



## Abstract

The present study investigates the phenomenon of multilingual codeswitching in the religious sermons of Dr. Said Bouizri, a Kabyle preacher renowned for his multilingual preaching style. The present study aims to explore the dominant language, the types of codeswitching, and the discursive functions of codeswitching. It examines also the manner in which the preacher employs a variety of languages to convey specific indexes and stances. To achieve the aforementioned objectives, the research adopts a mixed-method approach based on a corpus composed of three selected YouTube video sermons. Additionally, it draws on the typology of codeswitching developed by Poplack (1980); and the six functions of codeswitching identified in Appel and Muysken (1987) framework; and indexicality theory by (Ochs, 1992). The analysis has revealed that Kabyle is the dominant language in Dr Bouizri's sermons, interspersed with instances of Classical Arabic, Algerian Arabic, and French. Three categories of codeswitching were identified: inter-sentential, intra-sentential, and extra-sentential codeswitching. The ten stances and indexes conveyed by the use of codeswitching are as follows: prestige, religious authority and authenticity, intimacy and solidarity, accessibility and pedagogical clarity, empathy and emotional engagement, moral instruction and persuasion, modernity, good education; objection/refusal, and the avoidance of taboo. This study makes a significant contribution to the expanding field of multilingual religious discourse by illuminating how linguistic choices in sermons reflect the speaker's identity, authority, and communicative intent. The paper further emphasizes the significance of codeswitching as a potent rhetorical and pedagogical instrument within the context of religious discourse. This study contributes to the growing field of multilingual religious discourse and sheds light on how linguistic choices in sermons reflect the speaker's identity, authority and communicative intent. The analysis further underscores the significance of codeswitching as a potent rhetorical and pedagogical device in the context of religious preaching.

**Keywords:** Codeswitching, Dr. Said Bouizeri, indexicality theory, multilingualism, and religious kabyle discourse, Sermons

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## Dedication

To my beloved parents

For your endless love, sacrifices, and unwavering support this accomplishment is deeply rooted in everything you've done for me.

To my family, especially my aunts and uncles,

Your kindness, encouragement, and belief in me have meant more than words can express.

To my friends,

Thank you for being there in both the challenging and joyful moments. Your presence made this journey lighter and more meaningful.

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**Abdeslam BOUADA**

## **Dedication**

To my beloved parents, and my brothers ( Faouzi, Rachid, Yanis ) and their wives.  
For your endless love, sacrifices, and unwavering support this accomplishment is  
deeply rooted in everything you've done for me.

To my family, especially my aunts and uncles.

Your kindness, encouragement, and belief in me have meant more than words can  
express.

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**List of Abbreviations**

CS	Codeswitching
CM	Code-Mixing
L1	First Language / Mother Tongue
L2	Second Language
MSA	Modern Standard Arabic
Kab	Kabyle Language
Fr	French
Ar	Arabic (usually Algerian Arabic or MSA)
En	English
Int-CS	Intra-sentential Codeswitching
Inter-CS	Inter-sentential Codeswitching
Tag-CS	Tag-Switching
IPA	International Phonetic Alphabet
QDA	Qualitative Data Analysis
TLU	Target Language Use

# **General Introduction**

## General Introduction

### Background of the Study

The history of Algeria bears the imprint of the various conquerors who have succeeded one another in this land. In addition to the indigenous Berbers, the Phoenicians, Carthaginians, Romans, Muslim Arabs and French have all contributed to the multilingual Algeria of today. This linguistic wealth has resulted in an environment conducive to multilingual communication, characterised by the coexistence of several languages, including Kabyle (Tamazight), Standard Arabic (SA), French, English, Spanish and Algerian Arabic (Darija). This linguistic diversity has led to the emergence of various phenomena of linguistic contact, namely codeswitching (CS, hereafter). This is an important linguistic phenomenon, used in different societies for a wide range of functions in interpersonal communication. In Algeria, codeswitching is noticeable in daily activities, everyday conversations, literary texts, arts, political discourse, television programmes, radio, social media and even religious sermons.

Codeswitching can be defined as the use of two codes, written or oral, and these codes can be varieties of one language or two different languages (Gumperz, 1982; Myers-Scotton, 1993). Myers-Scotton (1998) states that ‘varieties is a generic term for selections at all linguistic levels, so that choices between varieties include, for example, choosing one language over another, one dialect over another, one style or register over another, and one form of direction or refusal over another’.

As far as sociolinguistic approaches to codeswitching are concerned, in this line of research, studies attempt to investigate discourse functions of CS in a specific social context. In such a setting, codeswitching can be seen as a “resource for indexing situationally salient aspects of context in speaker’s attempt to accomplish interactional goals” (Heller, 1988, p.3). If we take religious discourse as an example, where language, religion, and social context interact, CS could be an interesting area to investigate. Geertz (1971) argues that religion is a system of symbols

which attempts to sustain powerful and long-lasting moods and motivations. Based on these ideas, the current study explores the functions and stances/indexes of codeswitching in religious discourse in Algeria using a sample of episodes from the YouTube videos of Dr. Said Bouizeri.

To better understand the social motivation of CS in Dr. Said Bouizri sermons, the focus of this dissertation is on investigating the types, functions, indexes and stances of CS in this specific preaching discourse.

### **Statement of the Problem**

Many researchers have made significant contributions to the field of CS analysis. Despite the growing body of research on codeswitching in education, art, literature, media, and conversational speech, its use in religious discourse, particularly within Kabyle-speaking communities, remains underexplored. Religious discourse is of interest. Many discourses by different preachers have been the subject of several studies. In each study, researchers have attempted to analyse different aspects of these religious discourses. For example, research in South Africa has mainly examined codeswitching in religious contexts, highlighting linguistic change, lexical borrowing and linguistic adaptation. Masubelele (2007) analysed linguistic changes in the translation of the Bible into isiZulu, revealing the need to create new terms to fill lexical gaps. Joubert (2008) studied the impact of European missionaries on African languages, demonstrating how contact between languages gave rise to new religious terms such as 'uNkulunkulu' (God). Dladla (2017) identified several types of CS (intrasentential, intersentential and extrasentential) in isiZulu church sermons, highlighting motivations such as emphasis of ideas, adaptation to the audience, lack of specific vocabulary and sociolinguistic play. Wong (2000) showed that Catholics alternated between their mother tongue and English, particularly during confessions, in order to express more intimate emotions. Chen (2013) studied Chinese Christian churches in the United States and found that pastors alternated languages primarily for reasons of clarification, rather than for stylistic or identity reasons. Finally, Sihombing (2013) analysed sermons in Indonesia and identified several factors

favouring CS, including the need to reinforce the message, audience reaction and the preacher's linguistic limitations.

Moreover, codeswitching in religion has been a point of interest, mostly among Arabic researchers who have observed this phenomenon in relation to the Muslim religion. According to Susanto (2006, p. 1), few studies have been conducted on codeswitching within the religious domain. In his study focusing on codeswitching in Islam, he reflects on Barnes and Mohamed (1994) who conducted a research in Ladium, a suburb in Pretoria, where they studied the linguistic patterns of Muslims who were Indian and spoke various languages such as Telugu, Gujarati, Tamil, Urdu and other Indian languages. They discovered that when these Indians discussed religious matters they codeswitched from their mother tongues to Arabic since the Muslim religion was administered to them in Arabic.

Other local studies have examined CS in Islamic discourse. Benhamed (2017) and Ramadan (2021) have shown that lexical borrowing and alternation between Arabic, French and other languages serve to facilitate the understanding and dissemination of religious teachings to a diverse audience. This work shows how religious discourse adapts to the linguistic and cultural realities of believers, using several languages to make the message more accessible. Finally, Negadi&Meniai (2024) have shown that CS has become essential in contemporary religious discourse, particularly in a context of globalisation and cultural openness.

Although these studies have explored codeswitching in various religious contexts, several gaps remain. On the one hand, few studies have analysed CS in the discourse of an influential preacher. On the other hand, the sociolinguistic and pragmatic motivations behind these practices remain little explored, particularly with regard to the role of CS in the construction of religious identity and the transmission of religious knowledge, especially within Kabyle speech communities. This study, therefore, aims to fill these gaps by analysing the motivations and functions of CS in the

discourse of a renowned preacher, Dr. Said Bouizeri in this context, in order to better understand its impact on the faithful and the evolution of religious discourse in a multilingual context.

### **Aim and Significance of the Study**

The overall objective of the present study is to highlight the role of multilingualism in religious discourse and contribute to broader discussions on language use in Algeria. It aims to analyse Dr. Said Bouizri's discourse from a sociolinguistic standpoint by identifying the different languages, types of CS, and functions of CS, within the corpus. In addition to the exploration of the preacher's position on CS. Furthermore, this research strives to denote the possibility of applying conversational models of CS to analyse a religious discourses.

### **Research Questions**

The current study is an analytical discourse study of Dr. Said Bouizri's religious sermons from a sociolinguistic perspective, using conversational models of CS. This research attempts to answer the following questions:

- What is the dominant language used by Dr. Said Bouizri in his religious sermons?
- What are the types of CS used in Dr. Said Bouizri's religious sermons?
- What are the discourse functions of CS in Moez Dr. Said Bouizri's preaching?
- How is CS employed to show a specific index and stance by Dr. Said Bouizri?

To answer the research questions, we advance the following hypotheses:

- Dr. Said Bouizri's preaching dominant language is Kabyle.
- Dr. Said Bouizri's preaching contains the three types of CS proposed by Poplack.(1980)
- Dr. Said Bouizri's preaching contains all of the functions of CS proposed by Appel and Muysken.(1987)
- Dr. Said Bouizri uses CS as an index and a stance of prestige, good education, and modernity.

### **Research Technique and Methodology**

This study is situated in the field of sociolinguistics. It is based on a mixed method research aiming at analysing and describing the use of codeswitching in religious discourse. Firstly, the researchers relied on scientific observation targeting different types of discourse delivered by different preachers. Secondly, they limited their field of observation to preachers in Kabyle region. As it is to some extent difficult to contact several preachers, and for the sake of clarity, the researchers carefully selected three fair speeches (Friday lessons) found on YouTube, delivered by Dr. Said BOUIZERI, who is known for his codeswitching between Standard Arabic, Algerian Arabic, French and sometimes English in his speeches.

In addition, this discourse analytic research draws on conversational models of codeswitching. These include Poplack's (1980) work, Appel and Muysken's (1987), functions model, Indexicality Theory Ochs (1992), Giles' (1979) Communication Accomodation Theory (CAT), and Myers-Scotton's (1998) 'Markedness Model'.

### **Structure of the Dissertation**

The structure of this dissertation follows the traditional simple model. It is divided into four main chapters ranging from theory to practice. Each chapter comprises an introduction, a body and a conclusion. A general introduction is given before the first chapter. It gives a brief overview of what will be covered in the body of the dissertation and identifies the fields of application of the study as well as some important information about the research process. The theoretical chapter consists of a literature review in which all the important concepts related to codeswitching are explained. In addition, previous studies are presented and an overview of the theoretical framework is provided.

The second chapter is devoted to the research methods, including the research design, the corpus of the study and the data analysis procedure. The third chapter presents the important results obtained from the analysis of gaps in Dr. Said Bouizri's sermons. The fourth chapter discusses the

results, provides answers to the questions posed beforehand and verifies the validity of the research hypotheses. Finally, a general conclusion summarises the research, highlighting all the main points and results, points out the limitations of the study and suggests avenues for further research.

# **Chapter 1 : Literature Review**

## 1.Literature Review

Being multilingual, Algerian society is characterised by the vastness and variety of its linguistic field.. The ‘multilingual nature of Algeria’ and ‘the plurilingual capacity of its inhabitants’ offer a rich field of research sociolinguistics to exploit in order to highlight the linguistic phenomena resulting from language contact. As we have already pointed out, Algeria has witnessed a succession of civilisations and even several linguistic communities that have “rubbed shoulders” and “overlapped”, to use Calvet's terminology.

In the present work, a number of theoretical concepts will be used which, it is believed, will facilitate access to the topic of interest, to present the languages used in Algeria, in particular those identified in the corpus. It also important to shed light on the notion of discourse, particularly religious discourse.

### 1.1.Definition of Key Concepts

This section reviews the different concepts associated with the topic of the present work.

#### 1.1.1. *Definition of Sociolinguistics*

There are many definitions of sociolinguistics that make it a discipline that links between sociology and linguistics. It is concerned with how language is use since every society has its linguistic codes that are used for interaction. Hudson (1996.p, 4) defines sociology as the study of relationship between languages and social factors such as class, age, gender and ethnicity. This means that sociolinguistics shows how groups in a given society are different and separated by certain social conditions like ethnicity, religion, level of education, gender, age and status. Trudgill (2000.p, 7) defines it as the study of the effect of any and all aspects of society including cultural norms, expectation and context on the way language is used. In the same vein, VanDjik (2009) states that it is the study of language in relation to its socio-cultural context. Moreover, Wardhaugh (2010.p, 12) explains, “sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and how languages function in communication”. In other words, sociolinguistics studies language and society to know more about language and its function.

### 1.1.2. *Bilingualism and Multilingualism*

Bilingualism refers to the ability to use more than one language effectively in a society. A bilingual person is someone who knows and uses two languages—or more specifically, one who speaks, reads, or understands two languages with equal or nearly equal fluency (Richards, Platt, & Platt, 1992). Weinreich (1963, p. 73) suggests that the “ideal bilingual switches from one language to another according to appropriate changes in the speech situation [...], but [...] certainly not within a single sentence.” Hence, switching from one language to another is influenced by a set of social factors and circumstances. Sridhar (1996, p. 47) states that the term is used in the literature “to refer to the knowledge or use of more than one language by an individual or a community.” In the same way, Bonvillain (2003, p. 406) notes, “[...] knowledge and use of two languages—the term applies both to individual speakers who know two languages and to communities in which two languages are employed by many, most, or all members.” For this reason, the term *bilingualism* is used to describe both individuals and communities.

As matter of fact, the existence of more than a language within the same society may be seen as an issue; Wardhaugh (2006) argues:

Bilingualism is actually sometimes regarded as a problem in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with ‘inferiority.’ Bilingualism is sometimes seen as a personal and social problem, not something that has strong positive connotations (pp.96-99).

Hence, this phenomenon of bilingualism is seen as the problem of knowledge of another language and sometimes regarded as a personal and social problem because bilinguals switch between languages according to the person they are speaking with, the topic, the context and the formality of the situation.

According to Sridhar (1996),

Multilingualism is a complex phenomenon and it succeeded to grasp the attention of many scholars and sociolinguists who have dedicated their time and efforts to

explain and explore its different perspectives. Multilingualism has various dimensions and can be defined in different ways (p. 50).

Building on the concept of bilingualism, multilingualism refers to the ability to use three or more languages, thus extending the scope of linguistic diversity.

Multilingualism involving balanced, native like command of all the languages in the repertoires is rather uncommon. Typically, multilingual have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialised register and styles. Herdina & Jessner (2000, p. 93) define it as “the multilingual art of balancing communicative requirement with language resources”.

### *1.1.3. Diglossia*

Diglossia is a language situation in which two varieties of the same language are used for different social functions. According to Ferguson (1959), in addition to the primary dialects of the language( which may include a standard or regional standards , there is a very divergent, highly codified ( often grammatically more complex ) superposed variety, the vehicle of a large and respected body of written literature which is learned by formal education and is used for most written and formal spoken purposes. Moreover, Ferguson (1959, p. 435) adds that the highly codified variety “is not used by any sector of the community for ordinary conversation.” Thus, Diglossia is the existence of two language varieties within a speech community, each serving distinct functions. The high variety is the codified form used for formal purposes, while the low variety is used in informal settings (Fezzioui, 2013).

In Algeria, Arabic language has different varieties used for specific functions. On the one hand Classical Arabic is the language of the Quran. Modern Standard Arabic (MSA) represents the high variety and is the standardised form of the language. According to Ennaji (1991, p. 19), Arabic

is “codified to the extent that it can be understood by different Arabic speakers.” On the other hand, Algerian Arabic represents the low variety since it is not standardised (Fezzioui, 2013). It refers to the colloquial language known as *‘ammiyya*, *darija*, or *lahja* (Kaye, 1970, p. 67). There are many varieties “being spoken and not written, they are distinguishable from Classical Arabic as a result of a general grammatical simplification in structure” (Kaye, 1970, p. 67). Therefore, Algeria is considered a diglossic community. In 1959, Ferguson listed the criteria of diglossia: function, prestige, literary heritage, acquisition, standardisation, stability, grammar, and phonology (Hudson, 2002). Finally, the grammar of the two varieties also differs, as well as the vocabulary and phonemes of the H and L varieties are distinct (Shiffman, 1999).

## **1.2.The Algerian Sociolinguistic Profile**

The linguistic situation in Algeria is complex since it is characterised by the existence of more than one language of communication. Algeria is considered as a multilingual country as it has various languages. They are : Modern Standard Arabic ( MSA ) or Standard Arabic ( SA ), Berber, French and Dialectal or Algerian Arabic ( AA ). The spoken languages are Arabic, French and Berber whereas the spoken and written ones are Arabic and French which are used in education and administrations.

### **1.2.1. Berber (Tamazight)**

The early inhabitants of Algeria were the Berber tribes. Berber is the mother tongue of many Algerians. It has been recognised as a national language after the constitutional amendment of May 8th, 2002. It is also spoken in many African countries like Mali, Mauritania and Morocco. It has got four major dialects : Kabyle which is spoken in Kabylia especially in Algiers, Béjaia, TiziOuazou, Bouira, Sétif and Boumerdes ; Shawia in the Aures especially in Batna, Khenchla, Souk Ahras, Oum El Bouagui and Tebessa ; Mozabite in Mزاب and Tamashekt in the Sahara Desert (Fezzioui, 2013).

### **1.2.2. Arabic**

In Algeria, the Arabic language was classified into two categories, namely Classical Arabic, and Dialectal Arabic.

**1.2.2.1. Classical Arabic (CA)** It is known as the language of the previous era as well as the language of the Muslim Holy Book “Qur’an”. Linguists agree that CA differs from modern standard Arabic (MSA) in terms of style, lexical meaning and some grammatical constructions since each variety represents a different era. According to Mcloughlin (1999),

There is a direct line of descent from classical Arabic, the language of the Quran to modern Arabic, so that across 1400 years (in the Islamic calendar) the script recognizably the same, the grammar has changed remarkably little (by comparison with, for example, German and English) and even the vocabulary has shown an astonishing integrity and Consistency(p. 1).

There is a clear and ongoing link between classical Arabic - the language used in the Qoran - and modern Arabic. Over the 1,400-year history of Islam, the Arabic writing system has remained virtually the same, grammar has altered very little (especially when compared with the evolution of languages such as English and German), and even the words used in Arabic have been remarkably consistent and unchanging.

**1.2.2.1. Algerian Arabic (AA)** It represents the vernacular Arabic and the mother tongue of Algerian people. AA is the language of daily conversations it is a colloquial language verity that is said derived from standard Arabic. It does not seem to enjoy prestige. It is used in informal situations and settings. Known as “Darja”, it is used in everyday life interactions and discussions since it is the native language of the majority of Algerian. It is the real instrument of communication among Algerian speakers. This variety has only an oral form and it has been influenced by many languages and varieties in which the vocabulary includes many words from Berber, French, Spanish and Turkish. In fact, Algerian people regard these foreign words as part of their mother tongue.

### **1.2.3. French**

French was introduced to Algeria under the French occupation, which lasted from 1830 to 1962. After independence, French began to meet resistance from the Algerian community because of the historical context that designated it as the language of the coloniser. Despite this, it was compulsorily taught in Algerian schools as a first foreign language at the beginning of the third year

of primary school. French is used as a lingua franca in the country by many writers, despite the recurrent criticism and cultural condemnation that can result from such a practice (e.g. Maamri, 2009; Morley & Kosbar, n.d.). It is also the main language of instruction in scientific disciplines in higher education, and is considered to be mastered by a significant proportion of the population. French is even used in presidential speeches by Algerian leaders, and in government speeches by ministers, deputies, mayors, etc. Many Algerians have a good command of the language as a result of colonisation, and it is seen as a sign of high social class ( Fezzioui, 2013 ).

#### ***1.2.4. English***

English is the country's second foreign language and is currently taught from Year 3 in primary schools. It is described as the nation's third language by the British Council (1984). The first step towards teaching English took place in 1993 (Rezig, 2011) when the Algerian government decided to teach it on an optional basis to fourth grade students who wished to fulfil their foreign language requirements in English rather than French. The scope of this reform was limited to the urban areas surrounding the capital, Algiers (Belmihoub, 2015). One of the reasons for the recent spread of English in the local context is attributed to the long-standing competition between Arabic and French, which allowed English to flourish in the shadow of the ongoing conflict (Belmihoub, 2018; Sayahi, 2014). In addition, the technological revolution, the media and the internet have largely contributed to the increase in the number of Algerian speakers of English. It is the language of new media (TV and Internet) and the language of international communication in business, sport and travel. The Algerian government considers English as the secondary mandatory foreign language Since the English became the language of the world. Nowadays, learning foreign languages and especially English becomes more and more a requirement in many domains of the individual's life. English in Algeria is introduced at the level of first year middle school. It is mostly used in the formal classroom environment. The Minister of National Education said that English is to be promoted because it is the language of scientific knowledge. So, the English language it is very crucial to be teach in the future since it is the language of development.

### 1.3. Definition of Codeswitching

The phenomenon of codeswitching has been the subject of numerous scholarly endeavours, with researchers seeking to provide a comprehensive definition of this linguistic phenomenon. In this paper, the term 'codeswitching' will be written in accordance with the form used by Carol Myers-Scotton in her publications. For practical reasons, it will be easy to avoid the use of the hyphen (-) between 'code' and 'switching'. Bokamba (1989, p. 278) defines codeswitching as “[...] the mixing of words, phrases and sentences from two distinct grammatical (sub)systems across sentence boundaries within the same speech event.” Thus, it occurs within a single utterance, involving a shift from one code to another. A bilingual speaker possesses a variety of lexical items that allow them to switch between codes for different reasons and in various situations. In this respect, Holmes (2000) explains that “[...] speakers have genuine choice about which words or phrases they will use in which language.” Therefore, bilinguals have various choices when selecting words and languages while switching codes. However, Jakobson (1952, p. 604) argues that “two styles of the same language may have divergent codes and be deliberately interlinked within one utterance or even one sentence.” This implies that even different styles of the same language may be considered separate codes.

Alvarez and Càccamo (1990) define codeswitching as the alternation of languages during bilingual conversations in which participants share at least one common language (as cited in Velásquez, 2010, p. 15). Similarly, Hudson (1956, p. 53) describes it as the “[...] inevitable consequence of bilingualism,” noting that bilinguals choose between languages based on circumstances. Thus, codeswitching is often viewed as a result of language contact, where speakers shift codes depending on the situation. Crystal (1995) also states that codeswitching occurs when a bilingual speaker shifts between two languages. Halliday (1978, p. 65) defines it as “code-shift actualised as a process within the individual: the speaker moves from one code to another and back, more or less rapidly, in the course of a single sentence.” Gardner (2009) further emphasises that codeswitching refers to the use of multiple languages or dialects by bilinguals in the same conversation. Therefore, codeswitching is the use of more than one code (language or dialect) by bilingual speakers within a single speech event.

### ***1.3.1. Codeswitching Vs Code-Mixing***

Code-mixing (CM) has been defined by many scholars, and both codeswitching (CS) and CM are considered byproducts of bilingualism (Eastman, 1992). Kachru (1978, p. 28) defines CM as “the use of one or more languages for consistent transfer of linguistic units from one language into another and by such language mixture developing a new restricted and not restricted code of language interaction.” Thus, CM involves using more than one language and shifting from one code to another.

There are two main perspectives on code-mixing. Some linguists argue for a clear distinction between codeswitching and code-mixing, considering them as separate phenomena, while others view the two terms as interchangeable (Walwadkar, 2013, p. 42). Specifically, codeswitching is generally seen as the shift from one language to another based on situational or social factors, whereas code-mixing is regarded as the insertion or transfer of linguistic units from one language into another (Walwadkar, 2013, p. 42).

In the same line of thought, Bokamba (1989) highlights three main reasons why code-mixing (CM) and codeswitching (CS) should be differentiated. First, the two phenomena involve different linguistic aspects; for example, CS does not necessarily follow the grammatical rules of the languages involved, whereas CM does. Second, CM reflects a more advanced degree of bilingualism, as it requires a high level of competence in both languages. Third, CM typically involves simultaneous use of two languages within the same utterance or sentence structure.

However, not all scholars agree on this distinction. Some researchers argue against maintaining a clear separation between the two, viewing both as natural outcomes of language contact. They suggest that the terms can be used interchangeably (Walwadkar, 2013, p. 43). From the various definitions and contrasting perspectives, it can be concluded that maintaining a strict distinction between CM and CS is challenging, as each definition tends to highlight only specific features of each phenomenon.

### ***1.3.2. Codeswitching Vs Borrowing***

Codeswitching and borrowing are ordinary phenomena in language contact situation and bilingual context, many scholars consider and discuss this phenomenon since it is always confused

with codeswitching in literature but these scholars tried to make a distinction between them. Gumperz (1982) states:

Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety (i.e., language), into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share the morphological and phonological systems of that language. Codeswitching by contrast relies on the meaningful juxtaposition of what speakers must process as strings formed according to the internal syntactic rules of two distinct systems(p. 66).

Hence, borrowing is filling the lexical gap in the borrowed language while codeswitching does not.

In addition, Hornby (2005, p. 169) defines borrowing as “a word, a phrase or an idea that [somebody] has taken from another person’s work or from another language and is used in their own.” This definition highlights the transfer of linguistic elements across languages for the purpose of communication. Furthermore, a traditional view of borrowing, as presented by Mahootian (2006), describes it as a phenomenon wherein a word or phrase is taken from one language and becomes part of the monolingual speech of another language. This indicates that borrowed elements are often assimilated into the recipient language’s lexicon and phonological system, distinguishing borrowing from codeswitching, which involves more fluid and dynamic alternation between languages within a bilingual discourse. In this paper, the term CS will be used as a cover term to refer to CM and borrowing.

#### **1.4.Types of Codeswitching**

Some linguists differentiate code switching based on the level of mixing one language with another. When switching occurs within a sentence (the intrasentential level ), it is known as code mixing. When more than one sentence is involved (intersentential level), it is referred to as code switching. Poplack (1980 ) distinguishes three types of switching : intrasentential CS, intersentential CS and tag switching.

### ***1.4.1. Intrasentential Codeswitching***

Myers (1997) explains, “Intra- sentential switches occurs within the same sentence or sentence fragment” (p. 04). It is also known as code-changing. In intra-sentential codeswitching, the shift is done in the middle of a sentence with no interruptions, hesitations, or pauses to indicate a shift. The speaker is usually unaware of the shift, in intra -sentential code switching, syntactic risk is much greater as compared to the rest of two types. In other words, it is regarded as the most syntactically risky because only bilinguals with high fluency in both languages can use this type without violating either languages’ rules.

### ***1.4.2. Intersentential Codeswitching***

It is when the speaker switches from one language to another in which the switching is done at the beginning or at the end of sentences, phrases or clauses. Sometimes it is known as “mechanical switching” and it occurs unconsciously. According to Poplack (1980), inter-sentential code switching requires a high degree of proficiency in both languages than tag switching. In addition, Jendra (2010.p, 76) argues “inter -sentential codeswitching happens when there is a complete sentence in a foreign language uttered between two sentences in a base language”.

### ***1.4.3. Tag Switching***

It is also known as ‘label’ switching. It is switching of phrase word or both from one language to another. This type involves not only tags but also discourse markers like “well”, “right”, “so” or interjections such as “ah”, “oops”, “oh”. According to Poplack (1980):

Tag switching involves the interjections, fillers, tags, and idiomatic expressions, all of which can be produced in L2 with only minimal knowledge of the grammar of that language. This means that this type, when produced, does not break the rule of grammar of the language L2(p. 605).

### **1.5.Functions of Codeswitching (Appel & Muysken 1987)**

This subsection reviews the literature on the conversational functions of codeswitching. This is consistent with Appel and Muysken (2006), who listed six main functions of codeswitching: referential, directive, expressive, phatic, metalinguistic, and poetic.

#### ***1.5.1. Referential Function***

Appel and Muysken (1987, p. 118) explained that codeswitching refers to the use of a different language when there is a deficiency in expertise or proficiency in a particular issue. When introducing a subject to be discussed, it is sometimes the case that switching to certain words from one of the languages involved is more conceptually fitting for a certain idea, or that the chosen language is more suitable for talking about a given topic. Consequently, all topic-related switching can be considered to serve the referential purpose of language.

#### ***1.5.2. Directive Function***

The hearer is directly involved in codeswitching. It can take a variety of shapes when addressed at the listener. One option is to exclude specific people from a section of the discussion. Using a person's speech to include them more is the inverse. Appel and Muysken (1987) present a simple example: many parents are trying to speak another language when they don't want their children to comprehend what they are saying.

#### ***1.5.3. Expressive Function***

It demonstrates the way speakers stress a mixed identity by using two languages in the same conversation. This function may not be available in all codeswitching societies, but it is an important aspect to remember (Appel & Muysken, 1987, p. 119)

#### ***1.5.4. Phatic Function***

As cited in Appel and Muysken's book (2001) this kind of function is called metaphorical switching by Gumperz and Hernández-Chavez (1975). It is to show a change in intonation and the emphasis of important parts of a conversation.

### ***1.5.5. Metalinguistic function***

Metalinguistic purpose occurs when language is used directly or indirectly to make remarks about language (Appel & Muysken, 1987, p. 120).

### ***1.5.6. Poetic Function***

It involves transferring words, puns and jokes from one language to another in order to entertain and amuse. It is mainly found in literary texts.

In summary, it can be deduced that more than one function may apply in a codeswitching context, such as the referential function and the expressive function. In addition, these implicitly expressed functions may also depend on the intentions of the people performing the codeswitching.

## **1.6. Discourse**

This section is devoted to define the term “discourse” and its types.

### ***1.6.1. Definition of Discourse***

The term 'discourse' has been interpreted in various ways within linguistic, sociolinguistic and social science research. At its most basic level, it refers to language beyond the level of the individual sentence, emphasising the relationships between sentences and how cohesion is achieved in longer stretches of language (Brown & Yule, 1983). This narrow perspective tends to focus on grammatical structures and the textual elements that link utterances together, such as referencing, conjunctions and lexical cohesion.

However, a more general, socially grounded understanding considers discourse to be language use in context, shaped by, and shaping, the social environments in which it occurs. In this sense, discourse encompasses the ways in which individuals communicate meaning, establish relationships and convey ideologies through language. It becomes a means of expressing identity, constructing social realities, and negotiating power relations (Gee, 2014).

According to Scollon and Scollon (2001), discourse can be broadly defined as 'a language or system of representation that has developed socially in order to create and disseminate a coherent set of meanings about an important subject' (p. 538). They further emphasise that discourse refers to 'socially shared habits of thought, perception and behaviour reflected in numerous texts belonging

to different genres' (Scollon & Scollon, 2001, p. 538). These communication systems are often self-contained, incorporating specialised jargon, ideological perspectives and patterns of interaction learned by members of particular social groups or institutions.

In the social sciences, discourse is also understood as a socially constructed way of thinking that determines what can or cannot be said about a specific topic (Foucault, 1980). Discourses are not neutral; rather, they shape and constrain what is considered true or valid knowledge within a given context. For instance, the same group of individuals may be labelled either 'freedom fighters' or 'terrorists', depending on the dominant discourse employed.

Similarly, Jaworski and Coupland (2006) describe discourse as encompassing 'a stretch of language perceived to be meaningful, unified and purposive', while also functioning as 'a mode of social practice' that reflects and constructs reality (p. 3).

In summary, discourse is the structured and meaningful use of language in various contexts, with social, cultural and ideological implications. It is not merely a linguistic phenomenon, but also a social practice that reflects and constructs the world in which we live. As Fairclough (1992) explains, 'Discourse is a practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning' (p. 64).

### ***1.6.2. Types of Discourse***

Scholars of discourse studies have identified different types of discourse based on various criteria, including function, form, context and ideological orientation. This paper reviews only the main ones, which can be associated with the topic under investigation.

**1.6.2.1. Argumentative Discourse.** The aim of argumentative discourse is to persuade an audience by presenting claims supported by evidence and reasoning. Toulmin's model (1958) outlines its structure, which includes a claim, data, a warrant, backing, a qualifier and a rebuttal. This type of discourse is frequently found in debates, editorials, political speeches and legal contexts.

**1.6.2.2. Critical and Ideological Discourse.** This type of discourse reflects or reproduces power relations and ideologies. Fairclough (1995) and van Dijk (1998) argue that language is not neutral, but rather contributes to maintaining or challenging social inequalities. Discourse in the

media, politics and education can subtly (or explicitly) influence how people perceive gender, class, ethnicity and authority.

**1.6.2.3. Religious Discourse.** Religious discourse encompasses the language employed in spiritual, theological and ritual contexts, including sermons, prayers, sacred texts and religious debates. Such discourse often invokes authority from sacred sources and uses metaphors, repetition and rhetorical strategies to educate, inspire and regulate behaviour (Hernandez, 2005). Religious discourse is also shaped by foundational texts and sources such as the Qur'an, the prophetic Sunnah and the consensus of Islamic scholars. These sources provide linguistic material and spiritual authority to guide content and structure (Al-Qaradawi, 1998). In Islamic contexts, religious discourse focuses on faith, law, morality, and practical guidance. While it adapts to contemporary challenges facing the Muslim community, it remains anchored in traditional teachings.

The purpose of religious discourse is to educate, inspire and regulate behaviour in accordance with divine command and prophetic tradition. Furthermore, religious discourse incorporates a specialised vocabulary influenced by mythology and scripture, forming a cultural and spiritual legacy that is preserved in written records and transmitted across generations. Thus, religious discourse serves as a vital communicative and civilisational tool for maintaining moral order, social cohesion and spiritual continuity.

### **1.7. Codeswitching in Arabic Religious Discourse**

Another strand of the literature has examined religious discourse, investigating how language is employed in this context to influence people. According to Clifford (1990) and Geertz (1971), religion is a system of symbols that establishes powerful, pervasive and long-lasting moods and motivations in people. This is usually achieved by establishing conceptions of a specific order of existence and attire. Religion attempts to create a moral system that encompasses conservative behaviours and appearances. The moods and motivations of a religion are envisaged as realistic. However, we cannot accurately define what religious speech is or what it means to exist in this context. Rather, it is a matter of how people, and specifically Muslims, use language in the context of their faith, i.e. when practising their rituals. Religious discourse can be expressed both linguistically and behaviourally. It involves discussion of topics such as God, immortality, miracles,

salvation, prayer, values and ethics (Bahnsen, 1992). In conclusion, religious discourse reflects the lives, convictions and principles of religious people, which stem from their stories, myths and narratives.

Until recently, there has been little adequate research into the close relationship between religion and bilingualism/multilingualism, and how they interact (Spolsky, 2003). A good example of this line of research is the use of CS in religious contexts. Codeswitching is used for greetings and holiday wishes during religious occasions (Bader, 1995). One study investigating the use of CS in religious discourse was conducted by Almansour (2010). In this study, Almansour investigated CS in religious discourse among Muslims from different communities and with diverse linguistic backgrounds.. These Muslims do not speak Arabic as their native language. His data included audio-recorded interviews with non-Arabic speakers. The analysis focused on testing the speakers' ability to produce four Arabic phrases commonly used by Muslims: Masha Allah ('whatever God wills'), Alhamdu lillah ('God be praised'), Bismillah ('in God's name'), and Inshaa Allah ('if God wills'). The study showed that, despite not speaking Arabic, the participants were at least able to produce the aforementioned Arabic phrases. The results showed that the participants used these religious expressions to assert their Islamic identity, finding them to be more expressive than English in different religious contexts (they express the shared identity of Muslims around the world). The study analysed the sociolinguistic factors behind using such Arabic phrases in a second/foreign language setting. The analysis revealed how these sociolinguistic factors contribute to the widespread use of these Arabic phrases within their respective communities.

Barnes and Mohamed (1994) examined the use of CS in a bilingual setting, as well as the language varieties spoken by Muslim Indians, such as Urdu, Memon and Konkani. The results highlighted that CS to Arabic occurred more frequently when speakers discussed topics related to worship and other religious events or occasions. In a related study, Susanto (2006) examined the use of the expression 'inshallah' in the Arabic language. Three languages were analysed in this research project: Indonesian, Japanese and Arabic. The study investigated the use of situational and metaphorical CS in these languages. According to the situational approach, the results showed that participants switched to Arabic expressions such as 'Baraka' and 'Inshallah' to gain religious merit.

Based on the metaphorical use of CS, speakers employed Islamic terms to demonstrate their complete submission to God. These phrases demonstrate the politeness and humility of Muslims.

### **1.8.Modern Muslim Preachers and the Use of Codeswitching**

Most new preachers are characterised by their use of new media outlets, such as blogs, websites and satellite channels. By using these strategies, they attempt to establish an effective relationship between Islam and modernity. This approach could help attract a large audience, particularly upper- and middle-class young men and women interested in the preacher's message. They focus their efforts on changing individuals through preaching and persuasion. Their general message is that it is possible to be both modern and religious. Increased access to these sheikhs in people's homes, clubs, mosques and on TV programmes has had a significant influence on educated and wealthy Muslims. Which is more significant in religious discourse: the message or the language? Content or form? Or both? What might happen if an Kabyle Imam uses a language that the audience is not familiar with? If a preacher uses Kabyle or Algerian Arabic, does this mean that Kabyles are losing their religion or culture? Is the Imam harming the message of Islam? In the Quran, God says, 'We did not send a messenger except in the language of his people, to make things clear to them'. This means that God did not send any messenger before Muhammad except with the language of their community, so they could explain, teach and convey God's obligations and prohibitions to their people. The Qur'an tells us what the messengers said to their people and how they responded, and most of them were not Arab. If the messengers had spoken foreign languages, their communities would not have understood them.

Dr Said Bouizeri is a popular Muslim preacher among younger generations of Muslims in Algeria and across the Arab world. He is renowned for his unconventional preaching style, characterised by simplicity, reasoning, and modernity. Dr Said Bouizeri attended an Algerian school and university where French was the language of instruction at the time. He was also awarded a scholarship to study abroad, enabling him to enrol at the University of Ain Shams in Cairo, where he completed a doctorate in legal sciences, specialising in 'law and sharia'. During his time in Cairo, he met ulemas such as Mohamed El Ghazali, Abd Elmadjid Kuchk and Metouali El

Chaarawi, who he regarded as sources of knowledge and symbols of Islam. These experiences gave him an advanced level of proficiency in both Arabic and French.

Dr Said Bouizeri was considered the most influential religious figure in Kabylie in recent years. He is a prime example of modern religious discourse in the Arab world. In his preaching, he frequently switches between French, English, Standard Arabic, Algerian Arabic and Kabyle. This style of preaching has given him substantial appeal among young people, as it is different from the more conventional religious preaching seen on TV or in mosques. This study examines the functions, indexes and stances of codeswitching in a sample of Dr Said Bouizeri's YouTube sermons.

### **1.9.Theoretical Framework for the Study**

This study is grounded in a combination of structural and functional approaches to codeswitching (CS), with the aim of providing a comprehensive analytical lens through which to examine the discourse of multilingual religious speech. Among the various theoretical models available, the classification proposed by Poplack (as cited in Romaine, 1989) offers one of the most influential and widely applied typologies for analysing the grammatical patterns of codeswitching.

To expand this functional perspective further, the study also employs the framework of Appel and Muysken (1987), who in their book entitled "Language Contact and Bilingualism" identify six additional functions of codeswitching.

Appel and Muysken also build on Gumperz's (1980) earlier sociolinguistic insights by introducing the metaphorical and situational functions of codeswitching. The metaphorical function refers to switching that reflects a symbolic change in topic or tone, such as moving from casual commentary to spiritual reflection, while the situational function involves language shifts based on the social context or audience, for example, switching from one language during general preaching to another when addressing a specific group within the audience. Furthermore, their incorporation of the ('we-code/they-code') distinction provides valuable insight into how speakers alternate between a local or vernacular language (we-code) to signal intimacy or solidarity, and a dominant or official language (they-code) to invoke authority or formality. They also highlight a pedagogical

function, especially relevant in educational or religious teaching contexts, where switching helps explain complex religious concepts or reach listeners with varying linguistic backgrounds.

In addition to the aforementioned models, several theories have been adopted in the study of codeswitching, most notably the theories of Indexicality and Stance. Indexicality, as a framework, enables researchers to associate linguistic patterns with social meaning (Ochs, 1992). Language is generally used as an index in particular social context. For example, codeswitching between French and Arabic in Algeria is often seen as an indicator of high social class or good educational attainment. Auer (2005) used CS as an index of identity. Auer takes immigrants to Europe and America as an example of how language can be used to index particular characteristics or positions. While the majority language in this context is neutral, the minority language is generally seen as an index of social identity. To shed light on the social motivation of CS in Dr. Said Bouizerie's YouTube speeches, this dissertation focuses on studying the functions and cues of CS in this specific preaching experience. Stance theory" is concerned with how people classify themselves or other speakers into certain categories. These classifications generally shape the social identity of humans. According to Du Bois (2007), stance refers to the relationship between the speaker and a positional object (whether human or inanimate). Stance theory is used in CS literature to study how humans position themselves through language choice. The researchers adopted these two theoretical models in this study: Indexicality theory and Stance theory. Both theories lend themselves to the purpose of the current analysis and to the nature of religious discourse, in which preachers attempt to perform a number of functions in order to demonstrate specific positions or stances.

The selection of these structural and functional models was made on the basis of their relevance to the nature of the data in this study. The present study focuses on multilingual religious discourse found in the sermons of Dr. Said Bouizeri. The selected types and functions of codeswitching offer a clear and comprehensive framework for analysing the structural patterns and communicative purposes of language alternation in religious discourse. This renders them particularly suitable for the present study, the objective of which is to understand how multilingual preachers strategically use codeswitching to construct meaning, engage listeners, and fulfil rhetorical and cultural objectives.

## Conclusion

The literature review chapter has provided an extensive overview of the key concepts necessary for understanding codeswitching in multilingual religious discourse. It clarified the different perspectives of CS, including both its types and functions.

Furthermore, the theoretical framework set out in this review is based on Poplack's (as cited in Romaine, 1989) typology of codeswitching, as well as the functional models of Appel and Muysken (1987). This framework provides the basis for our study. These theories offer a comprehensive lens through which to analyse Dr Bouizeri's multilingual discourse, considering the structural and functional aspects of his language alternation.

Finally, we reviewed the concept of discourse and its different types. Then, we defined religious discourse. Next, we examined religious discourse and codeswitching within an Arabic context, discussing how contemporary Muslim preachers use codeswitching. We concluded with a short bibliography of Dr Said Bouizeri.

In summary, this review has laid the theoretical and methodological groundwork for this study, which aims to address the lack of research on codeswitching in religious discourse, particularly in the context of Algerian multilingualism.

## **Chapter 2: Research Methodology**

## Research Design and Methodology

This chapter outlines the methodological framework employed to investigate the phenomenon of codeswitching in the religious discourse of Dr. Said Bouizri. It provides a comprehensive account of the research design, the rationale behind the chosen methods, and the specific procedures followed in data collection and analysis. By situating the study within a sociolinguistic framework, this chapter aims to justify the selection of qualitative and quantitative approaches, explain the tools used for data transcription and coding, and demonstrate how the study's objectives are systematically addressed through methodologically sound practices.

In addition, the chapter explains the analytical framework used to categorise instances of codeswitching according to established typologies (e.g., Poplack's types) and functional models (e.g., Appel and Muysken's functions). It also highlights how the analysis of stance, and in particular how codeswitching reflects the preacher's rhetorical positioning, was conducted with reference to linguistic form and discursive context.

Finally, this chapter lays the foundation for a rigorous and transparent investigation into how multilingual codeswitching operates within a specific sociocultural and religious setting. It ensures the reliability and validity of the research findings and provides a replicable blueprint for future studies examining language use in religious and multilingual environments.

### **2.1.Mixed- Method Approach**

This study involves using the mixed method approach which is a combination of qualitative and quantitative approach either at the data collection or at the analysis levels.

#### ***2.1.1.Qualitative Research Method***

Dawson (2012, p.14) describes the qualitative method as a study of attitudes, behaviour and experiences. This is done by conducting interviews or focus groups with the aim of understanding the opinions of people participating in the study (known as participants) about a particular phenomenon. This method is a tool for gaining an understanding of processes, events and relationships in a society. Hancock( 1998, p.1) states that qualitative research attempts to broaden our understanding of how things came to be in our social world by studying how people experience

them. This means that this helps researchers understand beliefs, procedures and knowledge about certain phenomena (Hancock, 1998, p.1). Mason (2002) explores the significance of a qualitative research method;

Through qualitative research we can explore a wide array of dimensions of the social world including the texture and weave of everyday life, the understandings, experiences and imaginings of our research phenomena, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate (Mason, 2002, p.1).

The above quotation provides evidence that the qualitative method opens doors to an explanation of social behaviours. Clearly, the above assertion justifies the method as a valid tool which can be used by a researcher to understand motivations behind codeswitching in a religious setting and the implications of such behaviour on language development. In this regard, (Rowlands,2005, p.81) asserts that the qualitative research strategy is more specific as it focuses on understanding the reasons that cause a phenomenon. This is supported by( Vosloo,2014, p.310) who states that the qualitative method creates an understanding as well as the interpretation of a phenomena because it originates from the interpretivist research design. It is therefore undisputable that qualitative research is beneficial when a researcher plans on defining, interpreting, converting and understanding a particular phenomenon as done in the current study.

### ***2.1.2. Quantitative Method***

In comparison with the qualitative research strategy which has been employed in this study, (Rajasekar et al., 2006, p. 9) argue that the quantitative method is concerned with measurement of quantity or amounts. This method is a great option when one conducts a study with the aim of describing a phenomenon based on one or more quantities. In addition to the above, (Rajasekar et al., 2006, p. 9)are of the opinion that this method is non-descriptive and usually presents findings in graphs and tables. That is, when this method is applied, the researcher collects data “based on a theory or the hypothesis or experiment followed by the application of descriptive or inferential statistical methods, (Rajasekar et al., 2006, p. 9). In the current study, the focal point was describing

phenomena as it occurs in its natural environment and not statistical, thus the qualitative and quantitative approaches was selected and used to collect data from preacher members on codeswitching.

## 2.2. Description of the Study Corpus

The present study focuses on the linguistic behaviour of Dr. Said Bouizri, a university professor and public intellectual known for his frequent use of codeswitching in academic and informal settings. The research centers on analysing recorded sermons of Dr. Bouizri's spoken discourse to examine the frequency, types, functions of codeswitching and stances across languages commonly used in Algeria, including Arabic (both Standard and Darija), French, Berber, and English.

The study corpus consists of a selection Youtube videos of Dr. Bouizri. These recordings were chosen based on their linguistic richness and relevance to the sociolinguistic landscape of Algeria. The data was collected with informed consent and transcribed verbatim for analytical purposes, ensuring both ethical standards and linguistic accuracy.

This focus on a single, well-documented individual allows for an in-depth case study approach, which is particularly effective for exploring language use in context. By concentrating on Dr. Bouizri's speech, the study aims to illustrate broader patterns of multilingual behaviour in Algeria while also shedding light on the personal and situational factors influencing language choice and switching.

**Table 1:**

*Overview of the Selected Sermons for Analysis*

Sermon	Preacher	Title	Duration	Date of Publication	Content	Link
1	Dr Said Bouize	درس الجمعة الدنيا دار	25min 44	16 Septemb er 2019	"Presenting Life as a Test:	<a href="https://youtu.be/7EynyWObn14?feature=shared">https://youtu.be/7EynyWObn14?feature=shared</a>

	ri	الامتحان Friday lesson : the world is place of examinat ion				Trials, Faith, and the Promise of Comfort in the Hereafter"	
2	Dr Said Bouize ri	Courseri e du vendredi : svar درس الجمعة استعينوا بالصبر و الصلاة Friday lesson : Patience	35min 53	17 February 2023	The importance of patience and prayer as means to navigate life's challenges highlightin g while this path may be demanding , it is eased for those who are humble and devoted	<a href="https://youtu.be/hOfvXngnpOc?feature=shared">https://youtu.be/hOfvXngnpOc?feature=shared</a>	
3	Dr Said Bouize ri	Said BOUIZE RI, problèm es conjugau	14min 49	29 August 2015	Dr. Bouizeri addresses common marital issues	<a href="https://youtu.be/hjyjfWLA-RM">https://youtu.be/hjyjfWLA-RM</a>	

		فقهه / X السنة 54 - المشكلات الزوجية			within the framework of Islamic teachings, emphasizing mutual respect, patience, and communication between spouses.	
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### 2.3 Commentary on Table 1: Overview of the Selected Sermons for Analysis

Table 1 presents the three sermons selected for qualitative analysis in this study. All of the sermons were delivered by Dr Said Bouiziri and were chosen based on thematic relevance, linguistic richness and contextual diversity, in order to illustrate the preacher's strategic use of codeswitching and the stances indexed through his multilingual discourse.

Each sermon addresses a distinct topic rooted in Islamic moral and spiritual instruction.

Sermon 1 (16 September 2019), titled 'The World is a Place of Examination', explores the concept of life as a divine test, focusing on spiritual endurance and the promise of reward in the afterlife. It contains rich metaphors and eschatological references, providing multiple instances of codeswitching for moral and emotional impact.

Sermon 2 (17 February 2023), titled 'Patience and Prayer', emphasises the importance of these two virtues in coping with life's adversities. It offers numerous examples of pedagogical repetition, Qur'anic citations and emotional appeals, making it ideal for identifying stances of empathy, moral instruction and accessibility.

Sermon 3 (29 August 2015), titled 'Marital Problems', addresses the sensitive topic of conjugal relationships. It provides practical religious guidance and addresses socially sensitive themes such as conflict, disobedience, and reconciliation. This sermon is useful for examining how codeswitching is used to address taboo content, express objection or refusal, and frame discussions in a sacred or moral way.

Electing these sermons enables a comparative analysis across different time periods (from 2015 to 2023), lengths, delivery styles and content types (spiritual reflection, moral instruction and social counselling). This diversity also supports multi-layered discourse analysis, focusing not only on linguistic forms, but also on ideological positioning and strategies for engaging the audience.

All three sermons are publicly accessible on YouTube, ensuring transparency and reproducibility, as well as ethical access. Their inclusion meets the criteria for naturally occurring data in sociolinguistic research, which focuses on authentic language use in real communicative contexts.

In summary, this table serves as a foundational reference for the analytical chapters, guiding the exploration of how Dr Bouiziri's codeswitching practices reflect complex stances and convey multiple layers of meaning in religious communication.

#### **2.4.Procedures of Data Collection**

The present study investigates the phenomenon of codeswitching in the multilingual religious sermons of Dr. Said Bouizri, with a specific focus on identifying the dominant language, the types and functions of codeswitching, and the speaker's sociolinguistic stance and indexes. To achieve this, a qualitative and quantitative analysis of two selected sermons was undertaken, guided by a systematic approach to data collection that ensures both relevance and representativeness.

The primary data for this study were sourced from YouTube, where Dr. Bouizri regularly uploads his sermons to a wide audience. These online sermons serve as a rich and authentic site for the exploration of multilingual religious discourse, given their spontaneous, unscripted nature and the preacher's interaction with a linguistically diverse audience. The data used in this research consists of three sermons, chosen deliberately for their clear display of language variation and their potential to illustrate different codeswitching phenomena.

The selection criteria were primarily based on language variety, with an emphasis on sermons that included visible instances of codeswitching among Kabyle, French, and Arabic. The aim was to ensure that the selected corpus reflects the multilingual character of contemporary Algerian Islamic preaching and showcases the linguistic strategies used by the speaker to address his audience.

The inclusion of sermons from three distinct time periods was intended to capture any temporal developments or consistencies in Dr. Bouizri's multilingual preaching style and codeswitching patterns.

The languages observed in these sermons include Kabyle (Tamazight) as the dominant local language, French as a former colonial and educational language, and Arabic in both its Classical and Algerian forms. For the purposes of the current analysis, Classical Arabic and Algerian Arabic are treated collectively as 'Arabic' to streamline the categorization of linguistic data and focus on broader codeswitching patterns.

These sermons were downloaded using the Snaptube mobile application, which facilitated the offline storage and repeated review of the data. The audio content of the sermons was then manually transcribed, as automatic transcription tools were found insufficient in accurately capturing the multilingual nature of the content, particularly the Kabyle segments and mixed utterances. Manual transcription allowed for careful attention to detail, ensuring that all codeswitching instances and shifts in language were documented with accuracy.

This meticulous process of data collection was essential to preparing the corpus for analysis, which included counting the frequency of each language used to determine the dominant language, as well as identifying the types and functions of codeswitching. The three selected sermons thus form a manageable yet representative corpus, offering a detailed lens through which to examine the complex interplay of language, identity, and authority in Algerian multilingual religious discourse.

### **2.5.Presentation of the Preacher**

He was born in 1959 in the village of Ath Aissi, Said Bouizri is a key figure whose career links religion, academia and community mediation. Having trained in law and Sharia law, he has worked as a university lecturer, preacher and local mediator. His efforts to make religious discourse

accessible, particularly in Kabyle, as well as his role in conflict resolution, establish him as a valuable case study for understanding popular leadership and the social function of religious knowledge in Algeria.

## **2.6. Sampling Method**

This study uses purposive sampling to select its subject of analysis: Dr Said Bouizri, a prominent religious preacher from Algeria's Kabyle-speaking region. Purposive sampling is a non-random method whereby the researcher selects cases based on characteristics that are particularly relevant to the research objectives. Dr Bouizri was chosen specifically because of his consistent and extensive use of multilingual codeswitching in his sermons, particularly between Kabyle, Arabic and French. Of the entire religious figures active on media platforms, he stands out for his effective use of language alternation as a rhetorical and communicative tool. His sermons frequently address spiritual and social issues, often requiring him to switch languages for emphasis, explanation, or to connect with his audience.

Another reason for selecting Dr Bouizri is the accessibility and quantity of his content. He has a substantial online presence, particularly on his official YouTube channel; where over 300 sermons are available, providing a wealth of potential data for analysis. His use of Kabyle, Arabic, and French for different purposes directly aligns with the research objectives, which aim to explore the types, functions, and sociolinguistic implications of codeswitching in religious discourse. Therefore, Dr Bouizri is a particularly relevant and informative case for the present study.

Following the selection of Dr Said Bouizri as the case study, purposive sampling was employed to select specific sermons from his publicly available recordings. With over 300 sermons published on his official YouTube channel, it was necessary to narrow the dataset down to an analytically meaningful and manageable subset. Three sermons were deliberately chosen based on criteria relevant to the study's focus on multilingual codeswitching in religious discourse.

The main selection criterion was the presence of rich and varied language use, particularly the co-occurrence of Kabyle, Arabic and French. These sermons exhibited a high frequency of multilingual alternations, providing ample material with which to identify the types and functions of codeswitching, as proposed in the study's theoretical framework. Additional factors considered

included thematic relevance to religious and societal topics, audio clarity to facilitate accurate transcription, and overall length to ensure sufficient content for qualitative and quantitative analysis.

Due to practical limitations related to the scope of the research, only three sermons were selected for detailed analysis. Specifically, constraints imposed by the academic calendar and the English department's page limit made including a larger dataset unfeasible. Despite their small number, however, the selected sermons are rich in multilingual content and are representative of the phenomena under investigation. This allows the study to effectively meet its objectives within the required academic boundaries.

### 2.7. Transcription of the Corpus

When transcribing Dr. Said Bouizri's multilingual sermons, distinct transcription conventions were adopted based on the linguistic characteristics of each language. Words of French or other European origin were transcribed using their standard orthography, given the consistent and widely recognised spelling conventions of these languages. However, a phonemic transcription system was applied to Kabyle (Berber), Classical Arabic and Algerian Arabic. This system used a modified version of the International Phonetic Alphabet (IPA) to accurately reflect the specific phonological features of the Arabic and Berber languages. This method was chosen for two reasons: first, to make the linguistic data accessible and recognisable to researchers in the fields of sociolinguistics and discourse analysis; and second, to clearly mark language boundaries and transitions in instances of codeswitching. These transcription choices facilitate a more precise analysis of language alternation patterns and enhance the clarity and reliability of data interpretation overall.

**Table 2:**

#### *Alphabet Transcription System*

Arabic/Berber Letter	IPA Transcription	English Pronunciation	Mode of Articulation	Point of Articulation	Grapheme used in this thesis
أ	ʔ (hamza)	Glottal stop	Glottal	Glottal	A ("")
ب	B	b (as in bat)	Stop	Bilabial	b

ت	T	t (as in top)	Stop	Alveolar	T
ث	θ (t̪)	th (as in think)	Fricative	Interdental	Th
ج	dʒ (j)	j (as in jam)	Affricate	Palato-alveolar	Dg (j)
ح	ħ (h)	h (as in hat)	Fricative	Pharyngeal	H
خ	x (kh)	kh (similar to the German „ch“ in Bach)	Fricative	Velar	X
د	D	d (as in dog)	Stop	Alveolar	D
ذ	ð (z)	dh (as in this)	Fricative	Interdental	D
ر	R	r (rolled „r“ sound)	Approximant	Alveolar	R
ز	Z	z (as in zebra)	Fricative	Alveolar	Z
س	S	s (as in sun)	Fricative	Alveolar	S
ش	ʃ (sh)	sh (as in she)	Fricative	Palato-alveolar	C
ص	sˤ (ʂ)	sˤ (similar to „s“ but	Fricative	Post-alveolar	Ss
ظ	tˤ (ʈ)	tˤ (similar to „t“ but with the tongue further back)	Fricative	Post-alveolar	Tt
ظ	ðˤ (ʒ)	ðˤ (similar to „th“ but with the tongue further back)	Fricative	Post-alveolar	Dh
ع	ʕ (ʔ)	„ (glottal fricative)	Fricative	Pharyngeal	ʕ
غ	ɣ (gh)	gh (similar to the French „r“ in rogue)	Fricative	Velar	Gh
ف	F	f (as in fish)	Fricative	Labiodental	F
ق	Q	q (similar to „k“)	Stop	Velar	Q

		but further back in the throat)			
ك	K	k (as in key)	Stop	Velar	K
ل	L	l (as in lion)	Approximant	Alveolar	L
م	M	m (as in moon)	Nasal	Bilabial	M
ن	N	n (as in next)	Nasal	Alveolar	N
ح	H	h (as in hat)	Fricative	Glottal	Hh
و	W	w (as in west)	Approximant	Labial-velar	W
ي	J	y (as in yes)	Approximant	Palatal	Y
ذ	ð (z)	dh (as in this)	Fricative	Interdental	D

(Metrouh,2023)

*Note:* Some Arabic letters have variations in pronunciation based on their position within a word or other linguistic factors, and this table provides the general standard pronunciations. Berber letters are represented in the Arabic script. Apart „g“ and „v“ are used respectively as in „go“ and „voice“ in English.

*Note:* In presenting the examples, the first number refers to the classification of the example, while the number in parentheses indicates the sermon from which the example is taken, either (1) for Sermon 1, (2) for Sermon 2, (3) for Sermon 3. All examples are presented in the appendix. For instance, *Example 33 (2)* refers to the 33rd classified example in appendix taken from Sermon 2.

After the completion of coding, the formatting resources provided by the word processing software were comprehensively used to enable the categorisation of each word into one of the five specified categories. In order to enhance their identification, all potential combinations involving bold, italic, and underlined characters were employed, as illustrated below:

1. *French, (italicised)*
2. **Kabyle, (bolded)**
3. Classical Arabic (unmarked code)
4. Algerian Arabic (Darja) (underlined and unmarked)

5.(After each extract, an immediate translation in English is provided, and put between parentheses).

## **2.8. Procedures of Data Analysis**

The data analysis procedures employed in this study were designed to systematically examine codeswitching in Dr. Said Bouizri's religious sermons. A mixed-methods examines approach combining qualitative and quantitative techniques was employed to explore the types, functions and rhetorical implications of multilingual language use in this context. The aim was to investigate the contribution of codeswitching to communicative effectiveness, cultural positioning and religious authority in a multilingual Algerian setting. The analysis procedures are outlined in the following sections.

### ***2.8.1. Language Frequency Count and Dominant Language Identification***

As part of the quantitative analysis, the frequency with which each language was used in the sermons was counted. This included the total number of words or phrases uttered in Kabyle, Algerian Arabic, Classical Arabic and French. The aim was to determine the dominant language in Dr Bouizri's discourse. This frequency analysis was essential for testing the hypothesis that Kabyle is the 'matrix' language of preaching, with other languages serving supporting roles for rhetorical, spiritual or intellectual emphasis.

To determine the dominant language in the selected sermons, a word count approach was employed using Microsoft Word. First, all utterances that included codeswitching were manually extracted and transcribed from the two selected sermons, then compiled in a Microsoft Word document. Total of 86 examples of multilingual utterances were selected for analysis based on their richness and relevance to the aims of the study.

The following steps were taken in order to calculate the number of words used in each language. Firstly, the full transcriptions were typed without any deletions. Then, to determine the word count for a specific language (e.g. Kabyle), all the words in the other languages (Arabic and French) were manually deleted from the document. Microsoft Word's automatic word count tool was then used to calculate the total number of remaining words, which corresponded to the number of Kabyle words. The same process was repeated for each language individually by deleting the words from the other languages and counting the remaining words.

This method enabled a basic yet effective quantitative comparison of the languages used by Dr Bouizri within the selected sermons. The dominant language was identified as the one with the highest word count. While this method does not consider syntactic weight or pragmatic emphasis, it provides a general indication of language dominance in multilingual discourse.

### ***2.8.2. Coding of Codeswitching Types***

Each instance of codeswitching in the data was identified and classified according to the typology proposed by Poplack (1980):

**Inter-sentential switching:** Language alternation at sentence boundaries.

**Intra-sentential switching:** Language alternation within a single sentence or clause.

**Tag-switching:** The insertion of tags, interjections, or fixed expressions from another language.

A coding system was developed to mark each occurrence, and frequencies were calculated separately for each sermon. This categorization allowed for a detailed structural analysis of how languages were alternated during the preaching.

### ***2.8.3. Functional Analysis of Codeswitching***

To explore the communicative purposes behind codeswitching, the study employed the functional model of Appel and Muysken (1987). Each instance of switching was analysed and categorised into one or more of the six functions.

### ***2.8.4. Analysis of Rhetorical Stance and Indexes***

The study also examined how Dr Bouizri used codeswitching to adopt specific rhetorical stances that reflected the preacher's emotional, moral and intellectual stance towards his message and audience, using 'Indexicality Theory' by Ochs (1992).

#### ***2.8.5. Quantitative Pattern Analysis***

In addition to type and function, the quantitative analysis involved frequency counts and percentage calculations for each type of codeswitching and language used in each sermon. This enabled patterns to be identified across different sermons, such as the most frequent types of codeswitching and whether certain functions or stances were consistently associated with specific languages. These numerical patterns provided empirical support for the qualitative interpretations and helped to validate the research hypotheses.

#### **Conclusion**

This chapter has outlined the methodological framework that underpins the current investigation into multilingual codeswitching in Dr Said Bouizeri's religious discourse. Adopting a mixed-methods approach has enabled a thorough examination of the research issue, providing qualitative and quantitative insights into the linguistic practices under scrutiny. This integrative design has been instrumental in capturing the complexity and contextual richness of codeswitching phenomena in a multilingual Kabyle setting.

To establish the relevance of his discourse and contextualise his linguistic choices within his broader religious and sociocultural influence, a concise biographical account of Dr Bouizeri was included.

## **Chapter 3: Presentation of the Findings**

### 3. Presentation of the Findings

This chapter presents the main findings of the study. The analysis investigates the linguistic choices made by the speaker, focusing particularly on the dominant languages used throughout his sermons and how these languages are alternated to serve different ends. In doing so, the study seeks to identify the types and patterns of codeswitching that emerge within the discourse and to uncover the underlying principles that govern these switches. Beyond structural features, the chapter explores the discourse functions of codeswitching in the specific context of religious preaching, shedding light on how language alternation contributes to meaning-making, emphasises certain ideas, and helps build rapport with a linguistically diverse audience. The study also considers how codeswitching is employed by Dr. Bouizeri to express particular stances and indexes whether authoritative, persuasive, or didactic and how it is used to clarify complex religious concepts, make scriptural references more accessible, or connect with the cultural and linguistic background of the listeners. Examples from the data are presented to illustrate how these functions operate in practice, with attention given to both the micro-level linguistic structures and the broader socio-pragmatic context. Finally, this chapter provides insights into the ways in which multilingualism is not merely a background feature of religious discourse in Kabyle society, but rather a deliberate and meaningful strategy employed by the speaker to enhance the effectiveness and relevance of his message in a multilingual setting

#### 3.1. The Dominant Language

To begin the analysis, it is essential to identify the dominant languages used by Dr. Said Bouizeri throughout his sermons. Understanding which languages are most frequently employed provides a foundational insight into the multilingual nature of his discourse. Dr. Bouizeri's sermons are characterised by a dynamic interplay between Kabyle, Arabic, and French, with each language fulfilling particular roles depending on the topic, the audience, and the communicative intent. This section examines the frequency and distribution of these languages within the corpus, highlighting the primary linguistic patterns that shape his preaching style. By mapping out the linguistic landscape of his sermons, this analysis sets the stage for a deeper investigation into how codeswitching operates both structurally and functionally in his religious discourse.

The following table presents a quantitative overview of the languages employed across the selected sermons. It shows the frequency and percentage of usage for each language Kabyle, Arabic, and French, based on observed instances of speech segments.

**Table 3:**

*Languages Used in the Codeswitching Instances in Dr. Said Bouizeri's Sermons*

	Kabyle	Classical Arabic	Algerian Arabic	French
<b>Sermon one</b>	126	44	16	20
<b>Sermon two</b>	222	139	09	15
<b>Sermon three</b>	115	112	14	13
<b>Total</b>	436	295	39	48
<b>Percentage</b>	53.30%	36.06%	4.77%	5.87%

Table 3 displays the distribution of Kabyle, Classical Arabic, Algerian Arabic, and French across three selected sermons delivered by Dr. Said Bouizeri. In Sermon One, Kabyle appears 126 times, Classical Arabic 44 times, Algerian Arabic 16 times and French 20 times. In Sermon Two, the use of Kabyle increases to 222 instances, Classical Arabic to 139, while Algerian Arabic 09 times and French appears 15 times. In Sermon Three, Kabyle registers 115 occurrences, while Classical Arabic closely follows with 112 instances, Algerian Arabic appears 14 times, and French is used 13 times. The total counts across both sermons show that Kabyle is the most frequently used language with 436 occurrences, followed by classical Arabic with 295, French with 48, and Algerian Arabic with 39. When converted into percentages, Kabyle represents 53.30% of the overall language use, Classical Arabic 36.06%, Algerian Arabic 4.77% and French 5.87%. This quantitative overview provides a clear indication of the frequency of each language within the corpus and serves as a basis for examining patterns of language use and codeswitching in the subsequent sections.

### 3.2. Linguistic Features of Codeswitching in Kabyle Religious Discourse

Here's a concise summary that keeps the same academic tone:

This section analyses the linguistic features of codeswitching in Dr. Said Bouizeri's religious discourse, based on three recorded YouTube sermons. The first part examines the grammatical aspects, focusing on the frequency and distribution of intersentential, intrasentential, and tag-switching, as well as the structural integration of different languages within single utterances. The second part addresses the discourse functions of codeswitching, showing how it is employed to clarify concepts, engage listeners, emphasise messages, and signal shifts in tone or topic. Overall, the analysis demonstrates the deliberate and context-sensitive use of codeswitching in religious communication.

### 3.3. Typology of Codeswitching in the Sermons

As previously outlined, the linguistic analysis begins by identifying and classifying the different instances of CS present in the selected corpus of religious sermons. To facilitate this, a comprehensive table has been constructed, outlining the three primary types of codeswitching observed throughout the data. In order to maintain clarity and avoid repetition, the actual utterances containing instances of switching are not presented within the table itself but are instead referenced in the appendix, where detailed transcripts of the sermons and corresponding timestamps can be found.

Following the presentation of the table, a detailed analysis and interpretation of the frequency and distribution of codeswitching will be conducted. This includes an examination of the occurrences of intersentential, intrasentential, and tag-switching across the two sermons.

**Table 4:**

*Distribution of Codeswitching Types used in Dr. Said Bouizeri's Sermons*

Types	Intersentential	Intrasentential	Tag-switching
<b>Sermon one</b>	04	19	02
<b>Sermon two</b>	07	37	02
<b>Sermon three</b>	02	11	02
<b>Total</b>	13	67	06

Table 4 presented in this section illustrates the distribution of codeswitching types across the three analysed sermons. These visual tools enable a clear and accessible evaluation of the frequency and relative proportions of each type within the dataset. In total, 86 instances of codeswitching were identified: 26 in the first sermon, 45 in the second, and 15 in the third.

In the first sermon, 19 occurrences (73.1%) were classified as intrasentential, 4 instances (15.4%) as intersentential, and only 2 (7.7%) as tag-switching.

The second sermon featured 45 instances of codeswitching, among which 37 (82.2%) were intrasentential, 7 (15.6%) were intersentential, and 2 (4.4%) were tag-switching.

In the third sermon, a total of 15 instances of codeswitching were found: 11 (73.3%) were intrasentential, 2 (13.3%) intersentential, and 2 (13.3%) tag-switching.

These preliminary results demonstrate a strong preference for intrasentential switching in the religious discourse of Dr. Said Bouizeri, particularly in the first and second sermons, where it overwhelmingly dominates. Intersentential switching appears minimally across all sermons, while tag-switching remains rare and relatively balanced in frequency. The data confirm the consistent use of intrasentential switching as a dominant pattern in the speaker's multilingual discourse. This pattern reflects the fluid integration of multiple languages most notably Kabyle, Algerian Arabic, French, and Standard Arabic within single utterances to enhance audience engagement and message clarity. These findings form the basis for the subsequent analysis of the communicative and discursive functions served by these instances of codeswitching.

### ***3.3.1. Inter-sentential codeswitching***

As defined in the previous chapter, inter-sentential codeswitching involves switching between languages at sentence boundaries. This type of switching appears clearly in the corpus, where one sentence ends in one language and the next begins in another, marking a complete shift between linguistic codes.

#### **Exemple 31 (2):**

**“Rebbi yennad** fi sorat El Israa, El aya tasi3a: ‘Ina hada l Qoraana yahdi lilati hiya aqwam”

(Allah says in Surah Al-Isra, verse 9: ‘Indeed, this Qur’an guides to that which is most upright)

In this example the speaker begins in Kabyle with “**Rebbi yennad**” (Allah says), which introduces a Qur’anic quotation. He then switches to Classical Arabic to cite the verse from Surah Al-Isra (verse 9): “Ina hada l Qoraana yahdi lilati hiya aqwan” (Indeed, this Qur’an guides to that which is most upright). This is a case of inter-sentential codeswitching, where the switch occurs between two distinct linguistic units: the Kabyle introduction and the Arabic quotation. The Arabic verse is left untranslated, reflecting the assumption that the audience is familiar with the Qur’anic text and its authority. The use of Kabyle serves to frame the message, while the Arabic delivers the sacred content directly.

### ***3.3.2. Intra- sentential codeswitching***

As explained in the previous chapter, intra-sentential codeswitching refers to the use of two or more languages within a single sentence. This type of switching is marked by a smooth integration of elements from different languages, often occurring in the middle of a clause or phrase without interrupting the grammatical flow.

#### **Exemple 11(1):**

**“Rebbi yesta3ref tafadolan minho”**

(God acknowledges favours and good deeds that come from him)

The speaker begins in Kabyle with “**Rebbi yesta3ref**” (God acknowledges) and continues with an Arabic phrase “tafadolan minho” (favours and deeds that come from Him). The structure of the sentence remains consistent with Kabyle syntax, while the Arabic phrase is inserted seamlessly without interrupting the grammatical flow. The use of the Arabic segment is not translated, assuming that the audience can easily understand its meaning within a religious context. This is an instance of intra-sentential codeswitching, where elements from two languages appear within the same sentence.

### 3.3.3 Tag switching

As outlined in the previous chapter, tag switching involves the insertion of a tag phrase or word from one language into an utterance constructed in another language. These insertions are typically short, fixed expressions that are easily placed within speech without disrupting its overall structure.

#### Exemple 28(2):

**“Yella win ad yenteq s wawal allah ibark s allahou Akbar”**

(Blessed is the one who speaks with the words of Allah and says, ‘Allah is the Greatest)

The extract above presents a switch from Kabyle to Arabic within a religious discourse. The speaker begins with the Kabyle phrase **“Yella win ad yenteq s wawal”** (blessed is the one who speaks with the words of Allah and says), followed by Arabic expressions “Allah ibark, Allahou Akbar” (God bless, God is the Greatest). These Arabic phrases are formulaic and commonly used in religious speech. The switch occurs at the end of the utterance, with the Arabic functioning as fixed expressions that add emphasis and emotional resonance. This is an instance of tag-switching, where short Arabic phrases are inserted into a predominantly Kabyle sentence. Similar patterns are observed in other utterances where Arabic is used to reinforce religious meaning.

### 3.4. Discourse Functions of Codeswitching

The following table and illustrate how Appel and Muysken’s (1987) functions of codeswitching are distributed across the three analysed sermons. The table provides detailed numerical data for each function, while the pie chart visually represents their proportions, allowing for a clearer comparison of their frequency and prominence within the religious discourse.

**Table 5:***Distribution of Codeswitching Functions in the three Sermons*

Function	Referential	Directive	Expressive	Phatic	Metalinguistic	Poetic
<b>Sermon one</b>	16	00	07	01	02	00
<b>Sermon two</b>	22	01	10	02	11	02
<b>Sermon three</b>	11	00	03	00	00	01
<b>Total</b>	49	01	20	03	13	03

Table 5 presents the distribution and percentage of codeswitching functions identified in the three sermons delivered by Dr. Said Bouizeri, based on Appel and Muysken's (1987) functional model.

In three sermon , a total of 89 instances of codeswitching were identified. The referential function accounts for 49 instances (55.05%), showing that the speaker mainly relied on codeswitching to convey factual, scriptural, or religious content. The expressive function appears in 20 instances (22.47%), reflecting moments of personal reflection or emotional emphasis. The metalinguistic function was used 13 times (14.60%), indicating occasional discussion or clarification of language. poetic and phatic functions each occurred (3.7%). directive functions only (1.12%)

These findings confirm that referential and expressive functions consistently dominate across all three sermons. However, sermon two shows the greatest functional diversity, while sermon three places stronger emphasis on quotational switching, reflecting a higher use of direct citations. The distribution illustrates how Dr. Bouizeri adapts multilingual discourse to fulfill various communicative and religious objectives based on sermon content and audience engagement.

The following examples serve to further illustrate each of Appel and Muysken's (1987) functions of codeswitching. They provide contextualised instances from the sermons, helping to clarify how each function operates within the religious discourse.

Functions of codeswitching according to Apple and Musyek:

### 3.4.1. Referential Function

#### Utterance 1 (1):

“**Yella** El boukhel, **Yella** tabdir”

(There is stinginess, and there is wastefulness.)

Dr. Said Bouiziri uses the Kabyle structure “**Yella**” (“there is”) to frame the Arabic nouns El boukhel(stinginess) and tabdir(wastefulness). These Arabic words are inserted into an otherwise Kabyle sentence to introduce culturally and religiously significant concepts. The switch from Kabyle to Arabic serves a referential function, allowing the preacher to express Islamic values that may not have exact equivalents in Kabyle.

### 3.4.2. Directive Function

#### Utterance 22 (2):

“**Afketh** lqowa i el iman **nwen**”

(Give strength to your faith)

Dr. Said Bouiziri starts with the Kabyle verb “**Afketh**”(give) and continues with a mix of Arabic and Kabyle: “lqowa i el iman**nwen**”(strength to your faith). The phrase “el iman” (faith) is an Arabic insertion that carries strong religious connotations. This use of codeswitching performs a directive function, as the speaker urges the audience to take an action strengthening their faith using a blend of languages to reinforce the religious weight and clarity of the command.

### 3.4.3. Expressive Function

#### Utterance 6(1):

“**Dagi**, *c’est des passagers* **d’I3zaven.**”

(Here we are just travelers of trials (life’s hardship))

In this example, Dr. Said Bouiziri begins with the Kabyle word “**Dagi**”(here we are), then inserts the French phrase “*c’est des passagers*” (they are passengers), followed by the Kabyle “**d’I3zaven**” (of trials). The combination of French and Kabyle reflects an expressive function, as the preacher conveys a deeply emotional view of human existence, portraying life as a temporary

journey filled with hardship. The choice of French for passagers adds a poetic tone and emphasises the metaphor of transience, enhancing the emotional resonance of the message.

#### ***3.4.4. Phatic Function***

**Utterance 1 (2):**

**“Ayithmathen.Asalam alaykom wa rahmato allah”**

(May peace and Mercy of allah be upon you)

Dr. Said Bouiziri opens the utterance with the Kabyle vocative “**Ayithmathen**” (my brothers), followed by the Arabic “Asalam alaykom wa rahmato allah”(may peace and mercy of Allah be upon you). This CS serves a phatic function, as it establishes and maintains social connection with the audience. The greeting carries both religious and cultural significance, signaling respect and spiritual goodwill at the beginning of the sermon in a manner familiar and expected within Islamic contexts.

#### ***3.4.5. Metalinguistic Function***

**Utterance 15 (1):**

**“ Omba3ed yefkayaghed *les repères*,yefkayaghedel ma3alim.”**

(Then God gave us the landmarks)

In this example, Dr. Said Bouiziri uses the French term “*les repères*” (landmarks or reference points) followed immediately by its equivalent in Arabic “*el ma‘alim.*” This metalinguistic shift serves to reinforce understanding by offering two lexical choices from different languages that convey the same concept. The repetition through codeswitching emphasises clarification and interpretation within the religious discourse.

#### ***3.4.6 Poetic Function***

**Utterance 10(2):**

**"Dunith agi thchor d el mofajaat *dlessurprises.*"**

(This world is full of surprises and unexpected events)

In this example, Dr. Said Bouiziri blends Kabyle “**Dunith agi thchor d**” (this world is full of) with Arabic “el mofajaat” and French “*les surprises*” (surprises and unexpected events). The sentence serves to initiate a shared emotional or experiential connection with the audience, capturing their attention and fostering rapport. The multilingual switch, particularly the use of recognizable loanwords in Arabic and French, plays a phatic function by maintaining interaction and reinforcing social bonds during the sermon.\*

### 3.5. Codeswitching as an Indexe of Stance

As explained in the previous chapter, one of the objectives of this study is to explore how Dr. Said Bouizeri employs codeswitching to reflect a particular stance in his religious discourse. The data reveal several instances where language alternation serves to convey emotional involvement, highlight spiritual alignment, or underscore personal commitment to the values being preached. Through deliberate shifts between Kabyle, Arabic, and occasionally French, the speaker positions himself in ways that express empathy, conviction, and solidarity with the audience. This section presents the relevant extracts in which codeswitching is used not only as a communicative strategy but also as a marker of the speaker’s religious, social, and emotional stance.

#### 3.5.1. Stance of Authority and Religious Authenticity

A stance of authority and religious authenticity is established when a speaker uses linguistic strategies to project expertise, credibility and alignment with religious doctrine or tradition. This often involves referencing sacred texts, using formal religious language and adopting a confident, assertive tone, thereby reinforcing their legitimacy as a spiritual guide.

Throughout the sermons, codeswitching is frequently employed to establish the speaker’s authoritative role and reinforce the authenticity of the religious message. By shifting into Classical Arabic, particularly when quoting the Qur’an or referring to religious terminology, Dr Bouizeri aligns himself with established religious sources. This deliberate use of language emphasises his credibility and grounds his speech in scriptural authority. This not only signals respect for sacred texts, but also positions him as a knowledgeable and trustworthy religious figure in the eyes of his audience.

Dr Bouizeri uses classical Arabic to quote Qur'anic verses or Islamic expressions, thereby lending his speech religious legitimacy and moral weight.

**Example 4 (2):**

“**Amk id yenna rebbi di** el Qoraan El Karim fi sorat El Baqara, El aya meya w thlatha w khamsin: ‘Ya ayouha aladina amano, ista3ino bi Sabri wa salat’”

(As God said in the Holy Qur’an, in Surah Al-Baqarah, verse 153: ‘O you who have believed, seek help through patience and prayer’)

The Arabic version of the Qur'anic verse carries religious authority. Using it in its original form emphasises the sacred origin of the moral instruction. In this case, switching to Arabic, particularly Classical Arabic, functions as a marker of religious authority. By preserving the Qur'anic verse in its original linguistic form, the speaker highlights the divine origin of the message. This type of codeswitching serves not only for quotation purposes, but also to anchor the message in sacred legitimacy.

**Example 16(2):**

“**Omba3ed, rebbiikhatmittinad** :’ala ina nasra allahi qarib.’”

(Then, God sealed His words with: ‘Indeed, the help of Allah is near’)

In this instance, Dr Bouizeri concludes a segment of his sermon by switching to classical Arabic in order to quote another Qur'anic verse. As in Example 3, inserting the verse in its original Arabic reinforces the sacred origin of the message. This signals a divine promise, Stance of Intimacy and Cultural Solidarity

This stance is reflected in the speaker's choice of language, which fosters emotional closeness and reinforces a shared cultural identity with the audience. This can be achieved by using the mother tongue, local expressions or familiar forms of address, for example, to create a sense of mutual understanding and inclusion. These instances demonstrate the preacher’s efforts to connect with listeners on spiritual, social, and cultural levels. For example, Dr. Bouiziri uses Kabyle to connect with his community through shared identity, employing the language of daily life and emotional storytelling.

**Example 9(2)**

“El iman **inef3aghdi** raha nafsiya **negh**”

(Faith brings inner peace)

The speaker’s reflection on faith and emotional well-being is conveyed in Kabyle. By expressing this intimate idea in the mother tongue of the audience, Dr. Bouiziri fosters closeness and emotional connection. The choice of Kabyle highlights his shared identity with listeners and reinforces cultural solidarity.

**3.5.2. Stance of Accessibility and Pedagogical Clarity**

It refers to the speaker’s efforts to make the message understandable and relatable to the audience. This approach involves using simplified language, repetition, paraphrasing and switching languages to clarify religious concepts and explain complex terms. It reflects the preacher’s role as a teacher, aiming to make religious knowledge more accessible to a broader audience. Accessibility and pedagogical clarity are achieved in Dr. Said Bouizeri’s discourse through switching to French, which is often associated with education and formal explanations, as well as through the use of repetition in Kabyle to reinforce understanding. These strategies help to simplify abstract or complex ideas, making them more comprehensible to a wider audience. Through this approach, Dr Bouizeri fulfils a dual role, performing both a spiritual and a didactic function, thereby ensuring that key teachings are understood by all members of his community.

**Example 10(2):**

“**Dunithagithchord** el mofajaat d *lessurprises*”

(This world is full of surprises and unexpected events)

In this instance, Dr. Bouizeri uses both Arabic "el mofajaat" (surprises) and French "les surprises" (surprises) to express the same idea. This repetition across languages serves a pedagogical purpose: Arabic carries the traditional religious connotation, while French enhances accessibility, especially for listeners who are more familiar with secular or educational contexts. The use of repetition ensures the concept is clearly understood by a wider audience.

### 3.5.3 *Stance of Empathy and Emotional Engagement*

It refers to the speaker's intentional alignment with the emotional experiences of the audience. It involves the use of language, tone, and personal references to create a sense of shared feeling, compassion, and emotional connection. This stance fosters trust, receptivity, and deeper listener involvement. Dr. Bouiziri blends languages to narrate suffering, express spiritual care, and provide emotional support. By transitioning naturally between Kabyle and Arabic, he creates a compassionate tone that resonates with the audience's feelings and lived experiences. This multilingual approach enhances emotional connection and reinforces his pastoral role.

#### **Example 41(2):**

**“Thofattthassaines maratan okhra, yennayasen fa sabron Jamil”**

(He felt it again and said, ‘Patience is beautiful)

The initial narration of emotional pain is delivered in Kabyle, the speaker's mother tongue and the audience's shared language. This choice emphasises a sense of personal and communal vulnerability. The switch to Qur'anic Arabic, with the phrase *“fa sabron Jamil”*, introduces a spiritual and culturally authoritative response. This transition reflects the preacher's effort to move from emotional identification to divine consolation, reinforcing empathy while offering religious comfort.

#### **Example 44(2):**

**“Yezra3degn-naghrebbi hob El hayat agi”**

(God planted in us the love of life)

The sentence begins in Kabyle, reinforcing a local and intimate tone that connects with the audience's lived experience. The phrase *“hob el hayat”* (love of life) is introduced in Arabic, enriching the emotional expression with spiritual significance. This blend of languages emphasises both the human appreciation for life and its divine origin, allowing the preacher to emotionally engage his audience while grounding the sentiment in a religious worldview.

### 3.5.4 Stance of prestige

One of the most notable features of Dr. Said's multilingual sermons is his use of Classical Arabic or French to convey religious authority, intellectual depth, or an elevated spiritual tone, establishing a sense of prestige. This approach is key to establishing the speaker as a credible religious and social figure.

#### Example 5 (1) :

**“Omba3ed la vie éternelle, el hayat el abadiya melmi attavdho,après lmoth”**

(Then, it is the eternal life, the everlasting life after death)

Dr. Said Bouiziri switches between Kabyle, French “*la vie éternelle*” (the eternal life), “*après lmoth*” (after death), and Classical Arabic “*el hayat el abadiya*” (the eternal life) within a single sentence discussing the afterlife. The use of Classical Arabic, the language of the Qur’an and Islamic scholarship, lends religious authority to the statement, while the inclusion of French associated with intellectualism and prestige in Algerian society adds an elevated academic tone. This strategic blend of languages indexes prestige by positioning the preacher as both spiritually and intellectually authoritative

#### Example 16(1):

**“Laboussole, el bawssala l’qoraaniya, ma netav3itt agh thawi s ayen yelhan”**

(The true compass the Qur’anic guidance is what we must follow if we seek goodness)

Here, the phrase “*el bawssala l’qoraaniya*” (the Qur’anic guidance) is expressed in Classical Arabic within a Kabyle sentence. This CS serves to invoke the sacred prestige associated with Qur’anic language. By doing so, Dr. Bouiziri aligns his message with divine legitimacy and frames his guidance as rooted in respected religious knowledge. The use of Arabic in this context clearly indexes prestige.

These examples demonstrate how the preacher’s codeswitching is not merely communicative but strategic, using high-status languages to construct a stance of prestige that bolsters his credibility as a religious and intellectual authority.

### 3.5.5. *Stance of Modernity*

Another prominent stance identified in Dr Said Bouiziri's sermons is that of modernity. Here, codeswitching reflects the preacher's openness to contemporary life, linguistic hybridity and socio-cultural realities. This approach presents Islam as being compatible with modern challenges and worldviews by using multilingualism as a bridge between traditional teachings and modern-day discourse.

#### **Example 6 (3):**

“A zawaj **ije3lithrebi** aya min ayatih **imi dyena** fi sourt arrom al aya wahed w 3chrin :( ‘ w min ayatihi an khalaqa lakoum min anfousikoum azwajan li taskounou ilayhawa ja3ala baynakoum mawada wa rahma ina fi dalika la ayatun li qawmin yatafakaroun) arrom wahed w 3chrin”

(Marriage is something that God has made one of His signs, as He mentioned in Surat Ar-Rūm – Verse 21: “And among His signs is that He created for you from yourselves spouses that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.” (Qur'an 30:21)”)

#### **Example 15 (1):**

Here, the preacher uses a combination of Kabyle, Algerian Arabic, and Classical Arabic to introduce and quote a Qur'anic verse. The reference to the verse in its full Classical Arabic form, while still embedded in a contemporary, mixed-language structure, reflects the preacher's intent to connect timeless Islamic teachings with modern ways of speech. The quote is presented not in isolation, but as part of a larger discourse that involves linguistic movement and cultural flexibility both hallmarks of a stance of modernity.

In both examples, the preacher embraces multilingualism not just as a communicative tool but as a stylistic and ideological statement. The use of French and Classical Arabic within the Kabyle framework indexes a modern stance, portraying Islam as adaptive and engaged with the world rather than isolated from it

### 3.5.6. *Stance of Good Education*

Another clear feature of Dr. Said Bouiziri's multilingual discourse is his emphasis on the importance of education. By deliberately switching to Classical Arabic, especially when citing Qur'anic verses or conveying sophisticated religious concepts, the preacher presents himself as someone who is well-versed in Islamic scholarship and moral philosophy. In the Algerian context, fluency in Classical Arabic, and the ability to recall and interpret religious texts, are often seen as indicators of a strong formal education, particularly in theology and related disciplines.

#### **Example 15 (1):**

**“Hadreth thes3am thanefsith thaw3ar. Anafes El amara b'soe”**

(The biggest struggle is against the self against the soul that commands evil)

Here, Dr. Bouiziri references the concept of *Anafes El amara b'soe*. ' (the soul that incites evil), a concept rooted in Islamic psychology and Sufism. The insertion of Classical Arabic *anafes el amara b'soe* highlights his ability to access and articulate sophisticated theological ideas. This reference is not only spiritually rich but also culturally recognised as part of the educated religious discourse, thus indexing the preacher's erudition.

#### **Example 3 (2):**

**“Amki dyennarebbidi el Qoraan El Karim fi sorat El Baqara, El aya meya w thlatha w khamsin: ‘Ya ayouha aladina amano, ista3ino bi Sabri wa salat.’”**

(“As God said in the Holy Qur'an, in Surah Al-Baqarah, verse 153: ‘O you who have believed, seek help through patience and prayer.’”)

This example further illustrates the stance of good education through direct citation of a Qur'anic verse in Classical Arabic. Quoting the verse verbatim and attributing it with its surah and verse number reflects scholarly familiarity with religious texts. This type of codeswitching into Qur'anic Arabic signals not only religious devotion but also intellectual competence, as it assumes the speaker has memorised, understood, and can apply Qur'anic knowledge appropriately.

These examples demonstrate how Classical Arabic is employed not only for religious legitimacy but also to assert a level of educational attainment. Similar to the way English is used

globally to index formal education and academic breadth, Classical Arabic in this context serves as a linguistic resource to project mastery of sacred knowledge and religious sciences.

### 3.5.7. *Stance of Objection and Refusal*

Another stance that is evident in Dr. Said Bouiziri's multilingual sermons is that of objection and refusal. This is often expressed through codeswitching into Classical Arabic when discussing sensitive topics or failed social or moral mechanisms. In this context, switching languages serves to give the subject an appropriate religious tone and to signal disapproval, distance or rejection of a certain practice or behaviour.

#### **Example 15 (3):**

**“Ur infe3 la al maw3ida al hassana wala al hajr fi al madja3 wala al hakamayn wala tiwachulin.”**

(Neither kind admonition, nor abandonment in bed, nor the intervention of arbitrators, nor anything else proved effective).

In this example, Dr. Bouiziri switches to Classical Arabic to enumerate failed religiously and socially sanctioned means of resolving marital discord. The use of phrases like *al maw3ida al hassana*, *al hajr fi al madja3*, and *al hakamayn* highlights formal religious interventions that, in this case, have not yielded positive results. The switch serves to create a rhetorical and moral distance from the failure of these methods, expressing disapproval of their ineffectiveness. This indexes a stance of objection and refusal, as the speaker signals that even the prescribed steps may sometimes fall short, thus implicitly rejecting blind reliance on them.

#### **Example 15 (1):**

**“Hadreth the3am thanefsith thaw3ar, Anafes El amara b so'e”**

(The biggest struggle is against the self against the soul that commands evil)

Here, the preacher refers to the internal moral struggle by invoking the concept *anafes el amara b so'e*, an expression in Classical Arabic that embodies the Islamic notion of the soul inclined toward evil. The code-switch into Classical Arabic at this point intensifies the ethical and spiritual weight of the message. By invoking this particular concept in its original linguistic form,

the preacher expresses a moral stance of resistance and disapproval toward succumbing to sinful tendencies. The switch thus acts as a tool to reject moral failure and reinforce the gravity of self-discipline, making this a clear example of CS indexing objection and refusal.

In both examples, the use of Classical Arabic underscores the seriousness of the subject matter and distances the speaker from the behaviours or outcomes being criticised, mirroring how other speakers may use CS to reject or disassociate themselves from taboo or disapproved content.

### ***3.5.8. Codeswitching as Euphemism***

In religious discourse, particularly in culturally conservative contexts, preachers often face the challenge of addressing socially sensitive or taboo topics, such as marital conflict, sexuality and disobedience, without offending their audience or compromising religious decorum. Dr. Said Bouiziri's approach of translating such subjects into Classical Arabic provides him with a degree of linguistic and cultural distance, allowing him to address these issues effectively.

#### **Example 13 (3):**

**“rebi sebhanu inad:** w alati takhafuna nchuzahuna f 3idouhuna w ohjourouhouna fi al madaji3, ila akhirihi”

(“And those [wives] from whom you fear rebellion — then advise them, and [if they persist], forsake them in bed...”)

#### **Example 15 (3):**

**“Ur infe3** la al maw3ida al hassana wala al hajr fi al madja3 wala al hakamayn wala **tiwachulin**”

(“Neither kind admonition, nor abandonment in bed, nor the intervention of arbitrators, nor anything else proved effective.”)

In this example, Dr. Bouiziri uses a Qur’anic verse in Classical Arabic to introduce the topic of marital discord and the prescribed Islamic interventions in cases of female disobedience. The

reference to *nchuzahuna* (disobedience) and *ohjourouhouna fi al madaji3* (forsaking in bed) invokes culturally and religiously sensitive themes that are difficult to express directly in Kabyle due to their social weight and potential discomfort.

Through codeswitching into Classical Arabic, the speaker imbues the discussion with a sense of sacredness and authority. This not only lends legitimacy to the content, but also deflects personal responsibility for the sensitive message by attributing it to divine instruction. This linguistic choice enables the speaker to navigate taboo territory respectfully and effectively, while avoiding direct mention of the acts in the more intimate and emotionally charged Kabyle vernacular.

### **Example 15 (3):**

**“Ur infe3 la al maw3ida al hassana wala al hajr fi al madja3 wala al hakamayn wala tiwachulin”**

(“Neither kind admonition, nor abandonment in bed, nor the intervention of arbitrators, nor anything else proved effective.”)

Furthermore, the follow-up sentence remains in Arabic: **'Ur infe3 la al maw3ida al hassana wala al hajr fi al madja3...'** which maintains the tone of sacred authority. Using Arabic avoids the potential awkwardness or directness that such expressions might carry if stated in Kabyle, thereby preserving the moral and emotional distance needed in religious speech.

In summary, the codeswitching to Classical Arabic in this case serves not only to confer religious legitimacy, but also as a sociolinguistic tool to bypass linguistic taboos and ensure appropriateness in sensitive parts of the sermon.

### **Conclusion**

This chapter has outlined the main patterns and observations drawn from the linguistic analysis of Dr. Said Bouizeri's sermons. The exploration of his multilingual practices has demonstrated a dynamic and purposeful use of Kabyle, Arabic, and French. The alternation among these languages occurred with clear intent, shaped by the nature of the message, the audience, and the cultural-religious context of the preaching.

Several forms of codeswitching were observed across the sermons, occurring at different structural points and serving diverse communicative needs. These forms were not employed randomly but were systematically integrated into the flow of speech. They reflected a functional approach to language that supported narrative coherence, emotional expression, and spiritual clarity.

The preacher's discourse revealed a variety of functions carried by codeswitching, ranging from transmitting meaning to emphasizing identity and reinforcing key concepts. The multilingual choices were not only pragmatic but also stylistically and rhetorically charged, helping to construct a message that resonates both intellectually and emotionally with the audience. Additionally, a closer look at specific instances of language alternation highlighted how language choice contributes to the preacher's stances. These stances reveal layers of interaction spiritual, cultural, emotional, and pedagogical all working together to shape the listener's experience and understanding.

In summary, this review has laid the theoretical and methodological groundwork for this study, which seeks to address the dearth of research on codeswitching in religious discourse, particularly in the context of Algerian multilingualism.

## **Chapter 4: Discussion**

## 4. Discussion

This chapter presents a comprehensive discussion of the key findings obtained from the analysis of codeswitching practices in two religious sermons delivered by Dr. Said Bouiziri. It aims to interpret the patterns identified in the data and to situate them within the broader sociolinguistic and discourse-pragmatic contexts. The discussion is framed around four major areas of inquiry that guided the study: the dominant languages used in the sermons, the types of codeswitching employed, the discourse functions of these language shifts, and the ways in which codeswitching is used to convey specific stances by the preacher.

Each of these areas is examined in relation to the relevant theoretical background and previous research discussed in earlier chapters. The chapter moves beyond a simple presentation of numerical results or examples, seeking instead to understand what these patterns reveal about the preacher's communicative goals, his interaction with the audience, and the social and religious meanings encoded in his multilingual choices. Attention is given to how language alternation serves both rhetorical and relational functions within the religious context, and how it reflects broader cultural and ideological orientations.

### 4.1. Language Dominance in Dr. Said Bouizri's Preaching

The analysis of the three selected sermons clearly reveals the dominant language employed by Dr. Said Bouizri in his religious discourse. As shown in the table, Kabyle is used most frequently, accounting for 348 occurrences, This confirms Kabyle as the main language of communication in Dr. Bouizri's sermons.

Classical Arabic follows with 183 instances indicating its significant but secondary role. Classical Arabic is often reserved for Qur'anic quotations, religious terminology, and formal spiritual expressions. Its use reinforces religious authority and aligns the message with the sacredness of the Islamic tradition.

French, appears 45 times,. Despite its limited presence, French often plays a strategic role in conveying abstract concepts, pedagogical clarity, or aligning with modern discourse. Its inclusion reflects the preacher's awareness of the audience's linguistic repertoire and educational background.

Algerian Arabic while it's the least employed with 25 appearances. This limited presence may be attributed to the preacher's deliberate choice to favour languages that hold greater religious, cultural, or intellectual value in the specific context of religious preaching.

The data reveals that Kabyle serves as the dominant language throughout Dr. Bouizri's religious discourse. This observation aligns with the multilingual setting of Algeria, where Kabyle speakers frequently incorporate several languages in everyday interaction. However, Kabyle remains the preacher's principal medium of communication, particularly in segments that express identity, emotion, or cultural belonging. The dominance of Kabyle in the sermons is reflected in the consistent use of this language for narration, explanation of religious principles, personal reflections, and community-specific references. It functions as the base or matrix language from which other languages Arabic, French are occasionally integrated for specific rhetorical or functional purposes. Dr. Bouizri's extensive use of Kabyle can be interpreted as a deliberate choice to foster closeness and mutual understanding with his audience. As a language that resonates deeply with the local community, Kabyle enhances the emotional and cultural impact of his message. It enables him to frame religious content in a context that is both familiar and accessible, thus strengthening the relevance of Islamic values in the everyday lives of his listeners. The dominance of Kabyle in Dr. Bouizri's sermons can be attributed to several interrelated sociolinguistic and rhetorical factors. First, Kabyle is the native language of both the preacher and the majority of his audience, making it the most effective medium for fostering mutual understanding and emotional resonance. Its use allows the preacher to communicate complex religious concepts in a culturally grounded and familiar manner, increasing listener engagement. Second, Kabyle serves as a marker of identity and solidarity, reinforcing the preacher's alignment with the values, experiences, and worldview of his community. This choice is particularly significant in a multilingual society like Algeria, where language often indexes cultural belonging and authenticity. Third, Kabyle's dominance reflects its function as the matrix language in the codeswitching practices observed in the sermons, providing a stable linguistic base for incorporating Arabic and French elements. These insertions serve specific rhetorical functions, namely Arabic for religious authority and French for pedagogical clarity but Kabyle remains the central channel through which the overall message is

developed and emotionally anchored. Therefore, its prevalence is not accidental but a strategic choice that enhances the sermon's accessibility, relatability, and persuasive power.

Classical Arabic holds a distinct and elevated role in Dr. Bouizri's sermons, functioning primarily as the language of religious authority and sacred tradition. Its use is most prominent when quoting directly from the Qur'an or referring to formal Islamic terminology and theological concepts. This choice reflects a deep reverence for the sanctity of the scripture and aligns the preacher's discourse with established Islamic scholarship. By maintaining the original Arabic of Qur'anic verses, Dr. Bouizri ensures the preservation of their divine form and invites the audience to connect with the sacredness of the original message. Furthermore, the strategic use of Classical Arabic reinforces the preacher's alignment with religious orthodoxy, presenting him as a knowledgeable and credible spiritual leader. In a religious context, this language is not merely symbolic but also functional; it signals a shift from personal commentary to divine instruction, distinguishing human interpretation from divine revelation. The deliberate and consistent employment of Classical Arabic thus underscores its irreplaceable role in legitimizing the sermon's religious content, enhancing its spiritual authority, and grounding the preacher's message in Islamic authenticity.

Algerian Arabic, while not as dominant as Kabyle or as sacred as Classical Arabic, plays a subtle yet meaningful role in facilitating accessibility and everyday familiarity within the sermons. It appears sporadically in Dr. Bouizri's discourse, often in transitions, emphatic expressions, or when relaying widely understood religious or social references. Its inclusion reflects the linguistic reality of the Algerian context, where many listeners are fluent in both dialectal Arabic and Kabyle, enabling smoother communication and comprehension. Algerian Arabic's informal tone allows the preacher to shift fluidly between the sacred and the conversational, bridging gaps between abstract religious teachings and the practical concerns of daily life. This variety also functions as a softener of tone, particularly in emotionally charged or humor-laced segments, allowing the preacher to create a relaxed, relatable environment. In this way, Algerian Arabic supports the overall rhetorical strategy by adding a layer of accessibility and emotional authenticity to the discourse. It does not

dominate the sermons, but its presence enriches the speech by weaving in the language of lived experience, thus enhancing the connection between the preacher and his audience

French plays a crucial pedagogical and intellectual role in Dr. Bouizri's multilingual sermons, often appearing in the explanation of abstract, academic, or philosophical ideas. Its function is less about emotional or spiritual resonance and more about clarity, precision, and educational authority. Given that French is associated with the educational system and modern intellectual discourse in Algeria, its use in the sermons signals the preacher's educational background and intellectual competence. French terms are frequently inserted when discussing psychological, sociological, or cultural phenomena that might lack straightforward equivalents in Kabyle or Arabic, thus aiding comprehension among listeners familiar with these concepts. Moreover, French contributes to the preacher's ethos by portraying him as a modern, well-read, and multilingual figure capable of bridging religious teachings with contemporary thought. This aligns with the preacher's broader rhetorical aim of making Islamic values relevant to modern life, especially for younger or more educated audience members. Though it is used sparingly, French plays a strategic role in expanding the intellectual scope of the sermon while affirming the preacher's social status and linguistic versatility.

This linguistic hierarchy reflects a strategic and purposeful multilingualism that enhances rather than challenges the centrality of Kabyle in Dr. Bouizri's sermons. Instead of diluting the role of Kabyle, the use of Classical Arabic, Algerian Arabic, and French supports and enriches the communicative goals of the discourse. Each language is employed with intentionality, contributing to specific rhetorical, educational, or spiritual effects. Kabyle remains the "matrix" language, the foundational code through which the preacher builds emotional intimacy, cultural resonance, and a sense of belonging with his audience. Meanwhile, the other languages function as auxiliary tools that amplify key aspects of the message. This linguistic synergy allows Dr. Bouizri to navigate complex religious ideas while remaining grounded in the community's everyday linguistic practices. Therefore, his sermons present a clear and compelling case of a Kabyle-dominant multilingual discourseone that reflects the sociolinguistic reality of his audience and effectively blends cultural intimacy with religious authority to deepen engagement and understanding.

## 4.2. Typology of Codeswitching

In addressing the second research question, this section explores the types of codeswitching (CS) found in Dr. Said Bouizri's religious sermons. Drawing on Poplack's typology, the analysis identifies three types: intra-sentential, inter-sentential, and tag-switching.

The findings clearly show that intra-sentential codeswitching is the most frequently used type. It appears when two or more languages are combined within a single sentence, maintaining grammatical flow and cohesion. Dr. Bouizri demonstrates a high level of fluency in navigating between languages within the same sentence, which allows him to expand on complex religious or moral points while remaining accessible to his audience., such as “**Rebbi yesta3ref** tafadolan minho”,( God acknowledges favours and good deeds that come from Him), are common when integrating religious terminology into a locally grounded message. These illustrate the fluidity of linguistic boundaries in sermonising and the embeddedness of Arabic religious expressions in Kabyle syntax.

The dominance of intra-sentential codeswitching in Dr. Bouizri's sermons reflects a sophisticated and intentional rhetorical strategy that enhances clarity, accessibility, and engagement. In the manner of discussion, this frequent type of switching demonstrates the preacher's ability to embed key religious concepts, often in Arabic, within a Kabyle syntactic framework, ensuring that his audience grasps the message without losing the cultural or emotional intimacy of the native tongue. This type of CS allows him to move seamlessly between different registers of meaning, combining the spiritual weight of Classical Arabic expressions with the immediacy and familiarity of Kabyle. It indicates not only his linguistic competence but also his pedagogical sensitivity, as it enables him to simplify abstract ideas or reinforce key points without interrupting the narrative flow. In contrast, inter-sentential switching used more sparingly, functions more as a rhetorical pause or emphasis marker, delineating transitions between themes or reinforcing a shift in tone. Overall, the predominance of intra-sentential CS underscores the preacher's goal of creating an integrated multilingual message where sacred language and local identity co-exist fluidly, reflecting the nuanced realities of his multilingual audience.

Inter-sentential codeswitching, although present in Dr. Bouizri's sermons, appears less frequently compared to intra-sentential switching. Its limited use can be attributed to the preacher's preference for maintaining fluidity and cohesion within his speech, which is more easily achieved through mixing languages within a single sentence. However, when inter-sentential switching does occur, it serves distinct communicative purposes. It is typically used to introduce a new thematic section, to shift between explanation and commentary, or to distinguish between the preacher's personal voice and authoritative references such as scriptural quotations. This type of switching provides structural clarity, allowing the audience to perceive shifts in tone, topic, or function. Its relative rarity suggests that while useful for demarcating key transitions, Dr. Bouizri favours a more integrated style of speech that keeps the audience engaged through seamless linguistic blending. The deliberate limitation of inter-sentential switching reinforces the dominance of Kabyle as the matrix language while allowing other languages to enhance rather than disrupt the overall discourse.

Tag-switching, which refers to the insertion of short, formulaic expressions or fixed phrases from one language into another, appears only minimally in Dr. Bouizri's sermons. Its rarity can be attributed to the nature of religious discourse, which typically favours depth of meaning, elaboration, and coherence over brief interjections. While tag-switches may serve to express solidarity, emphasise religious identity, or punctuate speech with culturally familiar cues, they do not contribute significantly to the thematic development or rhetorical depth of the sermon. Dr. Bouizri's communicative strategy is centered around sustained and contextually rich codeswitching, particularly intra-sentential and inter-sentential forms, which allow for more fluid and nuanced transitions between languages. These types of switches enable the preacher to elaborate on religious principles, clarify complex concepts, and engage his audience emotionally and intellectually. The infrequent use of tag-switching suggests a deliberate stylistic choice: rather than relying on brief formulaic expressions, Dr. Bouizri opts for more substantial linguistic shifts that contribute meaningfully to his message.

In sum, the analysis of the three types of CS intra-sentential, inter-sentential, and tag-switching demonstrates that Dr. Bouizri's multilingual discourse is guided by clear functional and rhetorical intentions. Intra-sentential codeswitching dominates his speech due to its flexibility and ability to

embed multiple languages within a single, coherent message. This reflects the preacher's high linguistic competence and his need to clarify, expand, or emphasise complex ideas. Inter-sentential switching, while less frequent, marks thematic or structural shifts in discourse, helping to transition between reflection, instruction, and quotation. Although less frequent, inter-sentential switching marks thematic or structural shifts in discourse and helps transition between reflection, instruction, and quotation. Its lower occurrence is likely due to the sermon's preference for fluid, uninterrupted speech. Tag-switching appears only rarely, serving limited rhetorical or cultural functions, and its minimal presence indicates a focus on more meaningful language alternation rather than on fixed expressions. Altogether, these patterns reveal that Dr. Bouizri's codeswitching is not random, but a deliberate strategy to achieve pedagogical clarity, cultural resonance, and religious authority.

### **4.3. Functions of Codeswitching**

The analysis of Dr. Said Bouizri's sermons reveals that codeswitching serves a range of communicative purposes. Drawing on Appel and Muysken's (1987) typology of codeswitching functions, the data show that Dr. Bouizri employs multilingual strategies purposefully to achieve clarity, express emotion, educate his audience, and enhance the rhetorical quality of his sermons. Each language Kabyle, Arabic, and French has a functional role in the discourse, and the shifts between them are far from random.

Additionally, the study found out the various motivations behind the use of Kabyle, Algerian Arabic, Standard Arabic and French in the YouTube sermons of Kabyle preacher Dr Said Bouizeri. The analysis yielded that the use of other languages alongside Kabyle in religious discourse creates a unique bond between the preacher and their audience. Codeswitching is usually perceived as an indication of a good education and open-mindedness. In other words, it shows that the preacher is ready to face the demands of contemporary life. Currently, French is a universal language widely used around the world, which is why the ability to use it would make preachers more appealing and enable them to reach a large group of people, especially younger generations.

#### ***4.3.1. Referential Function***

The most dominant function is referential, with 45 occurrences across both sermons. This type of codeswitching is used to convey specific content that is either difficult to translate or more

familiar in another language. Arabic is often used in this function when citing verses from the Qur'an or discussing religious concepts, since it is the sacred language of Islam. French is sometimes used to articulate abstract ideas or technical terms, particularly those that resonate more with the Algerian educated or secular audience. Kabyle, being the base language of the sermons, provides the narrative framework and maintains accessibility. The use of different languages in this way helps to maximise communicative efficiency, ensure comprehension, and preserve the integrity of culturally or theologically loaded content.

This first function, 'referential', that is to mean, lack/difficulty of a Kabyle equivalent, is usually employed when the speaker uses a different language or variety to compensate for the absence/difficulty of an Kabyle or Arabic equivalent. While Bouizeri's Kabyle and Arabic proficiency is superb, it cannot be argued that he uses French due to a deficiency in Kabyle or Arabic competence, as suggested in the literature. This is not an option in this context, since Kabyle and Arabic are Moez Bouizeri's native language. Previous research that provided this interpretation usually focused on codeswitching (CS) from the target language to the native one. This is also referred to as 'floor holding', whereby the speaker uses codeswitching to bridge gaps related to foreign language incompetence (Eldridge, 1996). In most cases, Dr. Said Bouizeri switches from Kabyle to Arabic or French with lexical items that have no equivalent in Kabyle, or where it is more common to use the Arabic or French word in everyday Kabyle language. This is particularly common with technology and modern-issue-related vocabulary. This is in line with Metrouh (2022, 2023)'s studies, which found that codeswitching is usually employed with scientific and technological terminology, as there are no equivalents for such specific terms in Kabyle or Arabic.

In addition, this dominance of referential function in Dr. Bouizri's codeswitching indicates that his primary purpose in alternating between languages is to convey information, clarify religious concepts, and ensure that the message is well understood by his multilingual audience. This function focuses on the content of communication explaining ideas, narrating religious stories, quoting sacred texts, and defining abstract concepts in ways that are culturally and linguistically accessible. According to the literature, quoting does not only involve repeating the meaning, but also animating characters. Dr. Said BOUIZERI used quoting to reinforce his ideas by drawing on

experiences of other people. This could help him become more convincing and also provide support for arguments he is making.

This dominance is also closely related to the didactic and informative nature of religious sermons. As a preacher, Dr. Bouizri aims to teach, explain, and guide tasks that require clarity and precision. Codeswitching, especially from Kabyle to Arabic or French, allows him to shift between everyday language and more specialised religious or intellectual vocabulary. It enables him to maintain audience engagement while ensuring that theological or moral lessons are not misunderstood.

Moreover, in a multilingual context like Algeria where listeners may have different levels of fluency in Arabic, French, and Kabyle the referential function of codeswitching becomes essential. It ensures comprehension across linguistic boundaries, making the sermon inclusive and pedagogically effective. The prevalence of this function thus reflects both the preacher's communicative goals and the sociolinguistic reality of his audience. For example, the quotational function, in this context, is defined as the strategic use by the preacher to cite religious texts literally. This is most often in the form of verses from the Qur'an or sayings of the Prophet Muhammad (Hadith). These quotations are incorporated into a wider Kabyle dominant discourse and serve to convey authoritative knowledge from sacred sources. Using direct Arabic quotations enables the preacher to preserve the integrity and sanctity of the original text, which is deemed to be beyond translation in terms of its full theological and linguistic depth.

This practice also enables the preacher to distinguish their own commentary clearly from divine revelation. Often, the citation function is integrated with the referential function, with Arabic insertions used to convey religious references that have no exact equivalent in Kabyle. The referential function provides clarity and precision in the expression of religious concepts, while the citation function reinforces the speaker's credibility by basing the message on authoritative scriptures, so these two functions often work in tandem. This stratified use of codeswitching reflects both a linguistic necessity and a rhetorical strategy in multilingual religious discourse.

### ***4.3.2. Expressive Function***

The expressive function is also frequently observed. In this role, Dr. Bouizri uses codeswitching to convey emotions, personal reflections, and spiritual empathy. Most notably, Kabyle is employed to express these feelings due to its strong emotional and cultural ties with the local audience. This choice helps build a sense of solidarity, trust, and intimacy. Switching to Arabic at the conclusion of emotional passages often quoting scripture adds spiritual reassurance, moving the discourse from human emotion to divine perspective. This function serves to humanise the sermon, allowing the preacher to share feelings such as compassion, grief, hope, or encouragement in a language that resonates deeply with the local community. By switching to Kabyle when expressing personal or emotional reflections, Dr. Bouizri creates a sense of intimacy and empathy. It signals to his listeners that he is not only a religious authority but also someone who understands their lived experiences and emotional struggles.

He uses this function because emotions are culturally rooted, and expressing them in the mother tongue enhances their authenticity and impact. It helps bridge the gap between religious teachings and everyday life, making the sermon not only informative but also emotionally supportive. Thus, the expressive function enriches the sermon by reinforcing solidarity, trust, and spiritual connection with the audience.

### ***4.3.3. Metalinguistic Function***

The use of the metalinguistic function in Dr. Bouizri's sermons reflects a deeply intentional and pedagogical approach to religious communication. Rather than assuming uniform comprehension among his listeners, he actively navigates the linguistic diversity of his audience by rephrasing or translating key terms across Kabyle, Arabic, and French. This strategy not only enhances clarity but also promotes inclusivity, ensuring that no segment of the audience feels linguistically excluded or confused by abstract or doctrinal content.

His reliance on this function suggests an awareness of the potential barriers posed by multilingualism in religious discourse, particularly in a sociolinguistic context like Algeria's, where language competence and exposure vary widely. By clarifying concepts through repetition and cross-linguistic explanation, he creates a layered message that is both accessible and authoritative.

This function therefore plays a crucial role in his sermons, not just as a linguistic tool, but as a teaching mechanism that reinforces his dual identity as both spiritual leader and educator.

#### ***4.3.4. Poetic Function***

In the context of Dr. Bouizri's sermons, the poetic functions of codeswitching, though infrequent, serve specific communicative purposes that enrich the discourse in subtle yet meaningful ways. The poetic function is used to enhance the aesthetic and emotional resonance of the message. Through rhythm, repetition, or culturally embedded phrasing, this function can create a more engaging and memorable listening experience. However, its rare use suggests that the preacher deliberately restrains from overly stylised language in order to maintain the clarity, seriousness, and instructional tone that religious discourse typically demands. The poetic elements that do appear are carefully placed to emphasise spiritual beauty or to highlight key moral themes.

#### ***4.3.5. Phatic Function***

The phatic function focuses on maintaining listener engagement and establishing social connection, appears sparingly due to the formal and directive nature of sermons. Religious preaching generally places greater emphasis on the transmission of divine messages and moral instruction over social small talk or interpersonal bonding. Thus, the preacher employs phatic expressions only when necessary to draw attention, ensure cohesion in the flow of ideas, or transition smoothly between topics. This selective use reinforces the preacher's role as a guide rather than a conversational partner, preserving the authoritative and structured nature of the sermon. Together, the limited but intentional use of these functions reflects Dr. Bouizri's strategic linguistic choices aimed at balancing expressiveness with clarity and purpose.

#### ***4.3.6. Directive Function***

The directive function appears only twice in Dr. Bouizri's sermons, indicating that direct commands or instructions are not a central feature of his preaching style. This rare use reflects his preference for guidance through explanation, persuasion, and reflection rather than through overt imperatives. The single occurrence of this function suggests that when he does issue a directive, it is likely reserved for particularly important moments where clear, unambiguous action is needed from the audience. His overall strategy seems to prefer inspiring internal moral conviction rather than

enforcing behaviour through direct linguistic commands. This aligns with a sermon style that encourages voluntary reflection and ethical engagement rather than compliance.

When Dr Said Bouizeri switches to Arabic or French, languages that have long been associated with scientific and technological advancement, this lends him credibility and, by extension, establishes his authority. This finding is consistent with other research showing that code switching is used to establish authority. Myers-Scotton (1993), for example, referred to establishing authority as one of the specific functions of discourse.

Overall, the dominance of the referential, expressive, and metalinguistic functions supports the view that Dr. Bouizri's codeswitching is a strategic tool used to enhance clarity, emotional depth, and pedagogical effectiveness. These results confirm the third hypothesis of the research, which proposed that Dr. Bouizri's sermons reflect multiple discourse functions of codeswitching as described by Appel and Muysken.

His multilingualism is thus not only a reflection of Algeria's complex linguistic landscape but also a powerful rhetorical and didactic resource. Through it, Dr. Bouizri bridges religious tradition and modern communication, addressing a diverse audience while remaining rooted in his cultural and spiritual identity.

#### **4.4. Codeswitching as Indexe and Stance**

The final research question of this study investigated how Dr. Said Bouizri employs codeswitching (CS) to construct specific stances in his multilingual religious discourse. The analysis of the two sermons revealed that CS was not merely used for linguistic variation but rather served rhetorical and symbolic purposes. Through his strategic use of Kabyle, Arabic, and French, Dr. Bouizri projects various stances that strengthen the communicative, emotional, and spiritual power of his sermons. These stances reflect a deliberate linguistic positioning aimed at enhancing message clarity, cultural connection, and religious legitimacy.

Questions four was analysed using indexicality and stance theories to identify how linguistic resources are used to express particular viewpoints (Martin, 2000). Typically, when a speaker uses language, their ideological alignments and oppositions tend to be implied (Jaffe, 2007). In religious discourse, ideology is one of the main motivations behind preaching. The analysis revealed several

indexes and stances adopted by Dr. Said Bouizeri when codeswitching, including the following: prestige; religious authority and authenticity; intimacy and solidarity; accessibility and pedagogical clarity; empathy and emotional engagement; moral instruction and persuasion; modernity; good education; objection/refusal; and the avoidance of taboo. In the previous results chapter, the researcher illustrated every category of codeswitching indexes. It was observed that Dr. Said Bouizeri employed the "Good Education" index more frequently than any other index in his discourse. His education abroad in the Arabic language and French Algerian school and university, coupled with his knowledge, created a kind of distance between him and the audience. By this, do not mean distance in a negative sense. The knowledge exhibited by the speaker makes him more appealing and convincing. These findings are similar to those of Benghedda (2010), who showed that well-educated people substantially codeswitch to French more than less-educated ones.

#### *4.4.1. Stance of Prestige*

One of the most notable discursive strategies employed by Dr Said Bouizeri in his sermons is his adoption of a prestigious stance, achieved through the deliberate use of high-status languages such as Classical Arabic and French. This linguistic behaviour reflects a conscious effort to construct a persona of authority, intellectual refinement and cultural legitimacy. In Algeria's sociolinguistic landscape, Classical Arabic is imbued with religious sanctity and scholarly reverence as it is the language of the Qur'an and Islamic jurisprudence. Similarly, French is associated with education, modernity and elite status, and is often linked to intellectual circles, academia and formal institutions. Dr Bouizeri's strategic alternation between these languages and his native Kabyle is not arbitrary; it signals his multilingual competence and his alignment with prestigious social and religious identities.

Drawing on the symbolic capital of these languages enhances the credibility and persuasiveness of the preacher's message. Switching to Classical Arabic taps into a register of sacredness and spiritual depth, reinforcing the religious gravity of the content being delivered. Conversely, using French injects a modern, intellectual tone into the sermon, linking religious thought with contemporary values and rational discourse. This dual alignment enables him to bridge the gap between traditional religious authority and present-day cultural sophistication, rendering his

discourse accessible and resonant with a diverse audience. Therefore, the stance of prestige is not merely about showcasing linguistic versatility; it is a calculated rhetorical exercise to strengthen 'ethos', command respect and present religious discourse as both spiritually legitimate and intellectually compelling. By doing this, Dr Bouizeri establishes himself as a credible and respected figure who can navigate and unite the symbolic realms of religion, education, and modernity.

The index of prestige revealed in the analysis was neither intentional nor done for purpose. Tay (1989) refers to the 'unconscious' nature of codeswitching. This means that typical code switchers are usually not aware of why they switch codes at certain points in a conversation. Here, prestige is spontaneous and not used to show off. Many of Dr. Said BOUIZERI's utterances carried a sense of prestige, which is usually associated with his social class and the education he has received. These results are in agreement with the findings of Benghedda (2017), who found that CS was usually associated with prestige and social status.

#### ***4.4.2. Stance of Authority and Religious Authenticity***

This position is adopted when a speaker uses linguistic strategies to assert their expertise, credibility and alignment with religious doctrine or tradition. This often involves referring to sacred texts, using formal religious language and adopting a confident, assertive tone to establish legitimacy as a spiritual guide.

Throughout sermons, codeswitching is frequently used to establish the speaker's authoritative role and reinforce the authenticity of the religious message. By switching to classical Arabic, particularly when quoting the Koran or referring to religious terminology, Dr Bouizri aligns himself with established religious sources. This deliberate use of language underlines his credibility and grounds his discourse in scriptural authority.

Switching to Arabic demonstrates respect for the sacred texts and establishes Dr Bouizri as a knowledgeable and trustworthy religious figure in the eyes of his audience. Throughout the sermons, for instance, Dr Bouizri frequently switches into Classical Arabic when quoting verses from the Qur'an or using religious terminology, thereby reinforcing his authority and authenticity as a religious figure. This linguistic choice highlights his alignment with sacred doctrine and emphasises his credibility as a spiritual leader. By preserving Qur'anic verses in their original

Arabic form, he conveys respect for the divine message and affirms his scholarly competence in Islamic teachings. These moments of codeswitching elevate the religious significance of the sermons and enhance their perceived legitimacy, establishing Dr Bouizri as a reliable interpreter of Islamic principles. Through this deliberate use of language, he effectively projects religious prestige and anchors his discourse in scriptural authority.

#### ***4.4.3. Stance of Intimacy and Cultural Solidarity***

This stance is reflected in the speaker's choice of language, which fosters emotional closeness and reinforces a shared cultural identity with the audience. This can be achieved through the use of the mother tongue, local expressions or familiar forms of address.

Dr. Bouizri uses Kabyle when he aims to connect with his community through shared identity, employing the language of daily life and emotional storytelling. Some examples show how Kabyle enables the preacher to present spiritual content in an emotionally resonant, culturally grounded manner. This enhances intimacy and signals solidarity with his audience.

Strategically using Kabyle in this way aligns with the hypothesis that CS indexes cultural authenticity and identity assertion, showing the preacher's solidarity with his Amazigh roots and the local community. For example, in the utterance "El iman inef3agh di raha nafsiya negh," Dr. Bouizri switches to Kabyle to express a deeply personal and culturally resonant perspective on faith, effectively fostering a sense of intimacy and mutual understanding with his audience. By using the mother tongue, he communicates spiritual concepts in a language that is emotionally accessible and intimately tied to the community's everyday experiences. This choice of language strengthens the connection between speaker and listeners, affirming a shared cultural identity and reinforcing the preacher's solidarity with his Amazigh roots. Through such code-switches, Dr. Bouizri not only enhances the emotional depth of his sermons but also asserts cultural authenticity, aligning his discourse with the lived realities and collective identity of his audience.

#### ***4.4.4. Stance of Accessibility and Pedagogical Clarity***

This stance refers to the speaker's efforts to make the message understandable and relatable. This involves using simplified language, paraphrasing and switching languages to clarify religious concepts.

In Dr Bouizri's sermons, this is achieved by switching to French, a language often associated with education, as well as by using repetition across languages. For instance, he demonstrates how Arabic and French are alternated to ensure that complex religious concepts are understood. French offers educational clarity, while Arabic reinforces religious significance.

This supports the hypothesis that CS is an indicator of a good education and linguistic ability. The preacher's bilingual explanations demonstrate sensitivity to varying levels of audience comprehension, thereby reinforcing his pedagogical role. For example, when explaining a complex spiritual concept, Dr Bouizri may first state it in Classical Arabic to preserve its religious authenticity, before immediately paraphrasing or elaborating on it in French to ensure comprehension. One such example is his statement, "Tawba hiya retour à Dieu." This alternation enables him to maintain the sacred tone of Arabic while using French to clarify the concept. His strategic use of French, often considered the language of formal education, signals his academic background and linguistic ability. Meanwhile, repetition in both languages makes the message accessible to a wider audience, including those less familiar with religious Arabic. This pedagogical strategy reinforces Dr Bouizri's role as a spiritual guide and educator, highlighting his sensitivity to his audience's diverse linguistic backgrounds and varying levels of understanding.

#### ***4.4.5. Stance of Empathy and Emotional Engagement***

This position refers to the speaker's deliberate connection with the emotions and mental states of their audience. Dr Bouizri strategically uses alternating codes, particularly between Kabyle and Arabic, to build empathy, express compassion, and provide spiritual solace. Speaking in Kabyle, the mother tongue of most of his listeners enables him to communicate in an emotionally intimate and culturally resonant manner. He often uses it to recount personal or collective struggles such as grief, anxiety, and existential doubt, drawing the audience into a shared emotional space. These moments of vulnerability humanise the preacher and foster a sense of solidarity and comfort. However, once this emotional foundation has been established, Dr Bouizri often transitions to Arabic, particularly Koranic Arabic, to offer solutions. This change in language marks a shift from emotional expression to divine reassurance, offering spiritual meaning and comfort within the framework of Islamic belief. This alternation thus reflects the emotional and spiritual journey of the believer, beginning

with human struggle and culminating in divine guidance. In doing so, he addresses both the heart and the soul, balancing emotional empathy with religious authority.

The use of Arabic reflects the transcendental nature of Islam and lends legitimacy to scripture, whereas Kabyle grounds the message in lived experience. Dr Bouizri exploits this distinction to fulfil his role as a spiritual guide, recognising the emotional challenges faced by his audience and responding with cultural familiarity and theological depth. This confirms the hypothesis that his codeswitching functions as a rhetorical device, strengthening the emotional bonds and shared human and spiritual experiences within his community. It also highlights his dual role as a compassionate companion and a vehicle of divine comfort.

#### ***4.4.6. Stance of Moral Instruction and Persuasion***

This position involves the speaker deliberately shaping the audience's moral outlook and behaviour by integrating ethical reasoning with spiritual teachings. In Dr Bouizri's sermons, codeswitching is employed as a rhetorical device to intensify the persuasive power of moral teachings. The Kabyle language, which is the mother tongue of the target audience, plays a crucial role in personalising the preacher's moral appeals. It enables him to communicate in a colloquial and emotionally accessible manner, fostering a sense of shared values and social responsibility. When Dr Bouizri presents moral lessons in Kabyle, the audience is likely to perceive these teachings as grounded in everyday experience, rendering them more impactful and credible. However, the preacher does not rely solely on emotional familiarity. He frequently switches to Arabic, particularly classical Arabic, to lend the message spiritual authority.

This shift is particularly evident when reference is made to divine tests, tests of faith or Qur'anic terms and concepts, thus situating moral instruction within a divine framework and elevating it from the status of cultural advice to that of religious obligation. In addition, the use of French, often reserved for abstract notions such as values, principles or the orientation of society, adds a formal and intellectual layer to the argument. This trilingual strategy creates a persuasive effect on several levels: Kabyle appeals to the heart, Arabic to faith and French to reason. Dr Bouizri uses this position to fulfil his role not only as a religious guide but also as a moral educator who seeks to reform, correct and influence the conduct of his community. This position refers to his

alignment with cultural norms and divine imperatives, presenting ethical behaviour as a shared responsibility that reflects a spiritual commitment. Thus, codeswitching allows him to present ethical teaching as both divinely prescribed and socially relevant.

This confirms the hypothesis that Dr Bouizri's use of codeswitching is a strategic choice that enhances his persuasive ability. This approach enables him to integrate religious doctrine with personal experience, evoke emotional and rational responses, and reinforce his role as a spiritual leader and moral authority within his community.

#### ***4.4.7. Codeswitching as Index and Stance of Modernity***

The index of modernity has been evident in many parts of CS incidents in Dr.Said BOUIZERI's programs. By adopting this approach, Bouizeri attempted to demonstrate his progressive and open-minded nature. He also wanted to demonstrate that there is no conflict between religiosity and modernity. This style of preaching is very appealing to younger generations, who tend to be attracted to Western values and way of life.

Furthermore, this position aligns with broader sociolinguistic findings concerning the symbolic function of language. As Tay (1989) observed, codeswitching is often unconscious but reflects deep-seated social meanings. In this context, switching to a language associated with modernity, such as French, can imply that the speaker is open-minded, adaptable, and globally aware, values that are popular among young people and the educated middle class in Algeria.

The choice to change codes at these moments is not arbitrary. It's a way of engaging listeners who might otherwise see religious discourse as outdated or rigid. The following paper is intended to provide a comprehensive overview of the subject matter. For instance, the use of French in discourse pertaining to family, education, or social responsibilities introduces an element of modern sophistication to the message. In so doing, the preacher presents Islam as a dynamic and evolving tradition, capable of responding to the moral and intellectual demands of contemporary society. This corresponds to the communication needs of the younger generation, who are often looking for religious advice adapted to the challenges and aspirations of real life.

#### ***4.4.8. Codeswitching as an Index and Stance of Objection and Refusal***

The fourth index of objection and refusal is often observed when speakers address topics that conflict with religious values. In such cases, codeswitching is used to create distance from sensitive or potentially controversial issues. For example, when the conversation touches on marital disobedience or moral failure, the speaker will often switch from Kabyle to Classical Arabic. This serves to express disapproval and align the discourse with the authority of religious language.

In such cases, codeswitching acts as a protective strategy, enabling the speaker to address sensitive topics while preserving the message's integrity and adhering to religious propriety. This finding aligns with the research of Abalhassan and Alshawali (2000), who discovered that Arabic speakers occasionally switch languages to circumvent the direct discussion of taboo subjects and to convey emotional responses such as anger or displeasure. In this context, using classical Arabic enables the speaker to express objection and disapproval while maintaining a serious and respectful tone.

This change in language then acts as a protective strategy, enabling the speaker to address sensitive content in a manner that preserves the message's integrity and adheres to religious decorum. This is consistent with Abalhassan and Alshawali's (2000) study, which found that Arabic speakers sometimes code-switch to avoid engaging directly with taboo subjects and to express emotional responses such as anger or displeasure. In this context, using Classical Arabic enables the speaker to express objection and disapproval while maintaining a serious and respectful tone.

#### ***4.4.9. Codeswitching as Euphemism***

Codeswitching is sometimes employed as a strategic linguistic choice to avoid using taboo language directly. In religious discourse, particularly when addressing sensitive topics such as sexuality, marital conflict or disobedience, speakers often switch from local or informal language to Classical Arabic. This enables them to refer to these issues indirectly and with greater decorum, since Classical Arabic carries religious authority and is more formal. In the context of this investigation, Dr. Said Bouizeri uses codeswitching when discussing taboo topics or things that are forbidden in Islam. In this context, CS is used to express a specific stance relating to distancing oneself from such topics, or as an indication of objection and refusal. In the example presented

above, Bouizeri uses codeswitching to refer to sexuality, a sensitive topic in Kabyle culture. In this context, codeswitching has been successfully employed to distance himself from such topics and demonstrate his objection and refusal.

Using Classical Arabic enables the speaker to maintain the sanctity of the sermon while addressing necessary yet sensitive issues. This technique softens the message's impact while ensuring it remains within the boundaries of religious appropriateness. Code switching in this context reflects cultural sensitivity and a linguistic strategy to uphold the moral and ethical standards expected in religious settings. Previous research, such as that of Abal Hassan and Alshawali (2000), supports this observation, noting that speakers may code-switch to avoid directly articulating taboo topics in Arabic and to express socially appropriate emotional stances.

#### ***4.4.10. Codeswitching as Indexe and Stance of Good Education***

Another notable finding of the analysis is the importance of a good education. Said Bouiziri frequently switches to classical Arabic, and occasionally to French, when discussing complex religious and moral issues. These languages are strongly associated with education, formality, and religious knowledge in the Algerian context. By doing so, the speaker conveys an air of knowledge and education, enhancing the credibility and persuasiveness of his sermons. The use of Classical Arabic, the language of the Qur'an and Islamic jurisprudence, highlights his religious competence and scholarly background. French, on the other hand, is often linked with formal schooling and intellectual sophistication. Switching to these languages during certain moments in the discourse functions as a sign of learning and positions the speaker as an informed and authoritative figure.

This stance was more prevalent than the others observed in the discourse. The speaker's choice of words and the manner in which he articulates his ideas contribute to an impression of depth and understanding. This makes his sermons more convincing and appealing to listeners. These findings are consistent with earlier research, such as Benghedda (2017), which showed that codeswitching was commonly used by well-educated urban speakers to demonstrate their education and social standing.

## Conclusion

This chapter has demonstrated that Kabyle is the primary language used by Dr Said Bouizri in his religious discourse, with Arabic and French serving as secondary codes. The analysis confirmed the presence of three types of code-switching: intersentential, intrasentential, and by label. These were employed to fulfil various functions, as outlined by Appel and Muysken (1987), including referential, directive, expressive, phatic, metalinguistic and poetic functions. Additionally, codeswitching was employed as a positional cue, reflecting attributes such as prestige, religious authority, accessibility, empathy, modernity, moral instruction, and objection or refusal. Finally, CS in this context is a useful and strategic tool that enhances the rhetorical impact and pedagogical clarity of the sermon.

# **General Conclusion**

### General Conclusion

This dissertation explores the phenomenon of multilingual codeswitching in Kabyle religious discourse, with a specific focus on Dr Said Bouiziri's sermons. The research was driven by four key objectives: identifying the dominant language used by the preacher; examining the types and functions of codeswitching evident in his discourse; and analysing the specific stances and indexes conveyed through such linguistic alternation. These objectives were framed within the broader sociolinguistic context of Algeria, a multilingual society in which Arabic, Kabyle, French and other foreign languages, such as English, coexist and often intersect in formal and informal communication settings. A mixed-methods approach has been employed, combining qualitative and quantitative analysis to provide a thorough understanding of the linguistic, discursive and social aspects of codeswitching in religious speech.

The results of the corpus analysis have confirmed all of the hypotheses, with the exception of the final one, in which alternative stances and indexes were identified. A salient finding of the study is that Kabyle is the predominant language in Dr Bouiziri's sermons. This phenomenon is indicative of the sociocultural context within which the sermons are delivered, wherein Kabyle functions as both a medium of communication and a symbol of cultural identity and solidarity. The consistent use of Kabyle, interspersed with strategic switches to Arabic and French, highlights the preacher's linguistic ability and his understanding of his audience's communication needs. Kabyle allows for emotional resonance and familiarity, while Arabic, particularly Classical Arabic, serves as a marker of religious authenticity and spiritual authority. Conversely, French is used to convey intellectual clarity, educational prestige and modernity, particularly when explaining complex theological or philosophical concepts.

Examining the types of codeswitching confirmed the presence of all three forms proposed by Poplack (1980): inter-sentential, intra-sentential and tag-switching. These types were not employed randomly, but deliberately to serve various rhetorical, pragmatic and stylistic purposes. Inter-sentential switching enabled a clear distinction between ideas, often indicating a change in topic or register. Intra-sentential switching blended linguistic elements within a single sentence, reflecting a high degree of bilingual or multilingual competence. Tag-switching, which involves inserting discourse markers or interjections from another language, adds conversational dynamism, and can also add humour or

emphasis. Together, these patterns suggest that Dr Bouiziri's language choices are not haphazard, but rather reflect a sophisticated linguistic strategy tailored to a multilingual audience.

Guided by the framework developed by Appel and Muysken (1987), the functional analysis revealed that all six codeswitching functions, including referential, directive, expressive, phatic, metalinguistic and poetic, were operative within the corpus. The referential function was the most frequently observed, particularly when the preacher aimed to clarify a concept or ensure comprehension among a linguistically diverse audience. Directive functions were employed to direct the audience's attention or behaviour, while expressive functions enabled the preacher to convey personal emotions or attitudes. Phatic functions were used to maintain communication channels, particularly during audience interaction. Metalinguistic functions were evident in the preacher's commentary on language use itself, often reflecting on the meanings and implications of particular terms. Though less frequent, the poetic function added aesthetic and rhetorical flair, often through the use of proverbs, idioms, or poetic recitation.

In addition to analysing the types and functions of codeswitching, this study examined the various attitudes expressed by the preacher through his multilingual choices. These stances and indexes are deeply embedded in sociocultural and religious frameworks, including prestige; religious authority and authenticity; intimacy and solidarity; accessibility and pedagogical clarity; empathy and emotional engagement; moral instruction and persuasion; modernity; good education; objection/refusal; and euphemism. Each of these stances was realised through deliberate language alternation that aligned with the preacher's rhetorical goals and audience expectations.

Prestige was conveyed through the use of French and Modern Standard Arabic, signalling intellectual sophistication and aligning the preacher with socially valued linguistic capital. Religious authority and authenticity were conveyed through code-switches into Classical Arabic and direct quotations from the Qur'an, which reinforced the preacher's alignment with divine legitimacy and traditional scholarship. To express intimacy and cultural solidarity, the preacher consistently relied on Kabyle, creating a sense of shared identity and emotional familiarity with the audience. Similarly, accessibility and pedagogical clarity were achieved through repetition, paraphrasing and the use of familiar multilingual structures, enabling the message to be understood by a linguistically diverse audience.

The preacher projected empathy and emotional engagement by using narrative techniques and blending languages to mirror the emotional experiences of the listeners. Concurrently, moral instruction and persuasion were conveyed through imperative forms, evaluative language and references to ethical duties rooted in Islamic teachings.

Moreover, the preacher adopted a modern stance by incorporating French and contemporary expressions into his discourse. This positioned Islam as compatible with current sociocultural realities and demonstrated an openness to linguistic hybridity. This was reinforced through strategic codeswitching, which demonstrated his good education. For example, citing Qur'anic verses or invoking complex theological ideas in Classical Arabic were signals of formal training and scholarly authority.

A more critical aspect of taking a stance emerged in expressions of objection and refusal, where switching to Classical Arabic enabled the preacher to voice disapproval of failed moral mechanisms or social dysfunctions while maintaining a tone of religious solemnity. Finally, codeswitching was used as euphemism to navigate taboo topics, such as marital discord, sexuality or sin, by shifting into Classical Arabic. This linguistic distancing enabled the preacher to address sensitive issues respectfully, cloaking them in the decorum of sacred language and thereby reducing potential discomfort or offence.

Through these layered stance performances, Dr Bouiziri's codeswitching operates not merely as a linguistic choice, but as a powerful indexical strategy. It is indicative of the dynamic interplay between language, identity, and authority, as well as audience engagement, in a culturally complex, multilingual religious context.

This study's methodological approach based on a purposive sampling strategy and supported by detailed transcription and coding practices, enabled a nuanced analysis of rich, complex data. Using both quantitative data, such as frequency counts of codeswitching instances, and qualitative insights, such as discourse analysis and stance interpretation, provided a holistic view of the phenomenon. Transcription conventions were informed by established practices in the transcription of Arabic and Berber corpora to ensure linguistic accuracy and analytical consistency.

This research is significant and has implications because it contributes to the growing body of literature on multilingual religious discourse in North Africa, particularly in the under-explored context of Kabyle-speaking communities in Algeria. By focusing on Dr. Bouiziri's sermons, the study sheds light on

how religious figures navigate complex linguistic landscapes to communicate effectively with diverse audiences. The findings offer valuable insights for scholars of sociolinguistics, discourse analysis and religious communication, as well as having practical implications for educators and language learners interested in the communicative functions of codeswitching. Furthermore, the study emphasises the interplay between language, identity, and ideology within a religious framework, demonstrating how linguistic choices can fulfil spiritual and social functions.

Despite the valuable insights gained, the study has limitations. One challenge was the selection and transcription of sermons featuring a representative range of codeswitching instances. The complexity of accurately transcribing multilingual data, particularly speech that overlaps or subtly shifts in tone, posed additional methodological difficulties. However, these limitations were mitigated through careful data selection, rigorous transcription practices and triangulation of findings across multiple analytical frameworks.

Further research could build on the current study by examining a broader range of religious speakers from different regions of Algeria. This would allow for a comparative analysis of linguistic practices in different sociocultural contexts. Longitudinal studies could also be conducted to trace changes in codeswitching patterns over time, which may be in response to shifts in politics, religion, or education. Additionally, an interdisciplinary approach incorporating insights from anthropology, theology and media studies could enhance our understanding of the role of multilingualism in shaping religious expression and community formation in the contemporary era.

In conclusion, this dissertation has demonstrated that codeswitching in Kabyle religious discourse is a multifaceted and intentional phenomenon. It is not merely a matter of linguistic alternation, but rather a dynamic communicative strategy reflecting the preacher's intent, audience expectations and broader sociolinguistic realities. By analysing the sermons of Dr Said Bouiziri, the study has revealed the intricate ways in which language serves as a tool for religious engagement, cultural affirmation and social interaction. Consequently, it highlights the importance of ongoing scholarly attention to the role of language in shaping religious discourse in multilingual societies.

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# **Appendices**

### Appendix A: Transcription of the Sermon One

1“**Yella** el boukhel, **yella** tabdir. ”

“There is stinginess, and there is wastefulness.”

2“*Latolérance*. **Attsamhadh Ibabata, ma yella chwitt bakhel ya3ni.**”

“Tolerance You’re okay with the potatoes, unless there’s a bit of soil on them, you know.”

3“**Gar d** el hakem **d** el mahkom.”

“There’s the judge and the judged.”

4.“Kol hajatheqovlittid thayedh motaqabilat“

“Everything has something else in common”

5.“**Omba3ed** la *vie éternelle*, el hayat el abadiya **melmi attavdho,après lmoth.**”

“Then comes eternal life the everlasting life after death.”

6.“**Dagi**, *c’est des passagers* **d’I3zaven.**”

“Here, we are just travelers of trials (life’s hardships).”

7.“**S3adan**, El mtihanat **di** dunith.”

“This world is full of tests.”

8.“**Kfan** el imtihanat, el ibtilaat.”

“Tests are trials and tribulations.”

9. “Ya hassraAk yefek yiwen aren

*dez-vousak yetto yemzer ara ad yehlek ngh adyemeth ngh attamthadh ngh anemth*, kolshi momkin **d Akken qaren nchalah.**”

“If you get an appointment with somebody he can forget about you or he can get sick or die. Everything is possible, as they say :God willing ”

10.“**Andanwali** el lwa3ed **n rebbi, ngh n nenvi anethani. Mi nekkni garanagh**, allaho a3lam **ehhh.**”

“When we see the promise of God or the prophet we fell comfortable but between us it depends.”

11.“**Rebbi yesta3raf** tafadolan minho.

God acknowledges favours and good deeds that come from Him.”

12.“**Yezmer** el anwal **adrim, athen isakhthem bna dem g wayen yelhan ig wayen n diri.**”

“Wealth can be a blessing or a trial it depends on how a person uses it, whether for good or bad.”

13.“*Çafaittamureth thettvadil imawlan wa attoghal armi d vavis.*”

“The land changes its owner and returns to its original owner.”

14.“ **Ilaq ad n ininchalah**”

“We have to say God willing”

15.“**Omba3edyefkayaghed***lesrepères*, **yefkayaghed** el ma3alim.”

“Then God gave us the instructions ”

16.“*Laboussole*, el bawssala l’qoraaniya, **ma netav3itt agh thawi s ayen yelhan.**”

“The true compass the Qur’anic guidance is what we must follow if we seek goodness.”

17.“**Rebbi ad iqar** wa sari3o. **Ttamzazalem s ayen yelhan.**”

“God is aware and quickly accounts for all actions, good or bad.”

18.“**Hadreth thes3am thanefsith thaw3ar.**Anafes El amara b’soe.”

“The biggest struggle is against the self against the soul that commands evil.”

19.“El aya **thangarouth** min sorat a zomar,**acu id yenna** rebbi sabhanou : wa tara almalayikata hafin ”

“The last verse of Surat Az-Zumar: God said, “You will see the angels surrounding you.”

20.“Anefes El amara b’soe,**thettawi vavis gher** Ell halak.”

“The soul that incites to evil leads a person toward destruction if left unchecked.”

21.“**Akken ma nella** mobtalon.”

“We are constantly being tested (by God).”

22.“**Am Akken aghed iqar hadhreth asthinim adhrim agi nes3a negh wahadhnagh,**Lala d **rebbi ikhthid yefkan, akh yqar saref.**”

“As if he is telling you, be careful not to say that this money is mine, but that God gave it to you to spend it ”

23.“**Agh ijarev rebbi** fi dari donya.”

“May God make our worldly life a home of goodness (a home of blessings)”

24.“**Chikh Mohand Oulhocine yefkaghed yiwen** el manhaj.**Netta da fellah thrabath dunith.**”

“Cheikh Mohand Oulhocine left behind a path, and he had understood the reality of this world.”

25. “ **Chikh mouhand yibas yufad sin nughen af wakhaf af thalaseth akka nughen ta3 sah** ”

“One day Cheikh Mouhand found two persons fighting seriously over land ”

26. “Bi dalil anon **lakhir agi ukk** (El mal, el aradi...) **ukk ad oghalen inetta (rebbi).**”

“The proof is that all this good (money, lands, etc.) will eventually return to its true Owner to God ”

### Appendix B: Transcription of the Sermon Two

1. "**Ayithmathen**,Asalam alaykom wa rahmato allah."  
"Brothers,May peace and the mercy of Allah be upon you."
2. "3onwan **agi ayithmathen n** dares juz mina El aya **id yenna rebbi di** lQoraan El Karim fi sorat El Baqara, El aya meya w thlatha w khamsin."  
"This title, my brothers, is from the verse in the Holy Qur'an in Surah Al-Baqarah, verse 153."
3. **Khater Dunith agi ayithmathen d ayen tahsam d ayen thazram, theur d lahmom theur d ugiuren.**  
"As you know, brothers, this world is full of worries"  
4. "**Amkidyennarebbidi** el Qoraan El Karim fi sorat El Baqara, El aya meya w thlatha w khamsin:  
"Ya ayouha aladina amano, ista3ino bi Sabri wa salat."  
"As God said in the Holy Qur'an, in Surah Al-Baqarah, verse 153: 'O you who have believed, seek help through patience and prayer.'"
5. "**Thavdha** El aya **ayathmathen, win ighed ikhalqan ysawalaghed s lafed el iman.**"  
"This verse, my brothers, begins when the creator asked about the word of faith."
6. "**Ysawalaghed** bi sifati el iman."  
"called us in the name of faith "
7. "**Khater** sifati el iman, sifaton 3aziza."  
"Because the qualities of faith are precious."
8. "**Acu ayarvah bnadm di dunith, ma Yella uyes3ara** el iman."  
"What is the worth of a person in this world if they do not have faith?"
9. "El iman **inef3agh di** raha nafsia **negh.**"  
"Faith brings inner peace."
10. "**Dunith agi thchor d** el mofajaat **d les surprises.**"  
"This world is full of surprises and unexpected events."
11. "**Wrebbi ysamayas** mosiba **di** sorat El Baqara, di el aya 155-156."  
"God refers to calamity in Surah Al-Baqarah, verses 155-156."
12. "**Th3ada** Corona.**Attan nni yzelzel dunith.**"

"Corona has passed, and it shook the world."

13. **Uyes3ara isem wayedh w rebbi ysamayas mosiba**

"It has no other name, God called her a calamity."

14. "**Ala el iman, ig zamran ad iqavlan ukk thilofa agi.**"

"Only faith can ease all these hardships."

15. "**Wigadagi d** el mominon ; a rasol wa aladina amano ma3aho."

"Those are the believers, the messenger, and those who believed with him."

16. "**Omba3ed, rebbi ikhatmitt inad** :“ala ina nasra allahi qarib."

"Then, God sealed His words with: ‘Indeed, the help of Allah is near.’"

17. "**Dunith d axxam nel** imtihanat."

"This world is a house of trials."

18. "**Anahfedh thlatha** lqawa3id; **agh ijarev rebbi s wayen yavgha machi s wayen inevgha, khatar lokan aghed ichiwar asinin a rebbi unezmir ara.**"

"I hold on to three principles: First, obey God in what He wills, not in what you will, because if He were to consult us, we would never be able to handle His wisdom."

19. "Rebbi sabhanou yennad : wa la nablwanakom bi shay’e mina l khawef ”

"God Almighty said: “We will not test you with anything of fear.”"

20. "**Ur yezmir ara umdhan ad iqavel thidyanin thilofa n dunith, siwa ma yellayes3a** lqa3ida **ijahden.**"

"A person cannot overcome the hardships of this world unless they follow the rule of perseverance."

21. "El iman **yes3aazel ameqran.**"

"Faith requires a great place."

22. "**Afketh** lqowa iEl imannwen."

"Give strength to your faith."

23. "**Adnughalar** el qa3ida **this thlatha.** Mohima fi hossni fahmi lqadaa w lqader."

"We will mention three important principles for properly understanding fate and destiny."

24. "**Akken igh iwleh nevi uchvih sala 3alayehi wa salama bach anesalekh** b khir w 3la khiir ”

“As our beautiful Messenger, may God bless him and grant him peace, guided us to follow the best path.”

25. "**Dagiladosethemkhalaf.**"

"Here the situation is different."

26. "**Attan d yiwen, walakin ladosethemkhalaf.**"

"The same disaster, but not in the same measure (it differs from one person to another)."

27. "Lkholassa ;**agh ijarev rebbi akken ig vegha, Machi akken inevgha.**"

"Summary: We must accept what God wants, not what we want."

28. "**Yella win ad yenteq s wawal** allah ibarek, s Allahou akbar."

"Blessed is the one who speaks with the words of Allah and says, ‘Allah is the Greatest.’"

29. "Tajarib **agi id ittak rebbi d** tamhiss lel iman."

"These trials are a test from God and a purification of faith."

30. "Fi kol el halat dorof l3adiya, dorof istithnaiya **lwaqeth n lahna, lwaqeth n lmahna.**"

"In all situations, there are normal circumstances and exceptional circumstances—times of ease and times of hardship."

31. "**Rebbiyennad** fi sorat El Israa, El aya tasi3a: ‘Ina hada l Qoraana yahdi lilati hiya aqwam.’"

"Allah says in Surah Al-Isra, verse 9: ‘Indeed, this Qur’an guides to that which is most upright.’"

32. "**Rebbiizwaredyennad**, ista3ino bi saber."

"Allah has previously said: ‘Seek help through patience.’"

33. "**Akken thavgho thella ladosen** El mosiba, *l’ordonnance***agikolshdakhlis.**"

"As you saw, the disaster file is there, and this prescription covers everything."

34. "**Amk ad n ini iwin yellan di lbatima yarna yettes Omba3ed** la hawla wa la qowata ila bi ullah”

“How do we say about someone who was sleeping in the building after that, there is no power or strength except with God”

35. "**Izmer adinidh** el alem,*lemalinidakken* **tavghidh.**"

"You can call pain as you want, but it remains what it is."

36. "**Rebbi izwar di** el anbiyaa. **Yakhi nihni** safwat l qaleb."

"God chose the prophets first because they are the purest of hearts."

37. "**Rebbi yennad win yaghan thasourett agi** sorat Youcef, **as yekkes lahzen.**"

"Allah rewards the one who drew this SThe Surah— The Surah of Yusuf — for it lifted sorrow."

38. "**Khadhmen** tafawod **akkudhvavasen.**"

"They made a deal with their parents."

39. "**Amk Yezmar uccen agh yekes gemmath-nagh seg fassen ngh,**wa nahno nokhba."

"How could a wolf take our brother when we are an elite group?"

40. "**Khatardéjàuqvelnanas:**“oqtolo Youcef.” "

"Because before, they said, ‘Kill Joseph.’"

41. "**Thofatt thassa inesmaratan okhra, yennayasen** fa sabron Jamil."

"He felt it again and said, ‘Patience is beautiful.’"

42. "**Akken id yenna rebbi** di sorat El Baqara, maratan okhra."

"As God said in Surah Al-Baqarah, once again."

43. "**Thagi di** el aya thmantach min sorat Youcef."

"This is in verse eighteen of Surah Yusuf."

44. "**Yezra3 degn-nagh rebbi** hob El hayat **agi.**"

"God planted in us the love of life."

45. "El achariya fojiat, **moqel kan lasurprise, lbatimath aghlint chghelulach.**"

"Humanity was surprised, look at the surprise, the buildings are falling as if nothing happened ”

### Appendix C: Transcription of the Sermon Three

1. “**D** darss **wissreb3a di** dourous **n twachult** : al ossra, **w ma irad sidi rebi adenmslay f** al mouchkilat a zawjiya ”

"This is the fourth lesson from the lessons on family, and if God wants we will discuss marital problems."

2. “**Nhedred di** dourouss **ni i3edan amek chera3 n sidi rebi(leqran) issemayas I zwaj:** al mothaq al ghalid”

"In the previous lesson, we talked about how God's law (the Qur'an) has named marriage: the solemn covenant."

3. “**machi d l3iv ma se3an** l mouchkila **ama af derya, ama af imawlan, ama f drim, ama fla** *gestion* n tesyir al ossra”

"It's not a shame, if there are problems even if on children, parents, money, or in the management of the family."

4. “**ayen ivnan ihud ur dyegri ula d** walu”

"What has been revealed is ruined nothing of it has been preserved."

5. “**akndefkagh rv3tach i temssal di** lmodho3 **bassagina:** al mouchkilat azawjiya **dles** *remèdeschghl nordonnance* wassfa tibiya **tess3a reva3tach n dwawi**”

"I will present for you fourteen examples on the topic we are discussing: marital problems they are like remedies, or medical prescription with fourteen types of treatment."

6. “A zawaj **ije3lithrebi** aya min ayatih **imi dyena** fi sourt arrom al aya wahed w 3chrin : (‘ w min ayatihi an khalafa lakoum min anfousikoum azwajan li taskounou ilayhawa ja3ala baynakoum mawada wa rahma ina fi dalika la ayatun li qawmin yatafakaroun) arrom wahed w 3chrin”

"Marriage is something that God has made one of His signs, as He mentioned in Surat Ar-Rūm – Verse 21: "And among His signs is that He created for you from yourselves spouses that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect."

7. “**Ma yella am regaz am temetuth se3an** che3our **agi** bi al massouliya : *la responsabilité*, koul minhoum messoul af oukham”

“There must be both the man and the woman who feel this sense of responsibility: each of them is responsible for the household.”

8. “**Irgazn ur ilaqara ad 3efsen af el wassiya n nebi uchvih** sala alahu 3alyhi wa salama”

"Men should not neglect the Prophet's will and advice peace and blessings be upon him."

9. “**D netta i d la referencengh** jami3a ”

"He is our reference for everything."

10. “**Argaz, tamtuthis tess3a atas nles points fort** al ijabiyat *les avantages*”

"A man's wife has many strong points and positive qualities."

11. “Yj3el mn el heba qeba, yettwali el hebatettughal ancht n udrar”

"He exaggerates small things until they become like mountains."

12. “**Irgazen ad ttaken** el awamir **ifghen i chra3 assyini** : tebeq lazem nerda3lik ya lukan di lbatel”

"Men give commands that go against God's law, yet women are expected to obey these commands no matter what even if they are false."

13. “**rebi sebhanu inad** : w alati takhafuna nchuzahuna f 3idouhuna w ohjourouhouna fi al madaji3, ila akhirihi”

“And those [wives] from whom you fear rebellion (disobedience) — then advise them, and [if they persist], forsake them in bed...”

14. “**dwa amzwaru inad** : al maw3ida al hassana”

"The first remedy He (God) prescribed is: kind and gentle admonition."

15. “**Ur infe3** la al maw3ida al hassana wala al hajr fi al madja3 wala al hakamayn wala **tiwachulin**”

"Neither kind admonition, nor abandonment in bed, nor the intervention of arbitrators, nor anything else proved effective."