spoken variety and it is used in our daily life for making conversations, chatting, expressing our needs and so forth.

As far as the question about relying on using both AA and MSA when discussing certain topics during the session inside the class, some informants unwelcomed the combination of the two language varieties inside the classroom and preferred solely MSA use to develop their students' level. Besides, the majority of respondents, if not all, have discovered that there are specific domains need to be discussed in both AA and MSA because colloquial Arabic is an easy dialect to communicate in certain situations, .i.e., it facilitates their speech to convey messages as in giving a piece of advice or remarks to talkative learners. Furthermore, the teachers confirmed that their learners should learn in a relaxed atmosphere; they have to be with them as one family because the role of the teacher is very important inside the class as they should explain the lesson in different ways by giving arguments, examples, information in a form of jokes in AA to be better understood.

It is worth noting that all our participants had positive attitudes towards the acceptance of MSA as the Algerians' mother tongue. They admired the idea and listed many advantages (see section 2.4.2). Their reactions were normal since MSA is the language of the Qur'an as it represents our identity and nationality. It is the best beautiful language among the world languages. Additionally, we will have the pride of being able to speak and use the language of the Qur'an in everyday life.

2.5.3. Results interpretation of observation inside and outside class:

According to results obtained from the observation inside the classroom, we notice that some teachers started their speech with one sentence in MSA then switched to AA. Learners also responded in MSA as well, and then switched to AA, i.e., most of the teachers alternate their discussion with elements from MSA and AA in open conversations especially in greetings or asking questions related to the lecture. (see conversation one in section 2.4.3).

In the second conversation, it is observed that when the student asked for permission to enter the classroom, he began his speech in MSA and the teacher replied in the same way. Hence, when the student lost his words, he hesitated to carry on only in MSA because of vocabulary lack and preferred to code switch to Algerian Arabic to convince the teacher rather than think about the suitable word in MSA. Therefore, the first hypothesis which assumes that learners switch from MSA to AA due to their lack of vocabulary, it is confirmed in this observation.

In the last conversation inside the classroom, one can note that CS between the teacher and his two students occurred in a spontaneous way, i.e., sometimes the teacher code switched inside the class when out of the topic of discussion, such as giving remarks and to show anger from the behaviour of their students .

The conversations outside the classroom, on the other hand, were conducted between groups of students in the Arabic department. Therefore, in the first example, the two friends switched from H to L since they were discussing a cultural topic but in an informal context. In fact, AA is the dominant variety in their discussion, while MSA is integrated with AA unconsciously and naturally as usual because it is normal to hear a conversation between Arabic learners switching their speech with a number of words and expressions in MSA as the influence of their field of study plays a big role in their daily conversations .Also, one can notice that AA is full of standard Arabic words like ‘mađzalla řadabiJJa, mađzalla řilmiJa, kotob l řadab...’ All these

MSA words have no equivalents in AA. Thus, from all these findings and interpretations, it is worth mentioning that the second hypothesis was strongly confirmed in this conversation.

During the whole conversation outside the class in example 2, the three students conducted their speech in AA with a lot of pure MSA words because they are influenced by their field of study. In other words, the data also reveals that the speakers are more likely to use so many MSA words rather than AA ones. Also, they respected the same way of speaking during their discussion with the researcher, trying to avoid the use of AA words to show that they belong to a literary field. Therefore, even the topic of interaction influenced their way of speaking. From all these findings we can note that the first hypothesis is proved.

2.5.4. Results Interpretation of the Interview

The interview revealed that all the teachers rely on using Algerian Arabic in informal settings as it is the most convenient variety to express their emotions and feelings clearly especially when they are sad or happy, i.e., when they are in informal situations, they need to feel comfortable and it is very important for them to be able to convey those needs to others without any rules or constraints. Nevertheless, both teachers confirmed that they use AA expressions inside the classroom is just for giving remarks, emphasizing on one idea, correcting learners' mistakes or checking their understanding and giving concrete examples from our daily life.

Therefore, the teachers stated many reasons that lead the students to switch from MSA to AA inside the classroom and they insisted that the lack of vocabulary is the main reason of CS, i.e., there are some students do not speak pure MSA, so they need to combine between the two language varieties. Nevertheless, they also declared other causes of CS (see section 2.4.3). In spite of the fact CS is a bad habit inside the classroom it is beneficial for students to express their ideas and convey messages. Thus, from this interpretation, we notice that our hypothesis was confirmed.

After analyzing the teachers' interview about which language variety their students use when talking to them inside the department, all the participants declared that they interact with them according to the type of topic, that is, the majority of students mix their speech when interacting with them outside class ,i.e., students insert some MSA words and expressions to their mother tongue even out of classroom courses because they are in semi-formal situations .Therefore, the use of AA inside the department with their teachers reflects learners' desire and ability to establish a particular social relationship with their teachers. In other words, CS decreases distance and indicates solidarity. We can conclude that students usually use so many MSA words that are related to their field of study in their AA inside the Arabic department.

After analyzing the last question which was about the teachers' attitudes towards switching to AA being more beneficial than exclusive use of MSA inside the classroom or not, one teacher had a positive attitude towards CS inside the classroom as it is regarded as a good communicative practice that occurs in daily conversation to facilitate speech and transmit messages between teachers and learners. On the other hand, the other teacher had a negative attitude towards the use of CS during the lessons and lectures as it affects their way of speaking and writing the standard form of Arabic. One can say that CS is a natural phenomenon which happens inside and outside the classroom.

2.6 Conclusion

The analyses and interpretations of the data obtained in the present study using different instruments and techniques point out that the alternation between Modern Standard Arabic and Algerian Arabic is used by students and their teachers in the Arabic department inside and outside the classroom as a strategy to interact with each other in order to be better understood. This study also indicates that this combination between MSA and AA is employed under psycholinguistic, linguistic and sociolinguistic factors to reach certain communicative goals. Thus, even if the teachers

and learners had different attitudes towards the usage of both language varieties in the department, it can be beneficial to the language needs of Algerian learners.

General Conclusion

General Conclusion

The current study aimed at examining the phenomenon of code-switching among students in the Arabic department at Tlemcen University. More precisely, this phenomenon has attracted our attention to focus our interest on the diglossic speech among this category of learners. It attempts to investigate the causes that stand behind this linguistic behaviour.

In fact, dialectal Arabic is the mother tongue of the majority of Algerian community which is used in informal situations, while the standard form of this language is used in formal settings. In other words, the main remarkable fact is that Arabic students tend to use these two language varieties inside the same department in their daily conversations. Thus, in order to answer the above –raised problematic, two research questions have been formulated, as sketched below:

1. What makes students switch between the two Arabic varieties, MSA and AA in classroom context?
2. To what extent do students use MSA in their AA conversations inside the department of Arabic?

Therefore, the study is organized in two chapters .The first chapter is a theoretical part. It tries to define some basic sociolinguistic concepts like language and dialect, and then it dealt with a brief history about the Arabic language in Algeria. Also it provides definition of diglossia with reference to the Algerian community. The chapter also gives a general review on the phenomenon of code-switching, providing the reader with information about the Arabic language and its two varieties which are Modern Standard Arabic and Algerian Arabic. The second chapter deals with data collection and analysis .It describes the methodology underlying both qualitative and quantitative methods for the analysis of the data collected. At last, it dealt with the interpretation of the gathered information as well as the discussion of the main results.

It is worth mentioning that the research questions which were formulated in the introductory section of our project were answered. Thus, the majority of students are used to combining the two language varieties because of several reasons that stand

General Conclusion

behind this linguistic behaviour. Hence, these factors are sometimes related to the mental state of the speaker (psychological) , linguistic (related to linguistic competence of each individual) , or societal factors(the society affects the way people speak),i.e., students alternate their speech when they fail to carry out the conversation only in MSA , or because of the fear of making mistakes, lack of mastering the prestigious version of Arabic , Furthermore, they do not find the equivalent word in one variety and most of the time their friends motivate and push them to code switch in their conversations. However, students mix between H and L varieties either consciously or subconsciously to reach certain goals. In fact, these results have confirmed the first hypothesis which assumed that students switch from MSA to AA due to their lack of vocabulary. Concerning the second hypothesis which denotes that students use MSA in their AA conversations inside the department of Arabic because they are influenced by their field of study in addition to their mother tongue, Arabic students tend to switch between the two language varieties inside the Arabic department in their daily conversations depending on the topics discussed, the obtained results revealed that students alternate their speech to discuss certain topics like educational ,literary and religious ones or to show their knowledge and belonging to the Arabic department. Also, it shows that the combination between H and L varieties is a natural phenomenon as it happened inside and outside the classroom; even the teachers used to code switch during their lectures in order to achieve certain goals. The results indicate that all the teachers have positive attitudes towards learners who speak MSA very well inside the classroom interaction. On the other hand, they have negative attitudes towards those who switch inside the classroom and see it as a bad habit they should avoid to ameliorate their levels in MSA .Since AA is the mother tongue of most Algerians, no one uses MSA at home or in any informal situation except some students .

In the research, we have basically identified some limitations: the first limitation in this study is that it was not possible to record all the conversations of the

General Conclusion

students. The second one is that some informants refused to answer all the questions while others did not give relevant answers to some questions of the questionnaire. Moreover, the great number of informants ensure generalization and representativeness as the questionnaire was administered to 134 students and 14 teachers; the interview was conducted with two teachers and the observation inside and outside classroom. These research procedures could yield a set of data that are analyzed and interpreted to come eventually to answer the research questions. Further research is needed to investigate more in the future.

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Webography

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Appendices

Appendices

Why?.....

7) In your opinion, who uses more MSA outside a classroom interaction?

Beginner student

higher level student

Why?.....

8) Cite some AA words or expressions used inside the classroom.

.....
.....
.....
.....
.....

9) How would you describe AA?

.....
.....
.....
.....
.....

10) Do you feel the need to use both AA and MSA when discussing certain topics during the session inside the classroom?

.....
.....

Why?.....

.....

11) Would you like MSA to become Algerians' mother tongue?

Yes

No

12) If yes, what would be the advantages?

.....
.....
.....

Thanks for your collaboration

Arabic Version of Questionnaire to teachers

الجنس: ذكر: أنثى:
 مؤسسة التعليم: مدة التعليم:

نرجو منكم الإجابة عن بعض الأسئلة في مجال بحث علمي وهذا بوضع علامة (x) أمام الإجابة الصحيحة أو أخرى إذا تطلب ذلك:

- (1) ما هي اللغة التي تستعملها في القسم؟
 اللغة العربية الفصحى الدارجة كلتاها
- (2) كيف تقدر كفاءة الطلبة في اللغة العربية الفصحى؟

اللغة الفصحى	جدا	جيد	متوسط	ضعيف	ضعيف جدا
في التحدث					
في الكتابة					

- (3) ما هي المواضيع المناقشة باللغة العربية الفصحى داخل القسم؟

كل المواضيع مواضيع خاصة

- (4) متى يستعمل الطلبة الدارجة؟

.....
 لماذا؟

- (5) كيف تحكم على الطالب الذي يتكلم بالدارجة في القسم؟

.....
 لماذا؟

- (6) ما رأيك في الطالب الذي يجيد التحدث باللغة العربية الفصحى؟

لماذا؟

- (7) في رأيك من يستعمل الفصحى خارج القسم أكثر؟

طالب مبتدئ طالب ذو تجربة
 لماذا.....

8) أعط بعض الأمثلة عن الكلمات أو العبارات التي اعتاد الطلبة على استعمالها داخل القسم:

.....
.....

9) كيف يمكنك أن تصف الدارجة؟

.....
.....

10) هل تشعر باحتياجك لاستعمال اللغة العربية الفصحى والدارجة معا عندما تناقش بعض المواضيع أثناء الحصة داخل القسم؟

.....
لماذا؟
.....

11) هل تودّ أن تُصبحَ العربية الفصحى لغة الأمّ لدى الجزائريين؟

نعم لا

12) ما هي الفوائد إذا كان الجواب 'نعم'؟

.....
.....

شكرا على تعاونكم

Appendices

Questionnaire to Students (Translated in English)

Gender: M F

The following information are needed in a scientific study, please answer the following questions by putting (x) or adding other answers if necessary:

1) How do you qualify your oral proficiency in Standard Arabic?

	Very good	Good	Average	Poor	Very poor
Standard Arabic					

2) How much MSA words do you use in your AA conversations inside the department of Arabic?

	Often	Very often	Sometimes	Rarely	Never
MSA words use in AA					

3) How do you consider the student who switches between MSA and AA?

Modern Intellectual Intelligent Incompetent

4) Which code do you use to interact inside the department?

MSA AA Mixed

5) Do you use MSA in daily conversation?

Always Often Sometimes Rarely Never

6) Do you prefer watching TV programmes in MSA or in AA?

	Movies	News	Programmes	Documentaries
MSA				
AA				

Appendices

7) How do you consider MSA as opposed to AA?

Beautiful 100% 60% 20% Ugly

8) Do you use MSA more with?

Mates at University Family members Friends in street

9) Do you happen to speak some MSA at home?

YES No

Why?.....
.....

10) Cite some MSA words or expressions used at home:

.....
.....
.....
.....

10) Why do you switch between MSA and AA?

.....
.....
.....
.....

11) Would you like MSA to become Algerians' mother tongue?

Yes No

12) If yes, what would be the advantages?

.....
.....
.....

Thanks for your collaboration

Arabic Version of Questionnaire to Students

الجنس: ذكر أنثى

نرجوا منكم الإجابة عن بعض الأسئلة في مجال بحث علمي بعنوان "الإبدال اللغوي بين اللغة العربية الفصحى والدارجة بين طلبة كلية اللغة العربية" وهذا بوضع علامة (x) أمام الإجابة الصحيحة أو أخرى إذا تطلب ذلك:

(1) كيف تحدد براعتك الشفوية في اللغة العربية

جيد جدا	جيد	متوسط	رديء	رديء جدا	
					العربية

(2) كم تستعمل من الكلمات الفصحى في محادثتك الخاصة بالدارجة داخل قسم العربية ؟

أبدا	نادرا	بعض الأحيان	غالبا للغاية	غالبا	
					استعمال الفصحى مع الدارجة

(3) كيف تعتبر الطالب الذي يمزج بين اللغة العربية الفصحى والعامية؟

عصري مثقف ذكي غير كفؤ

(4) ماهي اللغة التي تستعملها داخل الكلية؟

الفصحى الدارجة كلتاها

(5) هل تستعمل اللغة العربية الفصحى في حديثك اليومي ؟

دائما غالبا أحيانا نادرا أبدا

(6) هل تفضل مشاهدة البرامج التلفزيونية الآتية باللغة العربية الفصحى أو تفضل أن تكون بالدارجة:

الأفلام	الأخبار	الحصص	أشرطة وثائقية

(7) كيف تعتبر اللغة الفصحى مقارنة بالدارجة :

Appendices

جميلة 100% 80% 60% 20% بشعة

(8) مع من تستعمل اللغة الفصحى أكثر:

زملائك داخل المدرسة عائلتك في البيت زملائك في البيت

(9) هل تتحدث اللغة العربية الفصحى في البيت؟

نعم لا

لماذا؟

(10) أعط بعض الكلمات أو العبارات الفصحى المستعملة في البيت :

(11) لماذا تمزج بين اللغة العربية الفصحى والدارجة؟

(12) هل تودّ أن تُصبحَ العربية الفصحى لغةَ الأم لدى الجزائريين؟

نعم لا

(13) ما هي الفوائد إذا كان الجواب 'نعم'؟

شكرا على تعاونكم

Appendix B

Interview to Teachers Translated in English

Gender: M F

Educational level:

Teaching experience:

- 1) Which language variety is the most convenient to express your ideas and thoughts outside the classroom?
- 2) Do you sometimes use some AA expressions during your lecture or lesson?

Yes No exemplify.

- 3) For what reasons do most students switch from MSA to AA?
- 4) What language variety do your students use when talking to you inside the department?
- 5) Do you think that switching to AA is more beneficial than exclusive use of MSA inside the classroom?

..... استبيان

الجنس : ذكراً أنثى

مستوى التعليم.....

مدة التعليم.....

- (1) أي نوع من اللغة ملائمة للتعبير عن أفكارك خارج القسم؟
- (2) هل تستعمل في بعض الأحيان عبارات من الدارجة أثناء المحاضرة أو الدرس؟
نعم لا أعط أمثلة
- (3) لأية أسباب يحول معظم الطلبة أحاديثهم من اللغة العربية الفصحى إلى الدارجة؟
- (4) أي نوع من اللغة يستعمل طلبتك عندما يتحدثون إليك داخل الكلية؟
- (5) هل تعتقد أن التحول اللغوي إلى الدارجة هو مفيد أكثر من الاستعمال الحصري للفصحى داخل القسم؟

Diglossic Code-Switching among Students in the Arabic Department -Tlemcen University

الملخص:

يسعى هذا البحث لدراسة ظاهرة سوسiolinguistic تعالج ظاهرة الإبدال اللغوي المتبادل بين طلبة اللغة العربية من الدارجة الجزائرية إلى اللغة العربية الفصحى في محادثاتهم اليومية . تقدم الأطروحة وصفا تفصيليا عن دراسة ميدانية حول التصرف اللغوي لطلبة العربية بجامعة تلمسان.

كلمات مفتاحية : الإبدال اللغوي، الدارجة الجزائرية، اللغة العربية الفصحى، التصرف اللغوي، طلبة اللغة العربية.

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Summary:

The present research work deals with a sociolinguistic phenomenon which examines the phenomenon of code-switching by Arabic language learners from Algerian Arabic to Modern Standard Arabic in daily life conversation. It endeavours to provide a detailed account of a field work on the linguistic behaviour of students at the Department of Arabic, Tlemcen University.

Key-words: Code-switching, Algerian Arabic, Modern Standard Arabic, linguistic behaviour, Arabic language learners.

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Résumé:

La présente recherche tente d'étudier un phénomène sociolinguistique d'alternance codique présent dans l'interaction des étudiants de langue Arabe, de l'Arabe Algérien vers l'Arabe Modern Standard dans leur vie quotidienne. Notre recherche essaye donc de fournir un compte rendu détaillé d'un travail de terrain sur le comportement linguistique des étudiants au département d'Arabe, Université de Tlemcen.

Mots Clés: Alternance, l'Arabe Algérien, l'Arabe Modern Standard, comportement linguistique, les étudiants d'Arabe.