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Code Switching Patterns among Males and Females.

The Case of Mostaganem Speakers

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Dedication

To my parents who took care of me and trusted me right from the start.

To my supervisor Dr Benneghrouzi who helped me and always treated me like her little brother.

To my closest friends that supported and helped me when I was in a bad period, they are still with me especially Boucedra hamid, Chhida akram, Atia ousama, Belhouari albdelhak, Bennidris mansour, Benchnina touati .

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Abstract

Language is not only a tool of communication and information but also a way of establishing and preserving relationships among people. All over the world, countries have several spoken languages in their territories. This linguistic variation is established thanks to several factors and through diverse manifestation. One of the territories that can be a good example to study this linguistic diversity is Algeria. The purpose of this research is to present the code-switching phenomenon and show the extent of the use of this phenomenon in the Algerian society. This research aims to show the implicit reasons why the Algerian population code switch. The theoretical side of this research shows the different linguistic phenomenon exist all over the world in general, and in a particular switching code. To test the hypotheses of this study, recording are used as a research tool. The practical side of the research consists of several recorded samples taken randomly in the Algerian society which deliver results that help me to analyze the situation.

Table of Symbols

Consonants	Vowels
<p>P pen, copy, happen</p> <p>B back, baby, job</p> <p>T tea, tight, button</p> <p>D day, ladder, odd</p> <p>K key, clock, school</p> <p>G get, giggle, ghost</p>	<p>ɪ kit, bid, hymn, minute</p> <p>E dress, bed, head, many</p> <p>æ trap, bad</p> <p>ɒ lot, odd, wash</p> <p>ʌ strut, mud, love, blood</p> <p>ʊ foot, good, put</p>
<p>tʃ church, match, nature</p> <p>dʒ judge, age, soldier</p>	<p>iː fleece, sea, machine</p> <p>eɪ face, day, break</p>
<p>F fat, coffee, rough, photo</p> <p>V view, heavy, move</p> <p>θ thing, author, path</p> <p>ð this, other, smooth</p> <p>S soon, cease, sister</p> <p>Z zero, music, roses, buzz</p>	<p>aɪ price, high, try</p> <p>ɔɪ choice, boy</p> <p>uː goose, two, blue, group</p> <p>əʊ goat, show, no</p> <p>aʊ mouth, now</p>
	<p>ɪə near, here, weary</p>

<p>ʃ ship, sure, n<u>a</u>tional</p> <p>ʒ ple<u>a</u>sure, vi<u>si</u>on</p> <p>H hot, whole, ahead</p>	<p>eə square, fair, various</p> <p>aɪ start, father</p> <p>ɔɪ thought, law, north, war</p>
<p>M more, hammer, sum</p> <p>N nice, know, funny, sun</p> <p>ŋ ring, anger, thanks, sung</p>	<p>ʊə poor, jury, cure</p> <p>ɜɪ nurse, stir, learn, refer</p>
<p>L light, valley, feel</p> <p>R right, wrong, sorry, arrange</p>	<p>ə <u>a</u>bout, comm<u>o</u>n, stand<u>a</u>rd</p> <p>I happy, radi<u>a</u>te, glor<u>i</u>ous</p> <p>U thank <u>y</u>ou, influ<u>e</u>nce, situ<u>a</u>tion</p>
<p>J yet, use, beauty, few</p>	<p>ŋ sudd<u>e</u>nly, cott<u>o</u>n</p>

Contents

Dedication.....	I
Acknowledgement.....	II
Abstract	III
Table of Symbols.....	IV
Contents.....	vi
General introduction.....	1
Chapter one: The theoretical part of the research.....	3
Introduction.....	4
1-Bilingualism.....	4
1.2-Types of bilingualism.....	5
A-Monocultural co-ordinate.....	5
B- Bicultural co-ordinate bilingual.....	5
C-Bicultural compound bilingual.....	5
2-Diglossia.....	5
2.1 Type of diglossia.....	6
A-High variety.....	6
B-Low variety.....	6

3-Code switching.....	7
3.1-types of code switching.....	8
3.2-Forms of code switching.....	9
A-Tag switching.....	9
B-Inter-sentential switching.....	9
C-Intra-sentential switching.....	9
4- Code mixing.....	10
5-Borrowing.....	11
6-Gender deffinition.....	12
7- Studies in Gender.....	13
8- Language and Gender.....	16
9-Gender and code switching.....	17
Conclusion.....	18
Chapter two: Functional Frame work if the research.....	19
Introduction.....	20
1. Part one.....	21
1. 1-Sample one.....	21
1.2-Sample two.....	22
1.3- Sample three.....	23
1.4-General analysis of part one.....	23
2-Part two.....	24
2.1- Sample one.....	24
2.2- Sample two.....	25

2.3-Sample three.....	25
2.1- General analysis of part two.....	26
3-Part three.....	27
3.1-Sample one.....	27
3.2-Sample two.....	27
3.3-Sample three.....	28
3.4-General analysis of part three.....	29
Conclusion.....	29
Chapter three: Suggestions and Recommendations.....	30
Introduction.....	31
Discussion of findings.....	31
Recommendations and Suggestions.....	33
Suggestions for further research.....	34
Limitation of the research.....	35
Conclusion.....	36
General conclusion.....	37
Bibliography.....	39
Webliography.....	43

General Introduction

Language is a complicated communicative system full of symbols, sounds and gestures used by people to exchange ideas and thoughts, express themselves or their feelings and emotions.

Language contains many linguistics aspects, also a number of codes within the society such as: code switching, code mixing, diglossia, borrowing and bilingualism. Bilingual speakers have this ability to switch unconsciously from one language to another. This what we call “code switching”.

This research reveals the existence of code switching in the Algerian society in Mostaganem exactly and why people switch from one language to another or use two different varieties at the same time, to know that two languages can co-exist within the same speech community and the reason why people use code switching in their conversation.

What really motivated me to do this research was in fact my interest as a bilingual person in language contact and the second thing is studying language variations; code switching in a particular study. People code switch for many reasons, in fact this is what I am going to tackle in my research. Therefore, this research aims to show how two different languages or codes can co-exist together within the same speech community.

The main questions raised in this research are: Does code switching exist in the Algerian society? Why do Algerian people code switch? ? Is there a reason that pushes Algerian people to code switch? Who code switch more men or women? and why?

The hypotheses are as follow:

1-I think that code switching is used when we don't find the specific term in a certain language, when we speak in Arabic for example we switch into French language, that's why we move from one language to another.

2-Algerian People code switch to show that they are intelligent and belong to the educated category.

3-Switching from one language to another facilitates the comprehension and avoid misunderstanding between two persons.

In order to collect data, recordings of samples of code switching from the Algerian society Mostaganem will be taken and analyzed. These recordings reveal a concrete examples and real situations that show the way Algerian people code switch, at which level and which kind of conversations that happen, and then the different factors that push them to code switch.

The present research paper is divided into three chapters. The first chapter focus on theoretical side of the research, the different codes used by the speakers within language and their forms also. By so the reader will have an over view about the literature review which serves as a support for the research project. The second chapter is the practical part, the functional frame work of the research where the collected results are investigated and analysed, it consists three parts and each part have samples and analysis; these samples are written, and recorded also. The third chapter intends to introduce the discussion of findings from the all three parts and their samples to prove the existence of code switching in the Algerian society in Mostaganem exactly, then Recommendations and Limitation of the research, after that the suggestions for further research. Finally the last title of chapter three is the conclusion and then the general conclusion.

Chapter One
The Theoretical Part
Of the research

Introduction

Sociolinguistics in general deals with society and its relationship with language, the connection between language and society, study the different language varieties that exist within the same language at the same place and time.

This chapter aims to present different varieties of language and types also, to show their need in nowadays society especially code switching and its impact on the Algerian society and daily conversations.

1-Bilingualism

Bilingualism is the ability of the speaker to express him self in two different languages, either an individual or a group of people as Bloomfield (1933: 50) states “bilingualism is a native-like control of two languages”. Haugen (1953:7) also asserts that bilinguals can give “complete meaningful utterances in the other language”. Speaking many languages becomes something natural in many countries in the world, a bilingual speaker interact with people from another community to express himself or to exchange ideas and thoughts. It is also the case in Algeria, many people use two languages in their daily conversations, speaking arabic language which is the mother tongue in Algeria and the french one.

Milroy-Muysken (1995:1-2) claims that in addition to historical reason.

The increasing use of international languages stimulated by modernization and globalization. The phenomenon of language revival, and the economically motivated migration of people, have led to wide spread bilingualism in the modern world.

Being bilingual means you have the ability to master a second language than your native language.

Bilingualism is a characteristic of individuals who develop some knowledge in a second language and then become bilingual, it is a dynamic and fluid process across many fields and domains, speaking two languages is seen as a criteria of being bilingual, it rarely reached as the native speakers by those who have been required to study one or more foreign languages.

1.2-Types of bilingualism

There are three types of bilingualism:

A-Monocultural co-ordinate bilingual: means someone who has learned a second language for utilitarian purposes, for learning computer hardware and skills, access to the technological information that is available in the language and doing research in academic subjects.

B-Bicultural co-ordinate bilingual: means someone who has learned a second language for other reasons such as tourism so that he could use this language when he is abroad, to study literature history because there are many people that are interested in literature, and to learn the culture of second language speech community.

C-Bicultural compound bilingual: means the second generation immigrant, who has acquired two languages and two cultures, one of the home and the other of the host society in parallel (Bell, 1976). Individuals become bilingual by developing the ability and knowledge of the second language.

2-Diglossia

Is a term that defines a communicative situation in the society which contains exchange of two distant codes. Diglossia consists of two varieties of the same language which are the "high" and "low", the high variety is more complex grammatically in comparison to low variety.

Diglossia means two language varieties or two languages co-exist in the same community. It was first introduced by Ferguson (1959:336) in his article "diglossia". Diglossia is stated by Ferguson as:

A relatively stable language 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 it is used for most written and formal spoken purposes but it is not used by any section of the community for ordinary conversation.

2-1-Types of diglossia

Diglossia contains many characteristics. According to Romaine (1994:46), the high and low varieties differ from each other; one is used in formal situations and the other in informal and every day conversation.

A-High variety: Symbolized by the letter H and it is used in formal situations like: university lectures, public conferences, sermons, television broadcasts, and liturgies. High variety is not acquired at home, it is taught at institution and the case of children who start learning reading and writing can be mentioned here in order to show that these children learn to see standard language instead of local vernaculars. High variety is prestigious because its vocabulary includes many formal and technical terms (Hudson, 1966; Holmes, 2001; Sridhar, 1996).

B-Low variety: Symbolized by the letter L it is used by everybody in informal circumstances, it is used in our daily conversations, with the family at home, with friends in the street or in marketplaces. The low variety is typically acquired at home and used as a mother tongue (Romaine, 1989).

Moreover, the two situations could interfere, for example sitting in a garden and reading an article in a newspaper that is actually written in a formal way, which means high variety so to discuss this article the reader must use low variety in order to be understood.

In diglossic society, there is no acquisition of high as a mother tongue because the spoken variety is Low. It is the unique variety which is used at home and in everyday conversation. Going to schools is the best way to acquire a high variety in these societies. On the other hand in the English speaking societies all the people have the opportunity to acquire both languages in parallel simply because in such societies use both varieties in formal and informal situations. There are five different areas noted by Ferguson and put by Fishman on which High and Low varieties differ:

***Function:** both High and Low varieties function differently, each variety is used in its special domain.

***Prestige:** High variety is more prestigious than low variety, it is used in religion, sermons, education, literature, whereas the low variety is used at home or with friends, in street and everyday conversation.

***Literary heritage:** both prose and poetry in diglossic language are in High variety, while in Low variety it is not written.

***Acquisition:** the first variety which is acquired is Low variety, the mother tongue is learned at home, in the second position comes the high variety that is learned at school or in institutions.

***Standardization:** Native grammarians set up dictionaries and grammar books for High variety, that's why it is standardized while low variety is not.

***Stability:** diglossia is a stable phenomenon; it doesn't change for centuries.

***Grammar:** the high variety have more complex grammar than Low variety.

***Lexicon:** one variety can have vocabulary that lacks in other variety, and vice versa.

***Phonology:** the phonological systems of High and Low variety cannot be easily separate from each other because they are not known.

3-Code switching

Among language contact phenomenon that include (code mixing, interference, borrowing etc...), code-switching is a process of switching between two languages or two language varieties, people often use codes to communicate with each other and facilitate the conversation, it is also defined as the use of two or more linguistic varieties in the same conversation. According to Milroy and Muysken (1995: 7) code switching is the alternative use by bilinguals of two or more languages in the same conversation”.

For Haugen (1973, 505) code switching is the use of two languages in which an unassimilated or isolated word is introduced as a phrase or in the context of the other language. Haugen here refers to the alternation of two languages where bilingual speakers use unassimilated words from a different language and introduce them as single words in their language, in multilingual communities, different languages are used in different circumstances, in which the choice of either language is controlled by social rules. That is, one language can be just used at home, and the other is used in other places and for other purposes.

The bilingual person often switches between the two languages in the middle of the conversation. The code-switches words can take place either between or within sentences. These switches too involve words, phrases, and/or even parts of words (Spolsky, 1998).

According to Gumperz (1983: 59), code-switching is “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of sub-systems”

For Gumperz code switching is when the speaker switches from one language to another or from one variety of the same language to another, it occurs between languages and between dialects of the same language.

3-1-Types of code-switching

Hudson (1999: 52-53) claims that there are two types of code-switching which are situational and conversational code-switching.

A-Situational code-switching: It means using either two language varieties or two languages according to the situation of the speaker and the hearer, in fact what is important here is the language used in this situation, of course the speaker must use a language that could be understood by the listener.

Hudson (1999: 52) states:

In bilingual communities, language choice depends on the circumstances and thus choice is controlled by special rules which members of the community learn from their experience and which became part of their total linguistic knowledge.

This type of switching is called social code-switching, because the change is in response to a shift in situation including topics, places, kinds of activities persons and purposes.

B-Conventional code-switching: Conventional code-switching can be defined as a case where bilingual speakers talking to other bilinguals and change their language without any change in the situation. (Hudson, 1999:52-53).

Gumperz (1982:162) defines conventional switching as the language switch relates here to particular kinds of topics or subject matters rather than change the social situations. The

semantic effect of metaphorical switching depends on the existence of regular relationships between variables and social situations of the type just discussed. The context in which one of a set of alternates is regularly used becomes part of its meaning, 6 so that when this form is then employed in a context where it is normal; it brings in some of the flavour of this original setting.

It is a type of switching which takes place with same conversation participants, situation and sometimes even the topic.

3-2-Forms of code switching

Bilinguals often switch between their languages in the middle of a conversation? . These code-switches could be within or between sentences including words, phrases and even part of words. Thus according to the syntactic structures of alternating segments, code-switching may have many forms like :

A-Tag switching: it means to engage a tag in one language into an utterance which is in the other language. It is switching of either a tag phrase or a word or both from language B to language A.

B-Inter-sentential switching: the switch occurs at a clause or a sentence boundaries. The type may also occur between the speakers turn (Romaine, 1989; Carol Myers Scotton 1993; Hoffman, 1991). Here is the example from Puerto Rican bilingual Spanish/English which is given by Poplack in (Romaine, 1989:123): “Sometimes I start a sentence in English and finish in Spanish”.

C-Intra-sentential switching: It involves the switch of different types that occur within the clause or the sentence (Carol Myers Scotton, 1993).

The term “code-switching” may not be applied just to bilinguals but to monolinguals too, because monolinguals may switch between different styles within their language (Zentella, 1981).

4-Code mixing

Some researches such as: Kachru, Bhatia and Ritchie, Bokanda refer to code-mixing as a common mode of code-switching, in which switch occurs within the sentences (Sridhar, 1996). and that each one is similar to the other in which both of them convey the same linguistic and social functions, however, there are others who where against this view. McClure (1978: 7) defines code mixing as follows:

The individuals use the opposite language elements which cannot be considered to be borrowed by the community. It occurs when a person is momentarily unable to access a term for a concept in the language which he is using but access in it in another code or when he lacks a term in the code he is using which exactly express the concept he wishes to convey.

There is a slight difference between code-switching and code mixing, because code mixing discusses issues that are related the grammar while code-switching does not (Sridhar, 1996). There are some types of code mixing that are accepted by their users, others are rejected because they do not preserve the notion of grammar; they are not grammatical. Code mixing then, reflects sophisticated linguistic competence as it presents the ability of combining grammatical units from two different language systems to obtain more complex linguistic structure. Code mixing is not allowed to all users because researchers have showed that code mixing is governed by grammatical constraints. Teachers have pointed to some negative side of code mixing. They have regarded it as a sign of laziness of mental sloping and insufficient command of language. Code mixing serves important sociocultural and textual functions as it has been used as a strong expressive source that conveys multicultural experiences. Code mixing can be found in formal writing; for instance Yau in (Sridhar, 1996) demonstrates that most of the population of Hong Kong speak Chinese and a variety of Chinese mixed with English and used in their written materials include text books, magazines, entertainment books.

5-Borrowing

It is a process in which we take a word or a phrase from other languages and adapt it to our language, we use borrowing when we don't find the specific word or phrase in our primary language, we take it from another language and then becomes a part of our language.

It has been mentioned that code-switching and code mixing involve mixing languages in speech, on the other hand, borrowing involves mixing systems themselves. When using an item from one language as a part of the other language, this is called borrowing (Hudson, 1996).

Prestige and need are factors that should be mentioned when discussing about borrowing. It was noted that the frequent type of borrowing is the one which involves cultural specific items (Romaine, 1989).

Many writers distinguished borrowing from code-switching. Gumperz (1982) for example, argued that code-switching involves sentence fragments that belong to one language, but borrowing involves satisfying the morphological and syntactic rules of another language. Gumperz states:

Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety ("e, language), into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share the morphological and phonological systems of that language. Code-switching by contrast relies on the meaningful juxtaposition of what speakers most process as strings of forms according to the internal syntactic rules of two distinct systems.

Borrowed items may occur in children's speech as well as in adult's speech. Borrowed items can also be considered as consequences of laziness or emotional stress which lead to forgetting the "correct" term; however borrowing does not always play a negative role in that borrowers sometimes choose items from another language because they are more appropriate (Hoffman, 1991).

6-Gender definition

What is Gender studies and from where has it originated? We begin our introduction to this book by providing a brief account of the development of Gender studies, before going on to make some general remarks about the key concepts themselves and how readers might make best use of them. The academic study of gender has a relatively short history. Its emergence can be dated as recently as the late 1960s, and its development triggered by second wave feminism. Along with developing a critique of gender inequalities, in both personal relationships and in social positioning (especially economically and politically), second wave feminism began to draw attention to the ways in which academic disciplines and sets of knowledge acted to exclude the experiences, interests and identities of women. For example, prior to the 1970s, the social sciences in general, and sociology in particular, largely ignored gender. The ‘people’ it studied were mainly men and the topics it focused on were aspects of the social world especially significant for men, such as paid work and politics. Women were almost invisible in pre-1970s’ Gender-blind sociology, only featuring in their traditional roles as wives and mothers within families. Differences and inequalities between women and men at this time were not recognised as an issue of sociological concern and were not seen as problems to be addressed. In the context of second wave feminist critiques, however, a number of disciplines across the social sciences, the arts and humanities began to pay increasing attention to gender. Thus, in sociology during the 1970s, differences and inequalities between women and men came to be regarded, especially by women sociologists, as problems to be examined and explained. Initially, studies were focused on ‘filling in the gaps’ in knowledge about women, gaps left by the prior male gender studies introduction bias. Attention gradually moved to those aspects of experiences especially significant to women, including paid work, housework, motherhood and male violence.

7-Studies in Gender

In 1975 Robin Lakoff identified a "women's register", which she argued served to maintain women's (inferior) role in society. Lakoff argued that women tend to use linguistic forms that reflect and reinforce a subordinate role. These include tag questions, question intonation, and "weak" directives, among others (see also Speech practices associated with gender, below).

Studies such as Lakoff's have been labeled the "deficit approach", since they posit that one gender is deficient in terms of the other. Descriptions of women's speech as deficient can actually be dated as far back as Otto Jespersen's "The Woman", a chapter in his 1922 book *Language: Its Nature and Development*. Jespersen's idea that women's speech is deficient relative to a male norm went largely unchallenged until Lakoff's work appeared fifty years later. Nevertheless, despite the political incorrectness of the chapter's language from a modern perspective, Jespersen's contributions remain relevant. These include the prospect of language change based on social and gendered opportunity, lexical and phonological differences, and the idea of genderlects and gender roles influence language.

Not long after the publication of *Language and Woman's Place*, other scholars began to produce studies that both challenged Lakoff's arguments and expanded the field of language and Gender studies. One refinement of the deficit argument is the so-called "dominance approach", which posits that gender differences in language reflect power differences in society.

Jennifer Coates outlines the historical range of approaches to gendered speech in her book *Women, Men and Language*. She contrasts the four approaches known as the deficit, dominance, difference, and dynamic approaches.

"Deficit" is an approach attributed to Jespersen that defines adult male language as the standard, and women's language as deficient. This approach created a dichotomy between women's language and men's language. This triggered criticism to the approach in that highlighting issues in women's language by using men's as a benchmark. As such, women's language was considered to have something inherently 'wrong' with it.

Dominance is an approach whereby the female sex is seen as the subordinate group whose difference in style of speech results from male supremacy and also possibly an effect

of patriarchy. This results in a primarily male-centered language. Scholars such as Dale Spender and Don Zimmerman and Candace West subscribe to this view.

Difference is an approach of equality, differentiating men and women as belonging to different 'sub-cultures' as they have been socialised to do so since childhood. This then results in the varying communicative styles of men and women. Deborah Tannen is a major advocate of this position. Tannen compares gender differences in language to cultural differences. Comparing conversational goals, she argues that men tend to use a "report style", aiming to communicate factual information, whereas women more often use a "rapport style", which is more concerned with building and maintaining relationships.

The "dynamic" or "social constructionist" approach is, as Coates describes, the most current approach to language and gender. Instead of speech falling into a natural gendered category, the dynamic nature and multiple factors of an interaction help a socially appropriate gendered construct. As such, West and Zimmerman describe these constructs as "doing gender" instead of the speech itself necessarily being classified in a particular category. This is to say that these social constructs, while affiliated with particular genders, can be utilized by speakers as they see fit.

Scholars including Tannen and others argue that differences are pervasive across media, including face-to-face conversation, written essays of primary school children, email, and even toilet graffiti.

Deborah Cameron, among other scholars, argues that there are problems with both the dominance and the difference approach. Cameron notes that throughout the history of scholarship on language and gender male-associated forms have been seen as the unmarked norm from which the female deviates. For example, the norm 'manager' becomes the marked form 'manageress' when referring to a female counterpart. On the other hand, Cameron argues that what the difference approach labels as different ways of using or understanding language are actually displays of differential power. Cameron suggests, "It is comforting to be told that nobody needs to 'feel awful': that there are no real conflicts, only misunderstandings. ... But the research evidence does not support the claims made by Tannen and others about the nature, the causes, and the prevalence of male-female miscommunication." She argues that social differences between men's and women's roles are not clearly reflected in language use. One additional example is a study she has done on call center operators in the UK, where these operators are trained to be scripted in what they say and to perform the necessary 'emotional labor' (smiling, expressive intonation, showing rapport/empathy and giving

minimal responses) for their customer-callers. This emotional labor is commonly associated with the feminine domain, and the call center service workers are also typically females. However, the male workers in this call center do not orient to the covertly gendered meanings when they are tasked to perform this emotional labor. While this does not mean that the 'woman's language' is revalued, nor does this necessarily call for a feminist celebration, Cameron highlights that it is possible that with time, more men may work in this service industry, and this may lead to a subsequent "de-gendering" of this linguistic style.

Communication styles are always a product of context, and as such, gender differences tend to be most pronounced in single-gender groups. One explanation for this, is that people accommodate their language towards the style of the person they are interacting with. Thus, in a mixed-gender group, gender differences tend to be less pronounced. A similarly important observation is that this accommodation is usually towards the language style, not the gender of the person. That is, a polite and empathic male will tend to be accommodated to on the basis of their being polite and empathic, rather than their being male.

However, Ochs argues that gender can be indexed directly and indirectly. Direct indexicality is the primary relationship between linguistics resources (such as lexicon, morphology, syntax, phonology, dialect and language) and gender. For example, the pronouns "he" and "she" directly indexes "male" and "female". However, there can be a secondary relationship between linguistic resources and gender where the linguistic resources can index certain acts, activities or stances which then indirectly index gender. In other words, these linguistic resources help constitute gender. Examples include the Japanese particles "wa" and "ze". The former directly index delicate intensity, which then indirectly indexes the female "voice" while the latter directly indexes coarse intensity, which then indirectly indexes the male "voice".

Women are generally believed to speak a better "language" than men do. This is a constant misconception, but scholars believe that no gender speaks a better language, but that each gender instead speaks its own unique language. This notion has sparked further research into the study of the differences between the way men and women communicate.

8-Language and Gender

Research into the many possible relationships, intersections and tensions between language and gender is diverse. It crosses disciplinary boundaries, and, as a bare minimum, could be said to encompass work notionally housed within applied linguistics, linguistic anthropology, conversation analysis, cultural studies, feminist media studies, feminist psychology, Gender studies, interactional sociolinguistics, linguistics, mediated stylistics, sociolinguistics and media studies. In methodological terms, there is no single approach that could be said to 'hold the field'. Discursive, poststructural, ethnomethodological, ethnographic, phenomenological, positivist and experimental approaches can all be seen in action during the study of language and gender, producing and reproducing what Susan Speer has described as 'different, and often competing, theoretical and political assumptions about the way discourse, ideology and Gender identity should be conceived and understood'. As a result, research in this area can perhaps most usefully divided into three main areas of study: first, there is a broad and sustained interest in the varieties of speech associated with a particular gender; second, there is a related interested in the social norms and conventions that (re)produce gendered language use a variety of speech (or sociolect) associated with a particular gender is sometimes called a genderlect); and third, there are studies that focus on the contextually specific and locally situated ways in which gender is constructed and operationalized. The study of gender and language in sociolinguistics and Gender studies is often said to have begun with Robin Lakoff's 1975 book, *Language and Woman's Place*, as well as some earlier studies by Lakoff. The study of language and gender has developed greatly since the 1970s. Prominent scholars include Deborah Tannen, Penelope Eckert, Janet Holmes, Mary Bucholtz, Kira Hall, Deborah Cameron, and others.

9-Gender and code switching

Gender refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women, it emphasizes that masculinity and femininity are products of social, cultural and psychological factors and are acquired by an individual in the process of becoming a man or woman. Gender refers to the cultural and social ideas of masculinity and femininity, also behaviour, roles and responsibility that are joined to both sexes.

Code switching as a phenomenon has become a sign of ethnicity among multilinguals in the same speech community, it has served various communicative functions in both their academic and social interactions. Code-switching is a “bilingual communication strategy consisting of the alternate use of two languages in “the same phrase or utterance” (Wei, 2007, 495). One cannot ignore the fact that bilingual communication skill is an important tool in letting others know about certain opinion. Code-switching is an alternation of two or more linguistic codes (languages, dialects, or language registers). The alternation can take place at various locations in a speech.

Researchers from Jean Piaget (1932) to Sehlaoui (2008) have utilized small case studies to intensively examine naturally occurring child language production in the home environment. This qualitative, 5-year longitudinal, five-year case study continues the focus of previous research on child bilingualism and code-switching; however, it aims to strengthen the previously tenuous connection linking said bilingualism with the speech of fraternal boy/girl twins. The purpose of this study was to identify each twin's code-switching patterns in Spanish and English in the bilingual home environment, examine the differences in their language choices, and reflect on their gendered language use as it pertains to each child's own language production choices. The study connects the results of this research to previous research on child code-switching and reveals the similarities and differences between these two patterns and new ways of understanding the rich variety of linguistic understandings and possibilities in bilingual speech of twins. The study demonstrates that while Spanish code-maintenance was the preferred code choice by both twins throughout the length of the study, the female twin consistently code-switched into English and took more total turns in English than her twin brother while the male twin codeswitched more frequently within a turn. These code-switching occurrences may be related to their gender.

Conclusion

At the end we can say that all these varieties of language become part of our daily life conversations, used by many people in the world, mixing two languages or more or two varieties of the same language to create a new form such as code switching which becomes a normal practice adopted by bilingual people in the Algerian society. All these varieties have their own characteristics and contribute to facilitate the communication and create the contact between people to exchange ideas and thoughts.

Chapter Two
Functional frame work
Of the research

Introduction

Code switching is a concept of sociolinguistics that has been studied for years by many scholars and from different angles. So, through my humble research, I have noticed that code switching has not been studied in a massive way as it is supposed to be studied in relation to gender studies. So, I decided to shed light on this point through my humble research by examining code switching in relation to gender from a sociolinguistics and gender studies perspectives, examining also the use of code switching between one sex and different sexes. In other words, I am going to investigate who and when both sexes code switch. In this chapter, I used tape recordings of authentic conversations that were collected randomly from the Algerian community in mostaganem exactly, it is divided into three parts and in each part we have samples, the code switching will be manifested through three boys and three girls through different subjects.

1.Part one

1.1 Sample one

1-a tkad tfahamni chta dertou lyoum fel cour s'il te plait ?

(can you explain to me what have you done in the lecture please ?)

1-b La lyoum ma najamch andi swaleh nakdihoum semhili

(no today I can't because I have stuff to do, sorry)

1-c Saha dork nchouf sahabti tfahamni c'est pas grave

(ok I will ask my friend for explanation, it's ok)

Sample one includes some code-switched elements, here the code-switched elements refer to the impact of the French language on our mother tongue which is Arabic.

In this statement, two students(a girl and a boy) in university are discussing the mentioned subject. Here the speaker starts her statement by using dialectical Arabic, which is her native language, and then at the end of the statement she shifted to French by using the words (cour s'il te plait), she used code switching when asking while the boy does not.

Most of the time girls use code switching while talking to other girls or to boys also, on the other hand boys don't code switch too much except when they are confronted to girls sometimes, of course we will see this in the coming samples.

According to what I have noticed, this student moved unconsciously from Arabic to French, this refers to the impact of French language because this student was talking like she used words that already exist in her native language system.

The same thing with the other statement, in which the speaker switched elements that occurred at the end of the utterance. The statement is : (c'est pas grave) 'it's ok' , The use of these terms gives the impression that these people use a lot of words in their daily conversations, that's why they became usual words

1.2 Sample two

2-a Aleh ma jitich m3ana lbareh au centre commercial ?

(Why you did not come with us to the supermarket yesterday?)

2-b g3adt nhare kamel fel dare n3awen mama fel ménage.

(I stayed at home all day helping my mother doing housework)

2-c Malich n3awdouha la prochains fois

(It's ok we will do it again next time)

The second sample shows that both two girls used code switching in their conversation, when producing their statement, they started speaking in dialectical Arabic, then at the end of this statement they used the French language by saying (au centre commercial) / at the mall /, (ménage) / housework / and (la prochain fois) / the next time /.

Women use code switching between them because the French language has a prestigious place than the dialectical Arabic, and the most important reason is that both of them wanted to show that they are intelligent and well educated, it is matter of prestige.

1.3 Sample three

3-a Lbareh tlakit b chikha gateli smana jaya andkoum test

(I met the teacher yesterday, she told me that you will have a test next week)

3-b Wah albali sbah tlakit biha gateli

(Yes I know, she told me about the test this morning)

3-c khasena nwajdou rwahna mlih machi kima 3am li fet)

(we have to prepare ourselves better than last year).

In this statement the two boys at the university re discussing the mentioned subject, the first one started his sentence by using dialectical Arabic then hi switched into French in the word (test) / a test /, this gives the impression that he shifted into French at the end because he did not found the appropriate word in Arabic, when it comes to boys it's not a matter of prestige, because most of them do not use a lot of code switching between them only when they are confronting to girls sometimes.

General analysis of part one

In the first part we can notice that many Algerian people code-switch at the end of the sentence, it shows the impact of French language on dialectical Arabic.

The way people code-switch differs from one person to another according to their purposes and needs; i.e. girls use more code switching than boys in their conversations between them or with boys.

women code-switch more than men, women consider French as a language of prestige.

Men do not use a lot of code switching between them, they are spontaneous, they do not pay more attention to what they say except when they are confronting to women.

2. Part two

2.1 Sample one

2.1 a Bonjour Imene ki raki?

(good morning Imene how are you?)

2.1 b Bonjour Ibtissem rani ghaya w nti?)

(good morning Ibtissem i am very well and you?)

2.3 c Oui cv très bien el hamdoulilleh

(yes I am very well thanks God)

2.4 d Est-ce que tkadi tji m3aya l tbib redwa?)

(Can you come with me to the doctor tomorrow?)

2.5 e Oui pas de problème 3aytili kbel)

(Yes, there is no problem just call me before)

The second part is different from the first one, in this statements both girls switched from French to dialectical Arabic (Bonjour Imene) /good morning Imene /, (Bonjour Ibtissem Ibtissem rani ghaya w nti?) / good morning Ibtissem i am very well and you?/, (Est-ce que tkadi tji m3aya l tbib redwa) / Can you come with me to the doctor tomorrow? /. In my opinion, they could say the rest of the sentences in French but they said them in dialectical Arabic as they are more appropriate. From their way of speaking, here we can understand that even if they can use both languages French and dialectical Arabic women sometimes prefer to turn back to their origin mother tongue.

2.2 Sample two

2.2 a Mziya ma jatch chikha lyoum)

(luckily the teacher did not come today)

2.2 b Heureusement, hata ana ma kontch baghia nahder andeha)

(Luckily, I already not wanted to attend her lecture)

2.2 c j'espère bien ma nzidouch nchoufouha)

(I hope that we will not see her again)

In the second samples the two students are discussing about the absence of their teacher, at first the boy did not use code switching while the girl shifted from French to dialectal Arabic by using the word (Heureusement) / Luckily /, and the word (j'espère bien) /I hope that/ ,this is another example which shows that boys use less code switching than girls.

2.3 Sample three

2.3 a Gouli Tfarejt el halka te3 lbareh?)

(Tell me, have you seen the episode of last night?)

2.4 c Non dommage rgadt chwiya bekri)

(It's a pity because I fell asleep early yesterday)

2.5 d Ma andekch zhare hadik hiya el halka taliya)

(You are not lucky because this was the last one)

In this statement two boys are talking about television series, the first one is asking the second if he saw the episode yesterday, then the boy shifted from French to dialectical Arabic by using the words (non dommage) / it's a pity/ , Algerian people sometimes code switch from French to dialectical Arabic without knowing as if it's became a part of their mother tongue.

General analysis of part two

In the second part we can notice that many Algerian people code-switch at the beginning of a sentence.

Women code-switch more than men, women consider French as a language of prestige.

Boys between them use less code switching then girls, except when they are in a conversation with girls.

For Algerian people the French language has been installed and took a great part in their native language, this is duo to the impact of colonialism on the Algerian people.

Part Three

Sample one

3-1 a El dow ngta3 lbareh f lil naghbant)

(The light went off yesterday night)

3-2 b W chta dert? hamali chrit chme3 lbareh?)

(And what you did? so, have you bought candles?)

3-3 c saha ayateli se3 hchiya nji nsegemlek el dow makanch mouchkil)

(ok call me this afternoon I will come to fix the electricity, there is no problem)

In this statement, two boys are discussing about the electricity and what happened to one of them last night, in this sample both of them have not used code switched elements, there is no need because mostly they use code switching when they are confronting to girls, to show that they are also well educated and intelligent like girls.

Sample Two

2.1 a Darou fel Bein sport match chbeb lbareh)

(There was a good foot ball match yesterday in bein sport)

2.2 b Ana khatini le foot Amine ma ntab3ahch)

(I don't like foot ball Amine it's not interesting for me)

2.3 c Khouya yatfarjeh ana j'aime les films Américains hada makan)

(My brother watch foot ball, personally I like American movies that's all)

Here the boy and girl are talking about yesterday's foot ball match, he started speaking in Dialectical Arabic then he code switched in the middle of the sentence by using the word (bein sport match) / bein sport match/ showing to the girl that he master the French language

The girl who has no relation with foot ball responds , she used code switching in the middle of the sentence by using the word (le foot) / football/ , it is also a sign that she master French language also.

Sample Three**3.1 a** Khaseni cadeaux d'anniversaire l jedati chta nkad nachrilha?)

(I need a birthday present for my grandmother what can I buy to her?)

3.2 b Choufilha parfun 3and el hanoute li mgabalna)

(Offer her a perfume from the shop that is situated in front of us)

3-3 c Wah galouli alih yjib les marques ghir el jded)

(Yes, they told me about it , he brings only the new brands)

In this statement we noticed a conversation between two girls talking about a birthday present, here code switching is in the middle of the sentence by using the words (cadeaux d'anniversaire) / a birthday present /, (parfun) / perfume /, (les marques) / (brands). we can see also that women use a lot of code switching in to comparison to men.

General analysis of part three

Algerian people code switch in the middle of the sentence also.

Algerian People code switch to facilitates their way of communication and to be understood by the others.

Women code switch more than men, it's a matter of prestige.

Men use often code switching with women to prove that they are also intelligent and well educated too.

Conclusion

In this chapter and from these recordings we notice that women code switch more in comparison to men, it's a matter of prestige, of course for them it's a sign that this is an educated and intelligent person, they use it between them and with men too, on the other hands , men switch less except when they are confronted to girls sometimes.

Code switching has great impact on the Algerian people, in fact people code switch unconsciously by moving from one langue to another like from Arabic to French or from French to Arabic, without even noticing that they are changing the language they use, as if this mixture between languages was a part of their mother tongue.

Chapter three

Suggestions and

Recommendations

Introduction

In this chapter, I mention the discussion of the findings of the recordings and the test of my hypotheses. Then, I move to recommendations and suggestions for further research. Finally, I state some of my research difficulties in the limitations of this research.

Discussion of Findings

The way Algerian people code-switch permits to have answers to different questions that have been asked before. When looking at all the mentioned samples with their different analysis, we find that there are different reasons let the Algerian people to code-switch.

Code-switching phenomenon appears when the used language doesn't have the items or the appropriate translation for the vocabulary which is needed;: lack of vocabulary in a specific language led the speaker to switch from one language to another in order to convey his message, to make it understandable.

There are people who code-switch to tell the others that they are well educated, showing off their intelligence also, to show that they are bilingual person and can use two different languages. In Algeria being bilingual means you are an educated person.

Code-switching can be seen as a great means of communication through which people can communicate and deliver their messages or their intentions, exchange ideas and thoughts among the same speech community.

Algerian people code-switch when they find that some items are better expressed in other languages, more appropriate in one language than in another. Especially girls, code switch a lot because they see that as a sign of prestige and showing that they master more than one language.

Males almost don't code switch when they talk to each other, because they don't pay much attention to social prestige and rank. They seem to be spontaneous in their conversations. Males seem that they switch languages in excessive way when they take

conversations with females, which is not the case when they talk to each other. They do that to show their elegance and courtesy and education, thinking that they attract female when doing this.

Code switching helps to emphasize a particular point, show the importance of an idea, a thought or information. The absence of the appropriate words or expressions that are needed in the time of speaking; which means the lack of the appropriate terminology, words or expressions in one language can push the speaker to use another language instead of his mother tongue or vice versa.

Some people code switch to show which language they feel comfortable with, and to show their passion toward a particular language. Moreover, code switching reflects the linguistic environment of the speaker and which language he/she believes in as a strong, powerful and expressive one. If the speaker code switches to French more than the usual, it means that this person has a great passion towards the mentioned language.

Since French language has always been an important part of the Algerian society because of the historical contact between the two languages, a i.e. Algerian dialect and other languages like Spanish for example, Speakers sometimes code-switch unconsciously from Arabic to French; they are often unaware that they are moving from language to another, as if these words or expressions are part of their mother tongue. Another reason that pushes Algerian people to code switch is the dominance of the French language because of the long colonial history that the Algerian society lived in the past; Algeria has been colonized by the French in the 20th century and had a great impact on the Algerian people and their language, that's why French language is used in many administrations and offices.

The obtained results show that among people who are generally competent in both dialectical Arabic and French language there are persons who are not educated, but still can shift from time to time, you are not obliged to be educated to know how to switch from one language to another. It can also be seen that women code-switch more than men, perhaps because the French language is more prestigious, thus it can differentiate them from men. Women like to code switch, they tend to use the French language most of the time to show that they are intelligent, well educated, to express themselves and showing off their femininity.

Recommendations and Suggestions

In this research, I have seen that code switching has taken a crucial part in the Algerian daily conversations, this phenomenon has a great impact on the linguistic field. On the other hand, the concept of code switching is not clear and traditional as some scholars claim. From another perspective, we can say that there are: reasons, causes, consequences, equations, development, change, replacement, vanish, understanding behind code switching. Therefore, we suggest that this concept needs further studies, so that to uncover the ambiguity toward this subject. I also recommended our respectful teachers to shed light on this subject whether at the high level of their studies or at the humble level of students work.

Suggestions for Further Research

In this dissertation, I did not go deeper in the studied subject because of it is so wide that I can't control it. One of the points there I wanted to tackle is code switching in relation to gender, to focus on and extend this point which quite clear needs serious studies. Also the long duration of the impact of the colonisation at the level of maintaining their language in the Algerian society and eradicate in a slow way one of the symbols of the identity which is Arabic language. Another point which seems new in the Algerian daily conversation, which is the use of English language. In other words some speakers code switch from Arabic to English instead of French.

Limitation of the research

As research difficulties, I wanted to take as a sample our class of master students and observe their way of speaking, to see how they code switch from one language to another, but when I asked their permission to observe them they did not allow me to the observation. Then I moved to another tool which is a tape recording to prove the existence of code switching in the Algerian society, in Mostaganem exactly through daily life conversations, but unfortunately I faced some obstacles by using this tool because most of people refused to be recorded, to face the camera, to be seen in this video and being a part of a conversation, especially girls because most of them are shy they cannot speak in front of a camera. Despite of all those struggles, I did not give up and I insisted on continuing on doing my research on code switching, I have tried to convince them to record just their voices without the image. Finally I succeeded; they accepted the recordings but just really a few of them.

Conclusion

As the third chapter ends, I stated some discussions of my findings, testing my hypotheses and showing the different reasons that push the Algerian people to code switch, I suggested that code switching needs further studies to uncover the ambiguity toward this subject. Then, I mentioned some points that might be tackled for further research. At the end, I talked about my research difficulties in the limitations of this research.

General Conclusion

Code switching is a highly sophisticated linguistic tool, one that almost all bilingual people use consciously or unconsciously. This research work presented different samples taken randomly from the Algerian society which proves that two languages can co-exist within the same speech community like dialectal Arabic and French language for example. Code switching can be considered as a important means of communication through which people can communicate with each other, facilitates the comprehension and exchange ideas and thoughts within the same speech community.

The French colonialism in the 20 th century had a great impact on the Algerian people and their language ,they have been dominated by the French language that's why many people use a lot of French words and expressions in their daily life conversations, moving unconsciously from Dialectal Arabic to French language or vice versa. Algerian people code switch in the beginning, in the middle and at the end of the sentence. To show that the majority of Algerian people code-switch in different domains, circumstances and situations, they code switch from one language to another or use two different varieties in a conversation to show that they are bilinguals, intelligent and well educated. There is always a reason for code switching- bilingual speakers use their languages to make sophisticated and subtle distinctions in their messages.

Every person who is competent in Dialectal Arabic and French language is not necessarily an educated ones, but still can switch from time to time. A lack of an appropriate word in a certain language pushes people to move from one language to another, of course, choosing a language that could be understood by the others.

Studying the concept of code switching is really worthy because it leads us to many explanations about the use of language in society and the clash between varieties and codes. The study seemed " dynamic " and fruitful when the concept of code switching was mixed with the pattern of gender. The latter was manifested through different talks, and realized by both sexes; males and females in multiple samples.

From all the previous samples we can notice that women code switch more than men in their conversations between them or with men, for them, it is a sign of prestige, they like to show that they master more than one language, for example they use French language instead of Arabic most of the time to prove that they are well educated, intelligent person and to show off their femininity, on the other hands, men most of the time don't use code switching when talking to each other, they are spontaneous in their conversations and did not give much attention to prestige ...etc, but at the same time they code switch more when they are confronted to women, to show elegance and courtesy towards women, so that they can attract them.

To sum up, the concept of code switching is a very wide subject in the field of linguistics that has been studied for many decades by many scholars. Obviously this concept needs further studies from different angles and in relation with diverse factors such as the social pattern that influences enormously the linguistic arena which is gender pattern.

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