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French-Arabic Code switching among Master Students of the French Department at Adrar University

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Dedication

I want to dedicate this work to my dear parents, brother and sisters, my uncles, my aunts, and my friends Abu baker, Badredine, Ahmed, And Azzedine.

Abstract

This work aims to study French-Arabic Code Switching among Master Students of the French Department at Adrar University. The purpose of the study is to find out whether Master students of French Department at Adrar University use code switching in their daily speech and if so, how often and under what categories fall the reasons that make them do that. In addition to that it seeks to know more about code mixing, borrowing, language planning, and diglossia. Another purpose is to know the linguistic history of Algeria in addition to the languages used in Algeria and the sociolinguistic situation in Algeria. To collect data, a questionnaire of 19 questions is distributed among the sample. The result of the study indicates that the Master students of French Department at Adrar University use the process of code switching very often and the reasons fall under historical, educational, and social categories.

Abstrait

Ce travail a pour objectif l'étude de l'alternance codique (code switching) français-arabe parmi les étudiants en Master 1 et 2 du département de langue française à l'Université Adrar. Le but étant de déterminer si ces dernier utilisent l'alternance codique dans leur discours quotidiens, et à quelles fréquences et catégories figurent les raisons qui les poussent à le faire en cas affirmatif. Outre cela, elle objecte à être plus renseigné sur le code mixing, les emprunts, la planification linguistique et la diglossie d'une part ; et la connaissance de l'histoire linguistique, langues utilisées et de la situation sociolinguistique en Algérie d'autre part. Pour ce faire, un questionnaire portant 19 questions a été distribué à l'échantillon ciblé. Les résultats de l'étude indiquent que les étudiants en master du département de français de l'Université Adrar utilisent l'alternance codique très souvent pour des raisons historiques, pédagogiques et sociales.

ملخص البحث

يهدف هذا العمل إلى دراسة موضوع التبديل اللغوي بين الفرنسية والعربية بين طلبة الماستر في قسم الفرنسية بجامعة أدرار. الغرض من هذه الدراسة هو معرفة ما إذا كان طلاب الماستر في قسم الفرنسية بجامعة أدرار يستخدمون التبديل اللغوي في خطابهم اليومي ، وإذا كان الأمر كذلك ، فكم مرة وتحت أي فئات تقع في الأسباب التي تجعلهم يفعلون ذلك. بالإضافة إلى ذلك، يسعى البحث إلى معرفة المزيد عن المزج اللغوي والاقتراض اللغوي والتخطيط اللغوي و الازدواجية اللغوية. غرض آخر هو معرفة التاريخ اللغوي للجزائر بالإضافة إلى اللغات المستخدمة في الجزائر والوضع الاجتماعي اللغوي في الجزائر. لجمع المعلومات، تم توزيع استبيان من 19 سؤالًا لأفراد العينة. تشير نتائج الدراسة إلى أن طلاب الماستر في قسم الفرنسية بجامعة أدرار يستخدمون عملية التبديل اللغوي في كثير من الأحيان وتندرج الأسباب تحت فئات تاريخية وتعليمية واجتماعية.

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List of Acronyms

AA: Algerian Arabic

MSA: Modern Standard Arabic

L1: First Language

L2: Second Language

EA: Egyptian Arabic

LA: Levantine Arabic

GA: Gulf Arabic

General Introduction

General Introduction

The study of languages and language interaction has always been an interesting topic. Language is a means of communication human beings use since the beginning and developed through time. Nowadays there are many languages and language varieties and many societies have their own languages or language varieties. The contact of these languages and language varieties creates interesting phenomena. The field of linguistics concerned with studying language in society and language contact is sociolinguistics. One of the topics studied in sociolinguistics is code switching.

Code switching is a widespread phenomenon used by bilinguals in their daily speech and it has been lately the focus of many sociolinguists. It appears in the diglossic, bilingual, and multilingual societies due to the contact between different languages. It may be defined as the ability of bilingual speakers to shift between a language and another or a language and a language variety during their speech. Code switching has many reasons and types.

What makes Algeria an interesting field of study is its rich linguistic history and it is a multilingual society where many sociolinguistic studies could be conducted. It has many languages and language varieties like French, Modern Standard Arabic, Algerian Arabic, and Berber which make the processes of code switching, code mixing, and borrowing happen so often in daily conversations.

This study is conducted to gain familiarity with the topics of code switching, code mixing, bilingualism, diaglossia, language planning, and borrowing. Another reason of this study is to analyze the linguistic history of Algeria and its results on today's spoken languages and language varieties in Algeria, and to know what languages are used. In addition to that the researchers aim to know whether Master students of the French Department at Adrar University use the process of code switching between French and Arabic or not.

What has made the researcher choose this topic is the curiosity to know what resulted in the language variation of the Algerian dialects. In addition to that, French and Arabic are the main spoken languages in the Algerian society.

We have conducted this study to answer the following questions:

- Do Master students of French Department at Adrar University code switch between French and Arabic in their daily speech?
- If these students use the process of code switching, then how often do they code switch and what are the reasons behind code switching?

The hypotheses developed in this study are:

The master students of French department at Adrar University actually use the process of code switching between French and Arabic very often in their daily speech and the reasons are political, social, historical, and educational.

The research work is divided into three chapters; the first chapter is a theoretical study of code switching including definitions, its types, and reasons, in addition to related terms like code mixing and borrowing. The second chapter is a linguistic historical study of Algeria going through the history of Algeria then discussing some of the used languages and language varieties in Algeria nowadays. The third chapter is the field study where the researcher studies the phenomenon of code switching among the Master students of French Department at Adrar University.

The tools that are used in this study are questionnaires distributed to Adrar university French Department master students. Only quantitative methods are used for gathering the data.

Chapter One

1.1.Introduction

Code switching is a phenomenon that has been a subject of study and research of many sociolinguists or even researchers who have interest in the sociolinguistic field. It is one of the most interesting processes that happen through the daily speech of bilingual speakers, that is what makes it an important process and worth studying. Code switching maybe defined as the shift between two languages, language and dialect, or two dialects within the daily speech of bilingual speakers.

This chapter is a theoretical study of code switching starting with the first reason of code switching which bilingualism is followed by an illustration of its types and reasons, after that definitions of code mixing and borrowing which are very related to code switching and very essential parts in understanding code switching, followed by language planning and diglossia that are related to code switching but more into the politic field in other words how does the law makes the people code switch.

The importance of this chapter lies in making the researcher have a better understanding to the topic of the research thesis which is code switching in addition to that, having knowledge of the terms that are related to it including code mixing and borrowing.

The difficulties that have faced the researcher during the conduction of this study is the lack of resources indeed especially the old ones and the famous once where the researcher had to work with the resources that was reachable.

The aim of the researcher through this chapter is to gain experience with the topic of code switching through the following research questions

- What is code switching and what are its reasons?
- What are the types of code switching?
- What are code mixing and borrowing?
- What are language planning, language policy, and diglossia?

1.2.   Bilingualism

According to Hamers, F. & Blanc, H.A. (1983), and Edwards, J.(2003) in Bhatia, K.(2013) the phenomenon known as bilingualism is widespread all over the world due to the massive interaction between all the peoples with different cultures and languages or language varieties coming from trade, conquests, or travel . Bilingualism is defined in sociolinguistics as the capacity of a person to speak or master more than one language or dialect.

According to MMN.com, this phenomenon can be easily found in many countries around the world were societies are opened to many cultures and languages, especially those who were invaded or colonized by countries with different languages in the past. Some of the countries that are known for being bilingual are : South Africa, where most of the speakers can use at least three languages and language varieties which are manly Afrikaans, English, Zulu and Xhosa ; Canada, where most of the speakers use French and English ; India majority of educated Indians are known to be at least trilingual using at least Hindi and English, In addition to that there is Algeria that is a multilingual society where the locals are able to speak Standard Arabic, Algerian Arabic and French.

Colin Baker (2001) has divided the bilingual speakers into two groups, elective bilinguals and circumstantial bilinguals, as he mentioned in his book "Foundation of Bilingual Education and Bilingualism ":

> "Elective **bilingualism** *is a characteristic of individuals who*
> *choose to learn a language, for example in the classroom.*
> *Elective bilinguals come from majority language groups (e.g.*
> *English-speaking Americans who learn Spanish or French).*
> *They add a second-language without losing their first language.*
> ***Circumstantial bilinguals*** *learn another language to survive.*
> *Because of their circumstances (e.g. as immigrants), they need*
> *another language to function effectively (for example, Latinos in*
> *the United States)"*Colin Baker. (2001),

The distinction that Colin baker has made is based on the will of the speaker to use the second language. Colin means that the first group who are elective bilinguals choose to speak more than one language by their will or because they acquired it from their parents or society or even have chosen to learn it because of their interest in that language. Unlike elective bilinguals, Circumstantial bilinguals find themselves obliged to learn another language to survive as in the case of emigrants who can find themselves obliged to learn the language of

the country in which they are living to be able to able to communicate to at least get some necessities like food , water, somewhere to sleep…etc

1.3. Code-switching

According to Barbara, E. & Toribio, A. J. (2009), the ability of speaking more than one language results in the mixture of the language or language varieties in the speech. This process happens either unconsciously due to the fluency in two or more languages or sometimes intentionally due to some situations or purposes for example changing the place of conversation from a cafeteria into a classroom. This process is called code switching. It is a phenomenon that can be easily spotted in the conversations of bilingual and multilingual speakers. Code switching is commonly known as the shift between a language and another or a language variety and another in bilingual peoples' speech.

The topic of code switching has been tackled and studied by many sociolinguist and scholars who have tried to give their point of view and understanding of it. Among these sociolinguists is Wardhaugh (2006). He defines the term "code" as the system people use to interact with each other linguistically. It includes languages, dialects, and language varieties. Usually people tend to choose one code to fulfill their communicative needs but in other cases, they choose to mix between one code and another to create a mixture of code. Wardhaugh refers to this mixture of code as code switching.

In addition to that, Meyerhoff, M. defines code switching in her book « Introducing Sociolinguistics » as follow:

> "This phenomenon of moving between distinct varieties is known as code switching. When code switching is constrained by where speakers happen to be, it can be called domain-based or situational code switching. When it is constrained by who a speaker happens to be talking to it can be called addressee-based. In addition, there are other more metaphorical motivations for code switching" Meyerhoff (2006:116)

What draws the difference between Meyerhoff's definition and the previous one, is that she gave a distinction between two types of code switching according to the purpose of the shift: when it happens because of a change in the situation that is called domain-based code switching, whereas when it happens because of the intention of the speaker towards the listener it is called addressee-based.

A case of domain-based code switching is when two speakers shift into another language variety because they have changed their place from a coffee-shop into a class room. The change of situation in here requires a change in the language variety to suit the new situation. However if the speaker shifts from speaking language 2 (L2) into speaking language 1 (L1) because a newcomer has joined the conversation who happens to be a bilingual that masters only L1, in this case we are talking about addressee-based code switching.

Furthermore Poplack (1980) says that code switching could be used by both native bilingual speakers and non native bilingual speakers. What draws the line between the two is that the native bilingual speakers have the ability to use both types of code switching, inter-sentential and intra-sentential, whereas the less proficient bilingual speakers will have a difficulty in using the inter-sentential code switching because this latter requires a good mastery of both languages.

Bilingual speakers who are competent in both languages would not have a difficulty in shifting from speaking only L(1) into speaking L(2) or mixing between them at the same time, whereas a speaker who is not competent in both languages may know some terms and phrases that will allow him to switch from one language into another within the same sentence but his capacities will not allow him to maintain a conversation if they shift into L(2).

1.3.1. Types of Code-Switching.

According to Lipski (1985), there are three major types of code switching namely inter-sentential, intra-sentential, and extra sentential code switching. Lipski's classification depends on the position where the shift happened in the sentence: at the sentence boundaries, within the sentence, or by the use of tag words.

- Inter-sentential code switching

According to Grosjean (2010), inter-sentential code switching is when the switch between languages or language varieties occurs before sentence beginning or after its end. Inter-sentential code switching generally appears among the conversations of fluent bilingual speakers when talking to another bilingual. That is because they avoid using their second language when addressing a speaker who does not understand or even master it, but they still insert sentences from two or more languages when they are talking to another bilingual or multilingual speaker who masters that language. When the process is conscious, speakers choose to make the switch at the sentence boundaries to make it clear for the listener.

Here are two examples of inter-sentential code switching:

- Please don't touch my car, Je vais te casser les bras!(English+ French)
- Believe me you have missed a great party; fue grandioso (English+Spanish)

- Intra-sentential code switching

Intra- sentential code switching is when the shift happens within the sentence. This means the person may be speaking in L1, and then introduces a word or a phrase in L2, after that switches back to L1 without stopping or hesitating. Usually this type happens unconsciously due to the fluency in both L1 and L2.

For example in Algeria we have the expression; "ɜmɪn ɪnsæn mliḥ ɜame smaʕt ʕlɪh hədrʌ məʃɪ mlɪḥa" which means Amine is a good person; I have never heard something bad about him. What we notice in here is that the speaker started his sentence in Algerian Arabic, then inserted the term "*jamais*" which is a French word and then finished the sentence in Algerian Arabic again.

Poplack has also made a distinction between inter-sentential and intra-sentential code switching as follows:

"Intra-sentential switching involves a shift in language in the middle of a sentence, usually performed without pause, interruption or hesitation. An example of this is in Poplack's (1980) "Sometimes I'll start a sentence in English *y termino en español*", ('sometimes I'll start a sentence in English and finish in Spanish')". Poplack in Ziker, H. (2009:11)

Polpack wants to explain in here that intra-sentential code switching is when the shift happens in the middle of the sentence. As the example he gave when he started his sentence in English and finished it in Spanish. This is what draws the difference between intra-sentential and inter-sentential code switching which is the position where the shift happened. When you insert a word from one language (L1) in the middle of the other (L2), sometimes you may have to change its syntactic structure so that it will fit the structure of the (L2). That is different when they are separated and each phrase has the linguistic structure of its own language.

- Extra- sentential code switching or tag code switching

In this type of code switching, the speaker inserts some tags from a foreign language into a sentence that is in his language. For example the tags from English "I mean, you know, you see…" could be inserted into another language, let's say an Arab is speaking:

" والله مشي ساهل تكون استاذ I mean لازم كل ليلة تسهر توجد فالدروس" .

This sentence is in Algerian Arabic. It means: I swear (in Islam) it is not easy to be a teacher, I mean; you must stay late every night preparing your lessons.

What is interesting about this sentence is that the person inserted the tag "I mean" in the middle of the sentence, and then finished his speech in Arabic. The same word could be used many times in the speech of the bilingual person because they find it helpful to express themselves.

- Situational and metaphorical code switching

"Blom & Gumperz (1972) have added a distinction between two other types of code switching rather than the already mentioned ones. What makes the difference this time is not the position but the case in which it is used.

Situational code switching has been already explained in Meyerhoff's definition but for further understanding, here is an example taken from Janet Holmes (2016):

"*Sarah : I think everyone's here except Mere.*

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

Sarah : You're right. Kia ora Mere. Haere mai. Kei te pehea koe ?

[HI MERE. COME IN. HOW ARE YOU ?]

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

[HELLO MY FRIEND. I'M FINE]"

As we notice in the example, Sarah and John were talking in L1 and as soon as Merry arrived they have changed their speech into L2 so that Merry can participate.

The other type is called metaphorical code switching. This type refers to the switch which has a stylistic function. For example, when a speaker wants to quote, he switches from one language or language variety to another. That is to say if an Italian or French person wants to quote the famous utterance of William Shakespeare, "To be or not to be, this is the question", which is in English, the speaker has to say the quote as it is in English. Bloom and Gumperz (1972)

1.3.2. Reasons for code switching

There are many possible reasons which may make the person code switch. Gumperz (1982:144) illustrated ten situations where code switching serves to convey many meanings as follow:

. To appeal to the literate and to appeal to the illiterate.

This means that the language variety used by a speaker is not the same when the speech is delivered to educated people and uneducated people. When the speaker is talking to a

literate person, they tend to use a higher form of language, whereas when talking to an illiterate person, a more simple language variety may be used.

· To convey precise meaning.

A precise meaning of what the speaker wants to say could not be available in the language they are using because language sometimes could be limited. One of the solutions is to give a precise meaning, is to shift into another language and express the idea and then finish the rest of the speech in the first language.

· To ease communication, i.e., utilizing the shortest and the easiest route.

· To capture attention, i.e., stylistic, emphatic, emotional.

Shifting from one language into another may capture the attention of the hearer. If the hearer is not listening, the speaker may choose to shift into another language or insert a quotation in another language.

· To emphasize a point.

Sometimes when people want to emphasize a point, they tend to repeat the sentence or say it louder. Well, switching into another language is also a good solution to do that. Since the speaker has said the sentence in two languages, that explains how important it is.

· To communicate more effectively.

· To identify with a particular group.

As an example, an Algerian travels to Europe and meets another Algerian there. The conversation basically should start in the country's language since that's the place where the conversation is happening. For example in France, the conversation will start in French but once one of the speakers finds that the other is an Algerian, they will shift into Arabic to express their belonging to a certain group, which is in this case the Algerian society. The other interlocutor also uses the same type of switch to show his/her belonging to the same community.

For example

> A: *comment allez vous ?*
>
> How are you
>
> B: *ça va bien.*
>
> I'm good
>
> C: *salam alikoum*
>
> Salutation in Islam
>
> A: *walikoum salam*
>
> Salutation in Islam

· To close the status gap.

Sometimes the conversation does not go at ease if one of the speakers is feeling that the status the other is very different then his. For example if one of the high class people in England is talking to a lower class person. Here, to facilitate the conversation, the person with the higher status may choose to switch into another language variety probably a lower one to make the other feel as they are of the same status.

· To establish goodwill and support.

For example a certain group that speak a certain language variety are trying to standardize it but the process is hard for them. If someone who does not belong to that group uses their language that will show them that he is sporting them.

. Marker of attitude towards an interlocutor

Gumperz (1982:144)

Code switching may also be used to express solidarity or belonging to a certain group of people. Other times it happens unconsciously because of the excessive use of the two or more languages. As mentioned earlier in situational code switching, the speaker may find him/ herself obliged to code switch because of the situation. Another reason is the diglossic situations where a language or language variety is more preferable than the other.

1.4.   Code Switching and Code mixing

According to Brezjanovic (2002) Code-Switching and Code-Mixing are considered to be one of the most important characteristics and processes among bilingual speakers. Their definitions may differ from one to another but there is a commonly known difference between code switching and code mixing. In code switching, a certain change in the situation makes the speaker change from one language or language variety into another. Whereas in code mixing the process happens just because of the fluency in the two languages or varieties that it becomes unconscious .for example in the Algerian society, it is common that people switch between languages during their speech, mainly Arabic and French. Here is an example

"s'il vous plait جيب الكروسة وارواح"

/dʒi:b lcarɒsa w arwaḥ silvʊpli/

Bring the car and come please

Here in the example, the speaker is mixing two, a language and a dialect i.e. French and Algerian Arabic. The speaker used the words "jib = bring, arwah= come" in Algerian Arabic

and the words "l' caroussa (derived from carrosse), and s'il vous plait = please" in French. The phenomenon that happened in here is called code mixing.

According to Bokamba (1989) in Ayeomoni (2006), what draws the difference between the two concepts, code switching and code mixing is that in code switching the change happens at the level of syntactic structure of the sentence including grammar, phonology, and vocabulary changes at the sentence boundaries. This means that at the sentence boundary we find another language or language variety with a different structure. As for code mixing the change happens within the sentence itself between the two varieties including words, affixes, and phrases.

Sometimes we find that the term code mixing is used to refer to intra-sentential code switching. That is because the inter-sentential code switching happens at the sentence boundaries whereas intra-sentential code switching happens within the sentence itself.

1.5. Code-switching and Borrowing

According to Hoffer, B. L. (2002) borrowing is the process when a speaker imports linguistic elements from other languages or as he referred to, linguistic element, into another. This linguistic elements could be used once or on repeatedly. The major cause of this process is the lack of vocabulary or the lack of proficiency in that language. In addition to that these terms may even not exist in the language they are speaking

Janet Holmes has defined borrowing as follows

> "*When speaking a second language, for instance, people will often use a term from their mother tongue or first language because they don't know the appropriate word in their second language. These 'switches' are triggered by lack of vocabulary... Borrowing of this kind generally involves single words – mainly nouns – and it is motivated by lexical need.*" Holmes, J. (2013:43)

Janet Holmes explains that what draws the difference between code switching and borrowing is first of all that borrowing happens when the person has a lack of vocabulary whereas code switching happens by choice. Secondly borrowing takes only words. This means if a speaker needs a word and did not find it in the language they are speaking they borrow it from another language mainly their mother tongue but if they are taking sentences or phrases it is not borrowing we are talking about anymore but code mixing. The process of borrowing happens when a speaker is using a language that is not their mother tongue. The

speaker may find difficulties from time to time due to the lack of vocabulary and the solution to that is to borrow words from their mother tongue.

1.6.Diglossia

Ferguson (1972 in Sridhar1996:54), defines Diglossia as being:

> "*a relatively stable situation in which, in addition to the primary dialect of 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 language and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of a community for ordinary conversation.*

"Vernacular varieties of Arabic and Haitian were acquired naturally by children and were the everyday medium of communication at home and with family and friends. On the other hand, Modern Standard Arabic and European French were used for written media (e.g., newspapers and government documents) and when reading aloud from a script or set texts (e.g., radio news broadcasts or teachings in a church or a mosque). In addition, no one natively acquired MSA or European French in these speech communities. The languages had to be formally taught, and had thoroughly standardized grammars which were the subject of conscious study. Ferguson called this situation of societal bilingualism and institutionalized code-switching, diglossia (from Greek, meaning 'two languages')." Meyerhof (2016; 114).

In bilingual or multilingual societies there are some languages and language varieties that are standardized and taught in schools whereas other language varieties are just spoken in street or in informal situations. The standard ones that are taught in schools are called high language varieties and they are the appropriate ones to use in formal situations and in media, newspapers, and in government documents. The other varieties are called the low language varieties and these are acquired by children from their parents and used in communicating at home and with friends.

"*Ferguson called the language with higher overt prestige, which is used in more formal contexts and for writin, the* **High variety** *(or H, for short); and the vernacular variety, the* **Low variety** *(or L). In his original case studies of diglossia, the two varieties in use in the*

community had some historical link to each other, and one could be argued to have its roots in the other." Meyerhof (2016).

1.7. Conclusion

In this chapter, the researcher has gained familiarity with the terms bilingualism, code switching, code mixing, borrowing, language planning, and diaglossia. In addition to that they should know that code switching is when bilinguals who are people who can speak more than one language and dialect, switch from one language or dialect into another during their speech and it has two major types according to the position where the switch happens, which are inter-sentential and intra-sentential code switching. In the first the switch happens at the sentence boundaries and usually it is a conscious process where as the second happens within the sentence itself and it is usually unconscious due to the fluency in the two language varieties.

The second type of code switching is usually referred to as code mixing and it differs from borrowing in the fact that code mixing happens for fluency in both languages or dialects but borrowing because the person may have a lack of vocabulary or because the terms are in a foreign language.

Diglossia is the situations where some language varieties (the high language varieties) are more appropriate than others (lower language varieties) and that is the language planners job to determine what varieties are the more appropriate ones

Chapter Two

Chapter Two: Linguistic History of Algeria

2.1. Introduction

Algeria is a country situated in North Africa. It is inhabited by a mixture of Berbers and Arabs, who have learned by time to live side by side due to the long history they shared starting from the seventh century until the present time. The Berbers were the natives of the North African land and they witnessed many conquests through history including the, Romans, Vandals, Ottomans, Arabs, and the French. This is what has made the language varieties of the Algerian so rich of foreign languages' terms. Through all the civilizations and languages that have passed through the Algerian land, there are only few that could manage to stay. Among the languages and language varieties that managed to stay and are spread in present time are Modern Standard Arabic, Algerian Arabic, Tamazight, and French.

Taking into consideration that Tamazight is the language of the natives, what made the other two stick to the people is the policies the French and Muslim Arabs used to plant their languages and cultures in this land. Though their policies are totally different but the two could finally reach their goal.

The importance of this chapter lies in knowing how did the history of Algeria result in creating the phenomenon of code switching. In other words how did these languages and languages varieties make contact with each other and mix to create code-switching. the research questions for this chapter are :

- How did history of Algeria affect Algerian languages nowadays?
- How did the history of Algeria result in creating the phenomenon of code switching?

This chapter is a study on the linguistic history of Algeria, in addition to the conquests and invasions that happened on this land. It is divided into two major parts: the first one is a short history of the northern African land. It starts with the natives (Berbers) and moves step by step until the last invasion which was the French. The focal points are on the two major invasions that are directly related to the topic which are the Arabs and French invasions. The second part is a short definition of the languages concerned with the topic which are Arabic and French, by discussing their origin, varieties and their phonetic structure. The last part is about the linguistic situation in Algeria.

2.2. A Linguistic History of Algeria

The Algerians are mostly a mixture of Arabs and Berbers representing a percentage of ninety nine percent, and a minority of Europeans. The language spread among the inhabitants are all of Arabic, including the modern standard Arabic and colloquial Arabic known among them as "Darja". Also Tamazight including all of Kabyle, Tachawit, Tamzabit , Tamachaq... these two languages are considered as the official languages in Algeria. But also in many regions in Algeria there is a wide spread use of the French language.

The following map illustrates The Geographic Location of Algeria:

Map 2.1. The Geographic Location of Algeria. Source: lonelyplanet.com

Algeria has had a rich history of different cultures and peoples. It knew the settlement and invasions of many civilizations through history starting with the natives called the Amazighs then the Phoenicians followed by all of the Romans, Vandals, Carthaginians, and the French. This change has given the natives richness on all the cultural, social, and linguistic side which has resulted in a cultural and linguistic diversity which can be noticed in Algeria at the present time.

2.2.1. The Berbers (Amazighs)

The first inhabitants of the northern Africa where called Libyans. They lived in this area starting approximately from 8000 years BC. Later on after the invasion of the Romans they were labeled as Barbers, which is derived from the Latin word barbarous, that means everyone that has no culture and belongs to the uncivilized people. According to the Romans anyone that was not a roman is a barber. The Berbers prefer to refer to themselves as Amazighs which means "the free man".

The language of the Amazighs, as they like to refer to themselves, is called Tamazight. It was divided into three major parts: Znata, Sanhaja, and Masmouda. These language varieties have developed to become many language varieties nowadays including: Taqbaylit , Tachawit, Tamzabit, Tamachaq, Tamahaq. The Amazighs used to write on cave walls and stones in an alphabet called Tifinagh. It was found in some caves in the southern Algeria.

2.2.2. The Phoenicians

The Phoenicians landed on the northern African coast line in the years 900 BC, and installed their commercial stations there. They settled all over the coastline in the following major points: they started with Carthage (Tunisia today), and then moved west to what is today Algeria and built trading centers in all of Annaba (Rigius), Sekikda (Rusicada), Bejaya (Saldae), Algiers (Icosium) . In these stations they were having trades with the locals bringing goods from all over the world due the ships they had. What characterized the Phoenician settlement is that it was pacific just for the purpose of trade and commerce

The Phoenicians were known by their rich intellectual level too including poetry, philosophy, science, and historical studies. Therefore, their language and culture was spread within the Berbers resulting in the acquisition and learning of Berbers to Phoenician language (canaah).

2.2.3. The Romans

The major reason that made the Romans invade north Africa and specifically Algeria -it was called that time "Numidia"- is the battles they had with the Phoenicians, in addition to the strength of the Roman army at that time. The Romans were looking to expand their land, and their plan was to take the lands ruled by the Phoenicians little by little to reduce its power. In addition to that, the Romans also wanted to benefit from the natural richness and the goods of the northern African land. Though the Romans controlled most of the land, the Berbers lived

separately in the high plateaus. The Berbers showed their rejection of the Roman authority by either wars or tribal incursions and the relationship between the two was never friendly.

The long period the Romans spent in Algeria didn't come with a great benefit for the locals because the policy followed by the Romans was "divide and conquer". Their main interest was to benefit from the fertile lands since they had a big interest in agriculture keeping the locals in isolation in the arid ones. From the linguistic side, the locals acquired the Latin language from the Romans .

2.2.4. The Vandals

The conquerors that followed the Romans to the northern Africa are the Vandals. The Vandals were a "barbarian" Germanic people who moved to North Africa after they conquered Rome in 455 A.D. The Vandals asked the Romans to leave northern Africa for them but their demand was refused which resulted in brutal wars between the two and the victory was for the vandals in 431 AD.

They divided Algeria, named Numidia at that time, into five provinces where they assigned people in charge of them, and kept the communication between them and the locals in the Latin language.

2.2.5. The Byzantines

The vandal ruling was put into an end by the Byzantines who took the Numidia land and ruled it from 534 to 647 AD. The relationship between the Berbers and the Byzantines was not good because the Byzantines imposed high taxes on the locals and made them live a miserable life, whereas they took the good lands and benefited from its goods. This resulted in heavy wars between the two, which were mostly won by the Berbers. The years 610AD was characterized by peace between the two under the ruling of Emperor Heraclius.

2.2.6. Arabs

What is the different between the Arab Islamic invasions and the preceding ones, is that the Muslims were not looking precisely to conquer or take the land but to spread their beliefs and religion. This is the reason, the message was sent peacefully at first, but the answer was negative which made them use the force.

The first Arab Muslim military invasion in North Africa was between the years 642 and 669, which resulted in the spread of Islam under the leadership of Omar Ibn El Aass. After a period of time there was a turnover and the Berbers took control because the base that was in Africa was in Egypt and that was too far from the middle North Africa. In 670, therefore, an Arab

army under the leadership of Uqba ibn Nafi established in the town of Al Qayrawan, which is about 160 kilometers away from south Tunisia, and used it as a base for further operations.

The local Berbers and the Muslims succeeded to arrive into an agreement between the two after the Muslims could reach Kusayla, which was the leader of the Christian Berbers, who was based in Tilismsen (modern Tlemcen). By the year 711 the union of both forces succeeded to conquer the whole northern Africa. The only problem back then was that the Berbers may have accepted Islam but still could not stand to be ruled by Arab caliphs, because they were being highly taxed. In addition to the taxes, the Berbers were not treated the same as the Arab Muslims but as converted Muslims. The conflicts between the two kept going on until the twelfth century under the Almohad Dynasty that the two could live peacefully with each other.

The Linguistic trace the Arab Muslims left on the Berbers at that time still exists at the present time. If we take a look at the Algerian society of the present time, we can easily notice that it is mostly Arab and mostly Muslim which represents a percentage of ninety nine percent. That's due to the methods the Muslims followed in spreading their religion.

2.2.7. The French

At the beginning of the nineteenth century, the Ottoman Empire was weak, her power was lost. Its power in Europe was lost little by little, especially after they lost their marine fleet in the Battle of Navarre in 1872. On the other hand in Europe in the 18th there was a fight for power between France and England. Due to the industrial revolution, they both were looking to expand their land and power in addition to the need of raw material, labor workers, and natural resources. From this point, Africa and the Mediterranean region was the richest.

What the French used as a cover to their plan was the Fan Incident (حادثة المروحة). The Dey Hocine invited the French council into his palace and asked him about the debt France had towards Algeria as a price of the wheat. The French council answered him in a sarcastic and rude way that made the Dey angry. They Dey ordered the council to get out of his palace and while waving with his fan he hit the French council. The French asked Dey Hocine for an apology and he refused. So on the 14th of June 1830 France set her first foot in Algerian land with an army of 37000 soldiers on 500 battle ships. The Dey Hocine thought that would be an attack on the coast line like the preceding attacks from Europeans but this time was not. After four months, Algiers has fell in the hands of the French; therefore, the Dey surrendered to and signed a petition that says the French are could take Algiers but the Algerians will be left alone, and they will have the same rights they had before and this was only Dey Hocine's

fault. They promised Algerians to have peace but they didn't keep to their promise. The French started taking Algerians' money and turning the mosques into churches. After 40 years France could reach the whole Algerian land.

The French Policy in Algeria

The French used cruel ways of torturing and humiliating the Algerians during the period they spent in Algeria. What is important to our topic is their policy in changing the Algerian identity by fighting Islam and trying to replace it by Christianity, teaching French only in schools, and cruelly punishing who ever disobey these instructions. They succeeded in their plans because in 1850 the percentage of illiterate Algerians was 99% among women and 95% among men. In addition to that the number of Algerian pupils that study at French schools reached 642 pupils and reached 13000 in 1870.

2.3. Languages in Algeria

2.3.1.Arabic

According to Holes, C. (2004), Arabic belongs to the African Hamito-Semitic language family which is a branch of the Afro-Asiatic Language Family. Originally coming from the Middle East, it is spoken by more than 330 million inhabitants of Asia, North Africa and the Horn of Africa. The origin of the Hamito Semitic language family is unknown but there is an assumption that it was from the lands of ancient Syria and Palestine.

According to Zidan, O. (2012), Arabic is the official language of 22 countries and it is spoken by more than 250 million people around the world through six language varieties which are:

- Modern Standard Arabic (MSA): Modern Standard Arabic is the only written form of Arabic and standard variety of all the Arabic varieties. It is the one taught at institutions of education, whereas the other varieties are referred to as "Darja" are used for daily basis communications and each region has its own.
- Egyptian Arabic: majorly spoken in Egypt. It is the widest spoken Arabic variety and the most understood one due to the movies and podcasting of Egyptian programs that came first in this field in the Arab world.
- Levantine Arabic: this variety is spoken in the countries on eastern coastal strip of the Mediterranean Sea or as called in Arabic (بلاد الشام) (bilad el sham). It includes Lebanon, Jordan, Syria, and Palestine. This language variety differs from the MSA in pronunciation and intonation but has the same writing.
- Gulf Arabic: spoken in Gulf countries (الخليج) including Kuwait, Bahrain, Qatar, the United Arab Emirates, and parts of Saudi Arabia. This variety is the closest to MSA

and that is because the MSA may have evolved from an Arabic variety originally from the Gulf countries.

- Iraqi Arabic: spoken in Iraq. Some tend to consider this variety as part of the Gulf one but they have some differences in verb conjugation and pronunciation.
- Maghreb Arabic: spoken in all of Algeria, Morocco, Tunisia, Libya, Western Sahara, and Mauritania. This variety is strongly influenced by Berber and French, and there is less mutual intelligibility between them and the other varieties.

The following table illustrates some different words taken from different Arabic varieties

Table 2.1. Different Words in Arabic Varieties. Omar Zidan (2012) page 5

English	MSA	LEV	GLF	EGY
Book	ktAb	ktAb	ktAb	ktAb
Year	snħ	snħ	snħ	snħ
Money	nqwd	mSAry	flws	flws
Come on!	hyA!	ylA!	ylA!	ylA!
I want	Aryd	bdy	Abγý	ςAyz
Now	AlĀn	hlq	AlHyn	dlwqt
When?	mtý?	Aymtý?	mtý?	Amtý?
What?	mAðA?	Ayš?	wš?	Ayh?
I drink	Ăšrb	bšrb	Ašrb	bšrb
He drinks	yšrb	bšrb	yšrb	byšrb
We drink	nšrb	bnšrb	nšrb	bnšrb

As we notice in the table above, though all the varieties belong to Arabic, they differ from the MSA which is the standard language. If we take as an example the phrase I want, it is Aryd in MSA whereas in the other varieties there are totally different words (bdy, abγy, ςAyz). As we notice there is no word that looks like the other one or like MSA.

The Arabic Sound System

According to Saqib.H.(2009), one of the differences between Arabic and French is that Arabic has no short vowels like a,i,e,o but is has diacritical marks place on top or below the letters like shown in the following table:

Table2.2. Arabic Short Vowels. Saqib. H, (2009) page 10

Vowel	Example	Transliteration	English word which begins with this sound
ḍammah (ضَمَّةٌ): ـُ	فُ	fu	foot
fatḥah (فَتْحَةٌ): ـَ	رَ	ra	run
kasrah (كَسْرَةٌ): ـِ	بِ	bi	bit

Whereas for long vowels we use the letters (ا , ي , و) to make the sound longer as in the following example

Table2.3. Arabic Long Vowels. Saqib, H, (2009) page 11

Long Vowel	Example	Transliteration	English word which begins with this sound
ـُو	شُو	shū	shoot
ـَا	هَا	hā	heart
ـِي	فِي	fī	feet

According to Newman, D. (2002), Arabic has 30 distinct phonetic consonant segments presented in the following table :

Table3.4. Arabic Consonants. Newman, D. (2002) page 2

	Bilabial	Labio-dental	Dental	Dento-alveolar	Post-alveolar	Palatal	Velar	Labial-velar	Uvular	Pharyngeal	Glottal
Plosive	b		t d	.			k		q		ʔ
	b:		t: d:				k:		q:		ʔ:
Nasal	m			n							
	m:			n:							
Trill				r							
Fricative		f	θ ð	s z	ʃ				χ ʁ	ħ ʕ	h
		f:	θ: ð:	s: z:	ʃ:				χ: ʁ:	ħ: ʕ:	h:
Affricate					dʒ						
					dʒ:						
Approxima nt						j		w			
						j:		w:			
Lateral approx.				l							
				l:							

As we notice in the table, the majority of Arabic consonants are either plosive or fricative.

2.3.2. Berber

According to Achab (2001) and Chapin Metz (1993) , Tamazight ,also referred to as berber language, belongs to the African branch of the Afro-Asian language family also called Hamito-Semitic. Tamazight speaking areas are hard to spot since its speaker are known for their being non settling nomads. The countries where the language is spoken at the present time are all of Algeria, Morocco, Tunisia, Libya, Mali, Egypt, Chad, Niger, Mauritania, and Southern Sahara. Tamazight has two written forms, the first and old one is called Tifinagh which was found in the caves of Tassili and the other one is called Tamaaemrit which was created by Mouloud maaemri in Latin letters .

Starting from the year 2016 Tamazight has become the second national language in Algeria. It has many varieties among which we mention:

- Kabyle (Thaqvaylith): Tizi-ouzou, Bejaia, Bouira and Boumerdes, Setif, Cherchel , and Tipasa.

- Tashawith (chaoui): it is spoken in Batna, Biskra, Guelma, Khenchela, Oum el-Bouaghi, Souk Ahras, and Tébessa .

- Tamzabit spoken by Mzeb in the Northern-central of Algeria (Ghardaya).

- Tamahaq and Tamachek: spoken in Adrar , Illizi , Tamanrasset .

- Tidikelt: It is spoken in Tamanrasset , Ain Salah, Tidikelt, and Tit south.

- Tachanwith: It is spoken in Aïn Defla and Chlef ,and Tipasa .

- Taznatit: Spoken in Timimoun and Gourara Region in Adrar.

2.3.3. French

According to Fagyal, Z. (2006), the French language is of a Latin origin just like Spanish, Italian, and Portuguese. It was brought to France by the Romans which were speakers of the Latin language at that time. The Latin language had thirteen vowels, composed of three monophthongs that had short forms and long form (/a/, /a:/, /e/, /e:/, /i/, /i:/, /o/, /o:/, /u/, /u:/) and three diphthongs (/ae/, /au/, /oe/). In addition to that French consists of fifteen consonants categorized as: voiced stops: b d g, voiceless stops: p t k, fricatives: f s, nasals: m n, liquids: l r, semivowels: w j, and aspirate: h.

After the Romans had contact with the Gauls, they acquired new vowels from them: "In Gaul, as elsewhere in the western provinces, short /i/ and long /e:/ merge as the closed vowel /e/, while short /e/ becomes /ɛ/. Tombstones often show the mistaken *iacit* 'lies' for the correct *iacet*. Similarly, for back vowels, short /u/ and long /o:/ merge as the closed vowel /o/, while short /o/ becomes open /ɔ/." Fagyal, Z. (2006:222)

The mixture of the two language varieties through time has created a new language variety called French. The vowels and consonants of the old French language are illustrated in the two following tables:

Table2.5. French Vowels. Fagyal, Z. (2006), page 224

Letter	Sound	Gallo-Romance		Latin	
a	/a/	argent	<	argentum	'money'
e	/ɛ/	bel	<	bellum	'handsome', 'pretty'
	/e/	honestet	<	honestatem	'honesty'
	/ɔ/	adunet	<	adunat	'he states'
i	/i/	servir	<	servire	'to serve'
o	/o/	honestet	<	honestatem	'honesty'
	/ɔ/	mort	<	mortem	'dead'
u	/u/ or /y/*	figure	<	figura	'form, shape'
ai	/ai/	faire	<	facere	'to do'
au	/au/	diaule	<	diabolum	'devil'
ei	/ei/	veintre	<	vincere	'to conquer', 'to vainquish'
eu	/eu/	seule	<	saeculum	'century', 'earthly life'
ou	/ou/	soure	<	supra	'on'
		fou	<	focum	'fire'
ie	/ie/	pagiens	<	paganus	'pagan'
ui	/ui/	tuit	<	totum	'all'
uo	/uo/	suon	<	suum	'his'

Table2.6. French Consonants. Fagyal, Z. (2006).Page226.

Letter	Sound	Vulgar Latin		Old French	Modern French	
b	/b/	bellum	>	bel	bel(le)	'handsome', 'pretty'
c	/ts/	caelum	>	ciel	ciel	'heaven'
	/tʃ/					
c	/k/	columbum	>	colomb	colombe	'dove'
ch	/tʃ/	caput	>	chief	chef	'head'
ch	/k/	Christus	>	Christ	Christ	'Christ'
cz	/ts/	ecce hoc	>	czo	ce(ci)	'that'
	/tʃ/					
d	/d/	diabolus	>	diaule	diable	'devil'
d	/th/	presentata	>	presentede	présentée	'presented'
f	/f/	focum	>	fou	feu	'fire'
g	/g/	grandem	>	grand	grand	'tall', 'large'
g	/dʒ/	virginitatem	>	virginitet	virginité	'virginity'
gn	/gn/ or /n/	dignat	>	degnet	deigne	'deigns'(3rd subj.pr.)
k	/k/	auscultat	>	eskoltet	écoute	'listens'
l	/l/	bellum	>	bel	bel(le)	'handsome', 'pretty';
m	/m/	malos	>	mals	mal	'evil', 'bad'
n	/n/	numquam	>	nonque	jamais	'never'
p	/p/	paganus	>	pagiens	païen	'pagan'
q	/k/	numquam	>	nonque	jamais	'never'
r	/r/	regalem	>	regiel	royal	'royal'
s	/s/	suum	>	suon	sien	'her'
s	/z/	presentata	>	presentede	présentée	'presented'
t	/t/	totti	>	tuit	tout(e)	'all'
v	/v/	virginitatem	>	virginitet	virginité	'virginity'
x	/ks/	rex	>	rex	roi	'king'
z	/dz/	*bellatiorem	>	bellezour	plus bel(le)	'more beautiful'
z	/ts/	intus	>	enz	en	'into'

Types of French

According to www.axl.cefan.ulaval.ca, the French language is the Official language of 32 countries around the world with a population of 350 million. In addition to that it is the mother tongue of 82,5% of the people living in France, 22.1% in Canada, 41% in Belgium, 18,4%in Switzerland and 58% in Monaco. That is the reason why French has many varieties which are:

1. Parisian French: this variety of French is the standard one used in academic fields and in formal situation. This is the variety that is taught to French second language learners.

2. Southern France French, or as called the "Marseillais", this variety is used in the region of southern France exactly in Marseille. What characterizes this variety is that it is spoken so quickly that the listeners sometimes find difficulty in understanding what is said. In addition to that, the sound "eh" is regularly added to the end of sentences.

3. Belgium French, this is the language variety spoken by half of the Belgians. Since the official language of Belgium is Dutch, their French is heavily influenced by it.

4. North American Varieties, in Canada, there are two spoken varieties of French which are the Quebec variety "Quebecoise" and the Acadian variety. The difference between these two and the others is that the speakers tend to nasalize even more the vowels with nasal intonation. Besides that, the high vowels like i, u and ou are pronounced laxing when used in closed syllables.

5. Louisiana French, also called Louisiana Creole, this variety is spoken in Loisiana state, United States of America. It is composed of a mixture of French and African languages.

6. Haiti French it is considered as the French language of the Caribbean. It is composed of a mixture of French, Spanish, Portuguese, and African languages.

7. Algerian French, this French variety is strongly influenced by Arabic pronunciation and characterized by the rolling of the "r" sound.

8. Congo French, this variety is spoken in the republic of Congo. Since there are more than 200 different dialects spoken there, every society has their different way of speaking that variety depending on their mother tong. Chantelle (2018) on voices.com

2.4. Language Planning and Policy

According to Poon, A. (2004), the terms, language Planning, language policy, and language in education policy, can be used interchangeably in some contexts but still they are different concepts though they are related. The common point between language planning and language policy is that the two are involved in the process of solving language problem which often has social, economic, and political orientation. The difference between the two is that language planning is a macro-sociological activity practiced at the governmental and national level only whereas language policy can be either macro-sociological or micro-sociological activity and can be practiced on the national level or on the institutional level.

According to Haugan, E.(1956), language planning is the activity of preparing a normative orthography, grammar and dictionary to solve writing and speaking problems within a speech community that is characterized by linguistic diversity.

From what has been said before, it is understood that mainly, the difference between language planning and language policy is that the first is concerned with planning the codification, the standardization, creation dictionaries and grammar for certain language in addition to the choice of higher and lower language varieties whereas the later is field concerned with solving language problems in the society.

2.5. The sociolinguistic situation in Algeria

The sociolinguistic situation in Algeria is a mixture of languages and dialects that take part in Algerians' daily speech. They mainly are: French, Algerian Arabic, and the varieties of Tamazight. This situation makes most of the Algerians bilinguals and use code switching, code mixing and borrowing on daily basis.

2.5.1. Bilingualism in Algeria

In Algeria bilingual people mostly are those who have learned a language or a language variety which is not their mother tongue at school or in the street for example, Amazigh people learn Algerian Arabic in street and MSA at school, and Arabs learn French at school.

According to Zaboot (2001), the linguistic situation in Algeria presents a complex configuration, and the relationships system imposes the use of different languages present in the country. The language behavior of Algerian readers cannot be resumed either in the exclusive use of a monolingual, arabophone or berberophone, nor in the exceptional use of an Arab-Berber bilingual.

The Algerian society is characterized by the use of many languages and language varieties. The mostly used language varieties are Algerian Arabic, varieties of Tamazight, and French. and during their daily life Algerian people use code switching, code mixing, and borrowing between these varieties.

2.5.2. Code switching in Algeria

Algeria is a multilingual society which means that Algerian people make contact with different languages and language varieties on a daily basis. During their conversation, according to the situations, people may find themselves obliged or pleased to use code switching for the reasons mentioned before.

The French language with its varieties is thought to be prestigious to the people living in Northern Algeria. For this reason many people code switch from Algerian Arabic into French to show their belonging to a certain social class when talking to people of high level and prestigious occupation. Due to the contact that Algerians made with the French during the long period they have been in Algeria, the French language has become a huge part of the Algerian dialogue. The people of the north especially use too much of French in their speech for example saying *"auto-mobile, telephone portable, cousina (cuisine), jamais…)."*

An example about code switching is found on YouTube in the following link :https://www.youtube.com/watch?v=WIaVGDEtzlM

The reporter was asking people the following question : I'm going to ask you a question and answer truthfully, when you cross the street do you look at left and at right or you just cross, at the fifty fifth second the person answered : "yelzem tvérifier a gauch et a droite bach tegta3" and it means you have to look left and right first to cross, if we check the sentence we will notice that the person used some terms in French that are " a droite, a gauche, vérifier" and the term يلزم, تقطع in Arabic, this phenomenon of shifting between French and Arabic is so common in Algeria that's why the reporter was trying to trigger this to happen in their speech, after that he was asking them if they noticed something weird in his question but they didn't because that has become something normal to them.

Due to the history of Algeria, the Algerian people have acquired languages from which they code mix or borrow words from within their daily speeches either consciously or unconsciously.

Bagui (2014) indicates that code switching appears in the daily conversations of most Algerians. It is not difficult to notice a switching from Arabic to French or vice versa by the exposure to a spontaneous speech between individuals. Because of the historical factors, Code Switching exists not only between modern standard Arabic and Algerian Arabic but also with French and Algerian Arabic.

Zaboot (2001) has tackled the subject of Algerian Bilingualism:

The Algerians are neither exclusively monolingual, Arabophones or Berberophones; nor are they exclusively bilinguals:

Arabic-Berber

Arabic-French

Berber-French

Many Algerians practice the alternative use of the three languages at present time in the country: Arabic, Berber, and French.

The mixture of languages and language varieties in the Algerian society, all Berber varieties, French, Algerian Arabic, and modern standard Arabic have created the use of theses varieties interchangeably in Algerians conversations which resulted in code switching.

Many Algerians do not use only one language or language variety in their speech but a mixture of language verities through the process code switching, code mixing, or borrowing.

2.5.3. Borrowing in Algeria

Borrowing is common in Algeria. Foreign words can be easily spotted in the Algerians' daily speech, in which we find words borrowed from different languages such as French and Spanish… etc.

The following Table illustrates some examples of integrated borrowing from French into Arabic:

Table2.7. Borrowed Words in Algerian Arabic. Ahmed Sid, 2009 cited from and Asma SMAILI (2017:17)

Spoken Algerian Arabic		French		English
Singular	Plural	Singular	Plural	Singular
1./*buːsta*/	/*buːstat*/	Poste	Postes	Poste-office
2./fɪːlɑʒ/	/fɪlaːʒɑːt/	Village	Villages	Village
3./rɪg*la*/	/*rɪːglaːt*/	Règle	Règles	Ruler

As it appears in the chart above, the terms post, village, and règle are taken from the French language and morphologically integrated into Algeria Arabic.

The Algerians take many French words and integrate them into Algerian Arabic in their daily speech. One of the reasons that makes this phenomenon happen is the lack of vocabulary for certain people and the other one is due to the long period that France settled in Algeria (132 years).

2.6. Conclusion

In this chapter, the researcher should have learned that the natives that were living in the northern Africa were labeled as Berbers. First, they were colonized by the Phoenicians, followed by the Romans, Vandals, , Byzantines, then Arabs and French. The difference between Arab Islamic invasions and the preceding ones is that the Muslims were not looking precisely to conquer or take the land, but to spread their beliefs and religion.

The next invasion was by the French who were looking for raw materials, natural resources, and labor workers which made it target Algeria. The French policy was to wave the Algerian identity and make them second handed French by replacing Arabic and Islam by French and Christianity.

French is of a Latin origin, it is the official language of 32 countries around the world with a population of 350 million, and it has 9 language varieties, whereas Arabic belongs to the African Homito Semitic language family spoken by 250 million people around the world and has six language varieties.

Chapter Three

3.1. Introduction

This chapter is a practical study at the University of Adrar. Its aim is to find out whether Master students of the French department use code switching in their daily conversations. If so, how often they do that and under which category does reasons that make them code switch fall. The chapter starts with a presentation of the data collected from the questionnaire results, followed by a discussion of the results, concluded with a summary of the results.

3.2. The Sample

The sample of study is taken from the population of Master students of the French department. Out of a total number of 150 Master students of the French department there were only 62 present in the University due to the students' strikes. 27 Others were reached through the Internet, which makes the total number of the sample 89 participants.

3.3. Methods

We have distributed a questionnaire to the participants. The questions are related to language choices and code switching. After they filled them, the questionnaires were gathered , organized, collected the data, and translated into statistical data to facilitate the study.

We wanted to have recordings of the participants, transcribe them, translate them into English and then detect the cases of code switching but only four members volunteered whereas the others refused to cooperate. Since 4 persons only are not really representative to the sample, the researcher has decided not to make the recordings.

3.4. Questionnaire Analysis

Q1 what is your mother tongue?
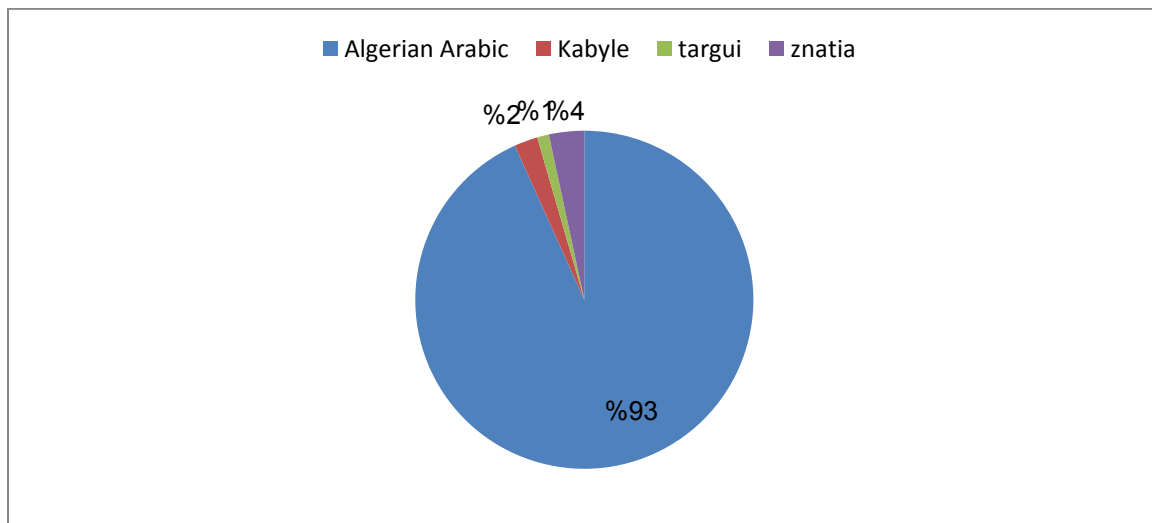
Figure 3.1. Mother Tongues

As it is illustrated in Figure 3.1, there were 93% of participants whose mother tongue is Algerian Arabic, two percent are Kabyles, one percent for Targui, and four percent are Zenatia.

Q2: what are the language(s) and/or dialect(s) you master?

Figure 3. 2. Spoken Language(s) and Dialect(s)

As Figure 3. 2. shows, 24% of our participants answers are Algerian Arabic. In addition to that 24% answers for French, 24% answers are MSA, 15% English, 9% German, 1% Spanish, 1% Zenatia, 1% Kabyle, and 1% Targuia.

Q3: justify why you do master these language(s) and/or dialect(s).

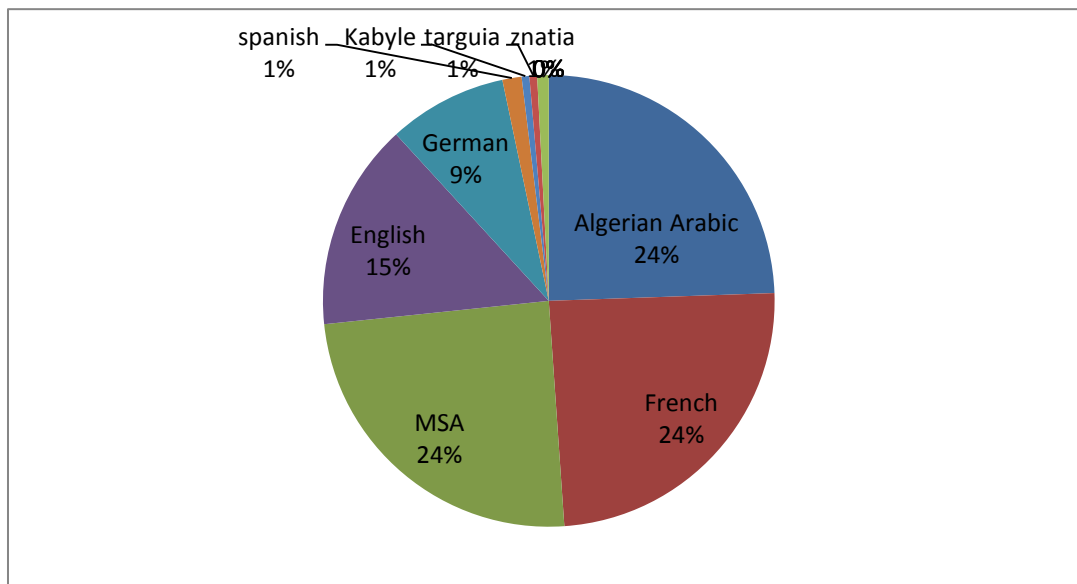Some of the participants justified their use of those language(s) and dialect(s) by saying they acquired Algerian Arabic at home from their parents, and then learned MSA and French starting from primary school and English at the middle school. In addition to that, some say that they have learned Kabyle or Zenatia at home and Algerian Arabic in the society. Furthermore, some of the participants say that they have learned languages like German and Spanish at the secondary school.

Q4: What language(s) and/or dialect(s) your parents speak?
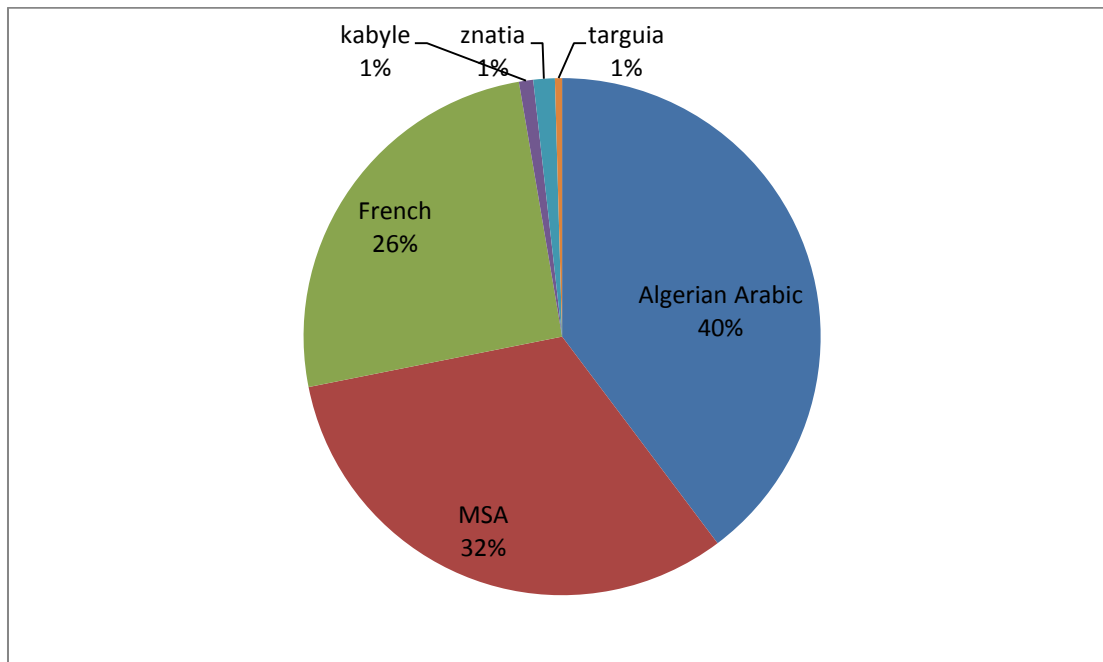
Figure 3.3. Language(s) and/or Dialect(s) Parents speak

40% of the participants' answers say that their parents speak Algerian Arabic, 32% of Answers say their parents speak MSA, 26% French, 1% Zenatia, 1% Kabyle, and 1% Targuia.

Q5 what are the language(s) and/or dialect(s) spoken in your society?
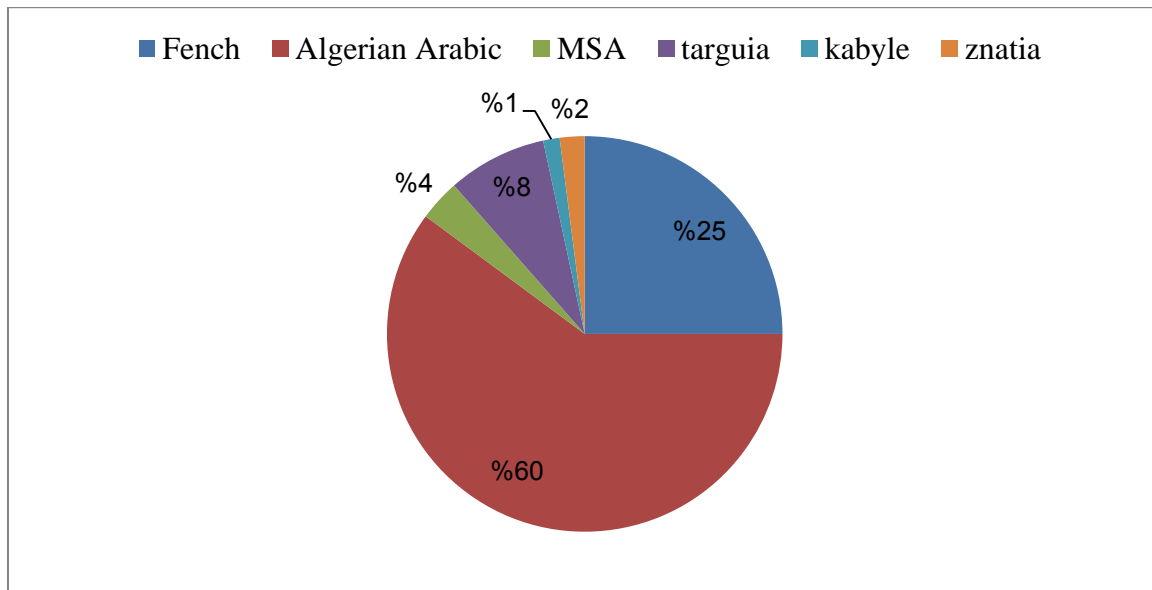
Figure 3.4. Language(s) and/or Dialect(s) Spoken in Societies

The researcher has received 60% of the answers saying that Algerian Arabic is a language variety spoken in their society, 25% of the answers are French, 8% Targuia, 4% MSA, 2% Zenatia, 1% Kabyle.

Q6: what are the language(s) and/or dialect(s) you use the most when you are at University?
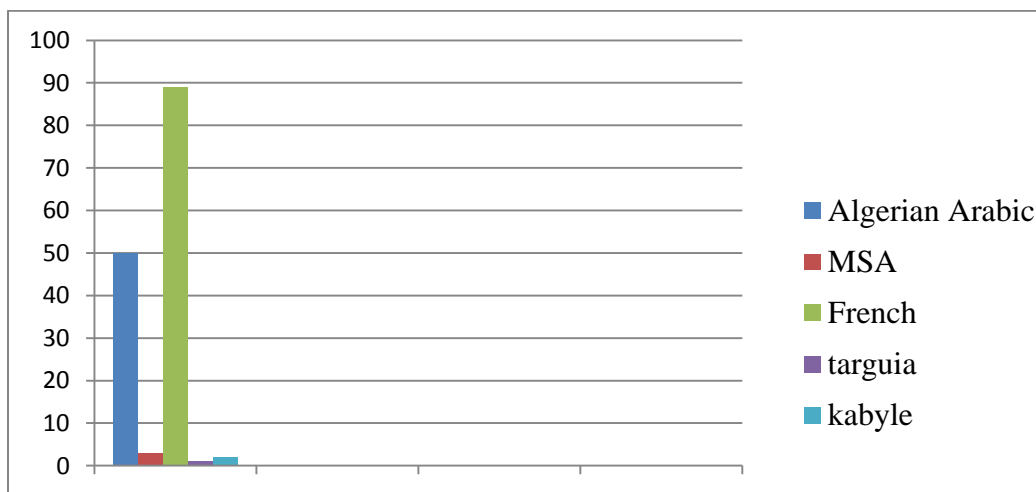
Figure3. 5. Language(s) and/or Dialects(s) Spoken at University

61% of the answers are French, in addition to that 34% of them are Algerian Arabic while 2% answers are MSA, one percent of the answers are Kabyle, and one percent for Targuia.

Q7 what are the language(s) and/or dialect(s) you use the most outside the University?
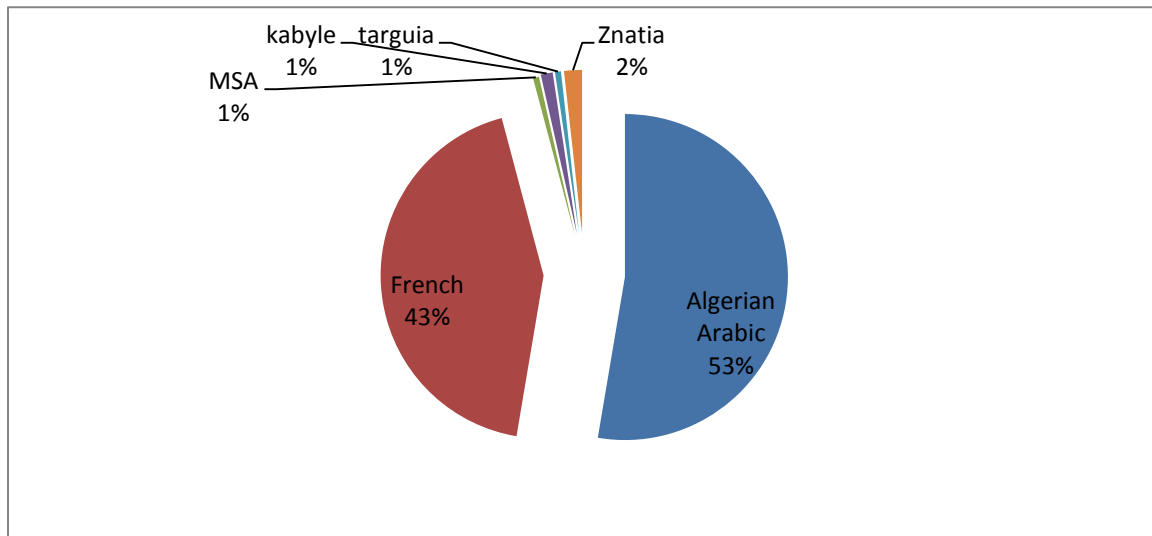
Figure 3.6. Language(s) and/or Dialect(s) Spoken outside the University

53% of the sample members' answers say that they use Algerian Arabic when they are not at the University, 43% of them say that they use French, 2% of the answers are Zenatia, 1% for Kabyle, 1% for Targuia, and 1% for MSA.

Q8: what are the language(s) and/or dialect(s) you speak at home?
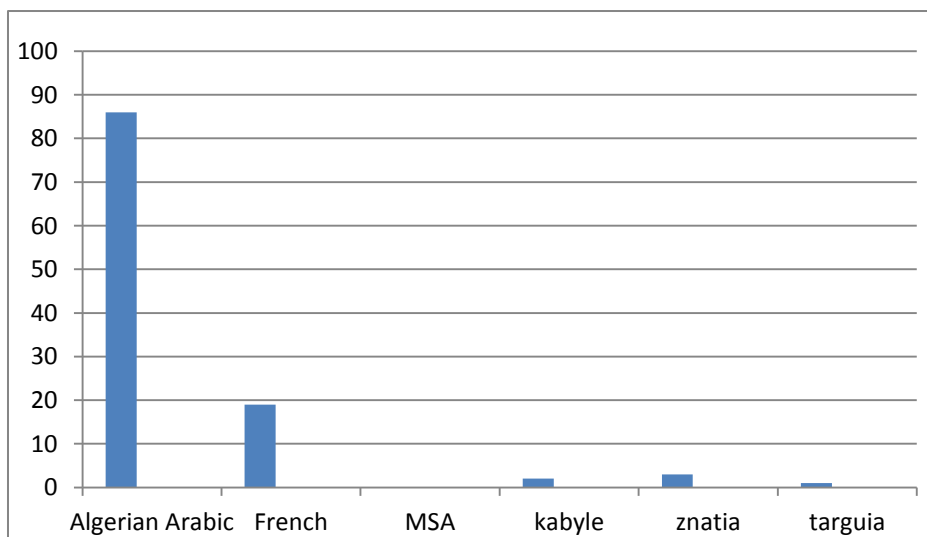
Figure 3.7. Language(s) and/or Dialect(s) Spoken at Home

77% of the answers say that participants speak Algerian Arabic at home, 17% of the answers say they use French, 3% of the answers are Zenatia, 2% for Kabyle, and only one percent for Targuia.

Q9 what are the language(s) and/or dialect(s) you use in formal situations?

Table 3.1. Language(s) and/or Dialect(s) Spoken in Formal Situations

	French	MSA	Algerian Arabic	Other
Answers	89	12	30	0
Percentage	100%	13%	34%	0

As the table shows 89 of the participants use French in formal situations representing a percentage of 100% from all the answers, while 34% use Algerian Arabic, and 13% use MSA.

Q10 what are the language(s) and/or dialect(s) you use when you address your teachers?
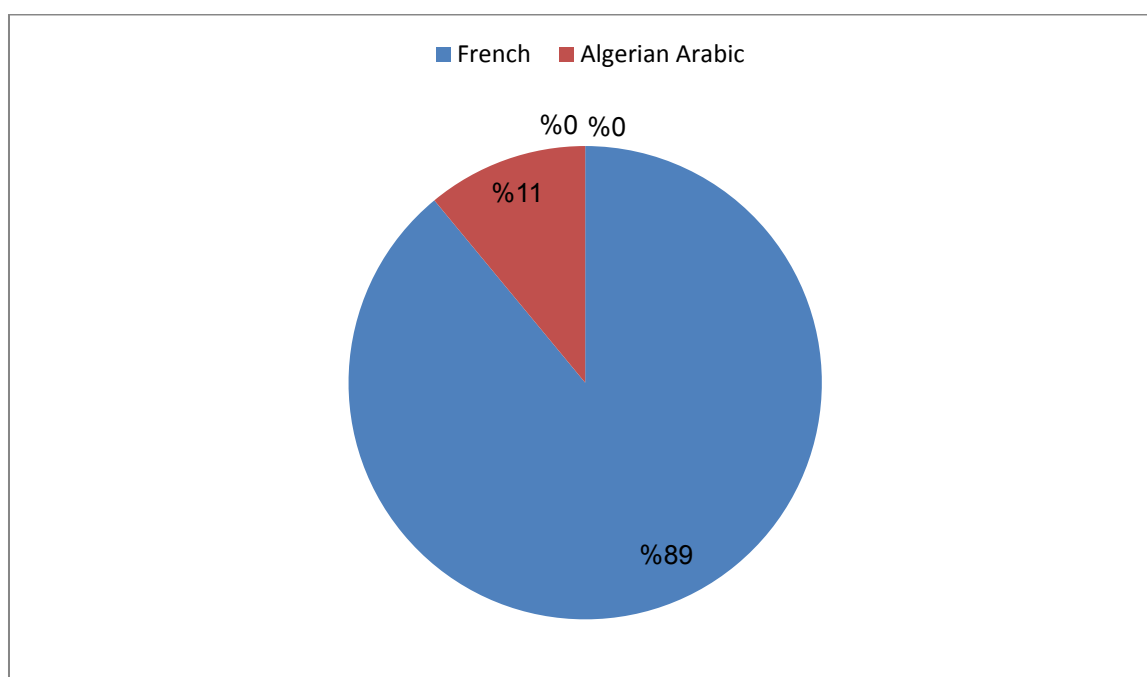
Figure 3.8 Language(s) and/or Dialect(s) used with Teachers

As we notice in figure 3.8, 89% of the participants use French to address their teachers while only 11% use Algerian Arabic.

Q11 what made you choose to study French?

The researcher received the following answers:

- Because I love French.
- Because it is demanded and it will be easier for me to find an occupation
- Not many people of the south master French, so it will be easier for me to find a job.

Q12 Do you mix between language(s) and/or dialect(s) when you speak?

The researcher has received 89 answers saying yes which means they do mix between languages and dialects when they speak.

Q13 If your answer is "yes", then how often?
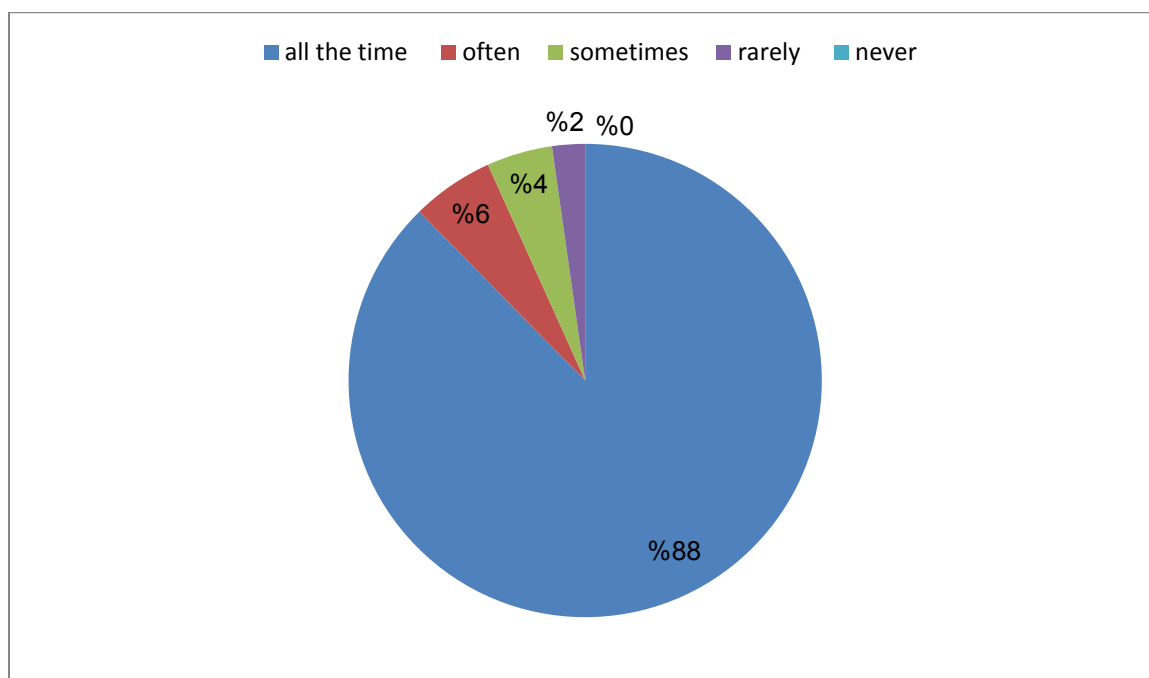
Figure 3.9. The Frequency of Using Code Switching

As figure 9 shows, 88% of the participants' answers say that they use the process of mixing between languages and dialects all the time, 6% do that often, 4% saying that they do that sometimes, and two percent use it rarely, while no one has chosen "never".

Q14 Were you doing that before you go to university?

81 participants have answered that they used to do that before university while 7 have answered that they were not used to do that before university.

Q15 what are the language(s) and/or dialect(s) you mix between?

Table 3.2. Mixed Languages and Dialects

languages	French-arabic	French-kabyle	Zenatia-algerian Arabic
answers	89	1	1
percentage	100%	1%	1%

Q16 Do you do that on purpose or unconsciously?
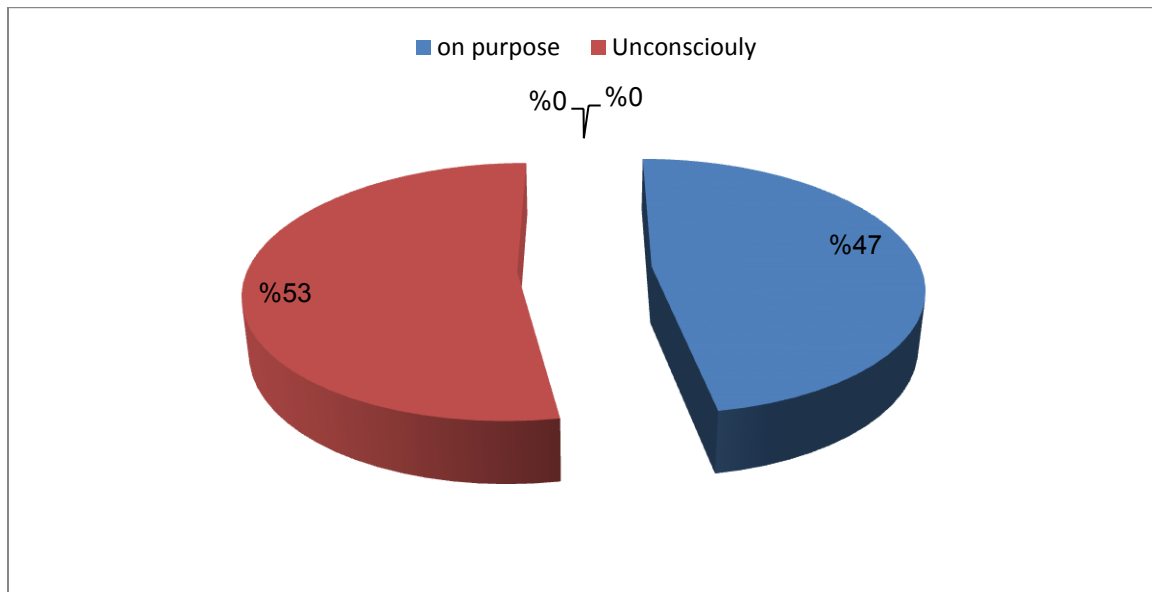
Figure 3.10. Consciousness in Mixing Languages and Dialects

The researcher received 47% of the answers saying that they do that consciously and 53% of the answers saying that they do it unconsciously.

Q17: Where does the shift happen between sentences or within the sentence itself?
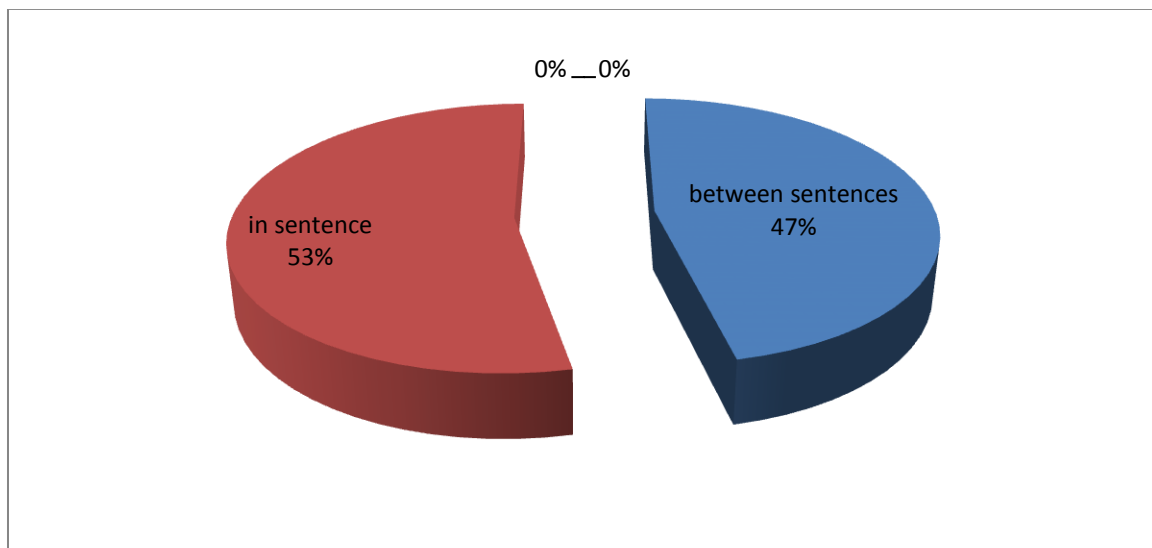
Figure 3.11. Position of the Switch

As figure 11 shows, 53% of the participants switch in the sentence itself while 47% switch between sentences which means at sentence boundaries.

Q18. Under what category do the reasons that make you mix between languages and dialects fall?
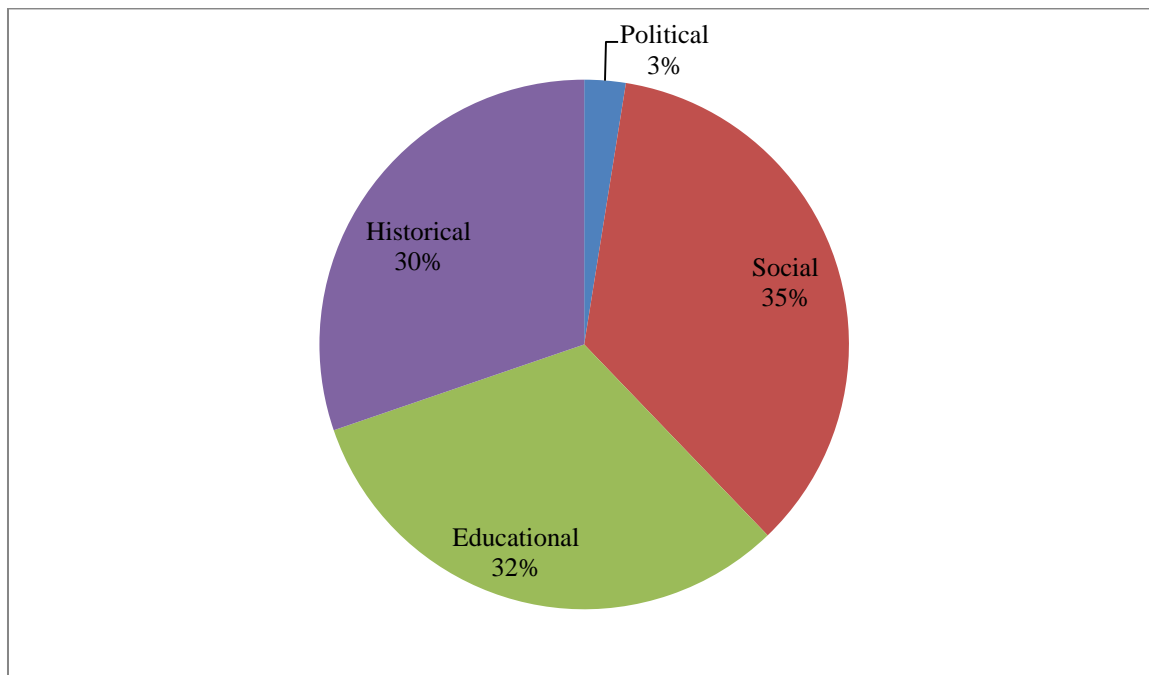
Figure 3.12. Reasons Behind Switching

The researcher has received 35% of the answers saying that reasons of the code switching are social, 32% say that the reasons are educational, 30% saying historical, and 3% for political.

Q19 Justify:

• The participants justified their choice by saying that Algeria was colonized by the French in the past which made its language highly influenced by French. In addition to that some say that the French have given a French education to our parents to change our identity which made us, the following generation, affected by French. Furthermore some say that this process of code switching is very common in our society that almost everyone uses it in their speech unconsciously. Others say that their mother tongue is already a mixture of many languages including Arabic, French, and Berber. Another reason is that our sample members are French language students and that made them highly influenced by French. French is taught to them since primary school that is another reason that made them highly influenced by it.

3.5. Discussion

• Q1 what is your mother tongue?

Our sample is a mixture of Adrar students in addition to other students coming from the other provinces of Algeria to finish their study. Since the mother tongue of many Algerians is

Algerian Arabic, it was expected that the majority of the answers will be "Algerian Arabic". In addition to that we have some Tamazight speakers including Kabyles, Zeniths, and Targui.

- Q2: what are the language(s) and/or Dialect(s) you master?

The majority of the answers were Algerian Arabic, French, and Modern Standard Arabic. These answers were expected since their mother tongue is Algerian Arabic most of them speak it. In addition to that they are from the educated class which means they have been taught MSA since their childhood. Since they are master students of the French department, it is expected that they master French. We have also received 54 answers for English, 31 for German, and 5 Spanish. These languages were probably learned at the secondary school. There are who answered Kabyle, Zenatia, and Targuia, that is because it is their mother tongue.

- Q3: justify why you master those language(s) and/or dialect(s).

The participants have justified their use of those languages and dialects by saying that Algerian Arabic, Kabyle, Zenatia, and Targuia are their mother tongues. They have learned the other languages at different educational levels including MSA, French, Spanish, English, and German.

- Q4: What language(s) and/or dialect(s) do your parents master?

Most of the answers were Algerian Arabic and that is normal since their parents are Algerians. In second place came MSA with 72 answers and that is probably their parents are illiterate, and French in third place with 35 answers and that is because they find difficulties with the French language. Other answers are Kabyle, Zenatia, and Targuia this can be justified that their parents are Amazighs and speak these language varieties with their children.

- Q5 what are the language(s) and/or dialect(s) spoken in your society?

The top answers were Algerian Arabic and French. Our participants are from different social backgrounds but they still are all from the Algerian society, and the languages/dialects actually spoken are French and Algerian Arabic. There are remarkable number of participants that have answered Targuia and those are probably the people living in Adrar because this language variety is spoken there.

- Q6 what are the language(s) and/or dialect(s) do you use the most when you are at University?

The University is an academic place. Therefore, academic languages should be used. That is what justifies the massive use of the French language among the members of our sample since they are master students of the French department, but also they have some free time in which they speak to their classmates and friends…etc, and that is the reason they use Algerian Arabic. The number of answers "MSA" reduced though it is a standard formal language. This means our sample do not use MSA even though they master it.

- Q7 what are the language(s) and/or dialect(s) do you use the most outside the University?

In this case the expression "outside the University" means society. What makes the difference between this question and the question "what are the language(s) and/or dialect(s) spoken in your society?", is that this time the researcher is not looking for what languages are spoken in society, but what languages our sample members speak in the society being French language students. The students of Adrar University belong to the Algerian society; the languages and dialects that should be spoken there are strongly Algerian Arabic and French as the results show. We did not expect the answers "French" to be this numerous because we thought people out in southern society would not be using this much French.

- Q8 what are the language(s) and/or dialect(s) do you speak at home?

What makes this question different from the fourth question" what are the languages and dialects your parents master?" is that this time, the researcher is not looking for what languages and dialects the parents can speak, but which ones they actually speak. What is noticeable is that MSA disappeared, though it was one of the major answers in the fourth question which means that the parents master it, but do not use it with their sons. We notice indeed the answers French have reduced but it is still there.

- Q9 what are the language(s) and/or dialect(s) do you use in formal situations?

We do not know what formal situations may face our sample or what it represents for them but what is known is that high language varieties are more suitable for such cases and the results show that our participants consider French as a formal language. What was not expected is that the rate of AA answers is higher than MSA's, though this latter is the

standard one and the higher variety and that maybe because they find themselves more comfortable using Algerian Arabic rather than MSA in formal situations.

- Q10 what are the language(s) and/or dialect(s) do you use when you address your teachers?

This question is also related to the languages and dialects the participants use in formal situations. Since their teachers teach them French and at master level, it is expected that all the answers will be French but there were some students that answered Algerian Arabic for an unknown reason, maybe they have conversations to their teachers outside classrooms or use it to facilitate understanding.

- Q11 what made you choose to study the French language?

The aim of this question is to know what motivated the participants to further study French rather than just speaking and understanding it. Most of the answers admit that they have chosen French just because they love it or for occupational purposes with no relationship to any social background which the researcher was looking for.

- Q12 Do you mix between language(s) and/or dialect(s) when you speak?

All the answers were positive and the participants do code-switch indeed and that is likely to happen, since depending on the previous answers, they are all at least bilingual and they use those different languages so often.

- Q13 If your answer is yes then how often?

The majority of the answers are "all the time" and there was no answer "never". This is probably because they are master students of the French department so they use French a lot in addition to their mother tongue.

- Q14 were you doing that before university?

This question is to know whether they were using code switching before they start studying French or it is their field of study that made them do that, which helps the researcher to know if the reasons are social or educational. The majority of the participants answered that they did this even before they came to the university and that is because Algerian Arabic is already a mixture between Arabic and French.

- Q15 what are the language(s) and/or dialect(s) you mix between?

The majority of the answers are Arabic-French and obviously that is because these two are the languages they master the most and because Algerian Arabic is already a mixture between the two and they are mixing between the languages when they speak even if they are unconscious of the process which leads to the following question:

- Q16 Do you do that on purpose or unconsciously?

47% of the participants answered that they do that consciously and 53% answered that they do it unconsciously. The results are converged and that is probably because they sometimes use it unconsciously due to their fluency in both languages and other times they do it on purpose because of a change in the situation.

Q17, 18 under which category do the reasons that make you mix between language(s) and/or dialect(s) fall? And Justify:

According to students, the reasons why they code switch fall mostly under social, educational, and historical reasons. They justified by saying that is due to the linguistic history of Algeria , their educational level and their study to French language, the richness of social dialect with French and Arabic .

3.6. Conclusion

After studying the data and discussing them, the researcher has come with the following results:

The master students of the French Department at Adrar University, master French, Arabic, and Algerian Arabic, in addition to other languages. The two, language and language variety, they use the most are the Algerian Arabic and French which they have acquired or learned from their parents, society, and school. They use the two on many occasions, formal or informal, but they tend more to use French in formal situations like addressing their teachers in the classroom whereas they use Algerian Arabic more when they are in informal situations like when they are talking to people in their society or at home.

Master students of the French department use both code switching and code mixing on daily basis and very often. The languages they include in this process are French and Arabic. They use both types, inter-sentential and intra-sentential code switching and the reasons that make them do that are social, educational, and historical.

What justifies their use of code switching is the rich linguistic history of Algeria, their educational level, and the richness of their social dialect since Algerian Arabic is a mixture of the two languages, Arabic and French.

General Conclusion

General Conclusion

This research paper has dealt with the phenomenon of French Arabic code switching among master students of French department at Adrar University. The work's aim is to find out whether master students of French department at Adrar University code switch between French and Arabic, how often this happens and the reasons that make this phenomenon occur. The data needed in this study is collected by distributing a questionnaire to the master students of the French department at Adrar University.

The work is consists of three chapters:

The first is concerned with the theoretical part of code switching, code mixing, bilingualism, and borrowing. Through this chapter definitions where given, explained, discussed and illustrated with examples.

The second's aim to gain familiarity with the linguistic history of Algeria and all the civilizations that have made contact with it, the languages and language varieties spoken by Algerian people, and the language planning and policy in Algeria

The third chapter is a practical study at the University of Adrar where the results of the questionnaires were presented in a statistical way then discussed and got out with conclusions.

Code switching is the process of shifting between two languages or language varieties and it has three major types, inter-sentential, intra-sentential, and extra sentential. The second type of code switching is called code mixing and it is when the speaker introduces words of the second language within the sentence. Borrowing is when the speaker takes words from another language and uses them in his/her speech because of luck in the vocabulary. Algeria is a multilingual society and the Algerian people use the process of code switching on daily basis using mostly Algerian Arabic and French.

Master students of French department at Adrar University use the process of code switching very often within their daily conversations and the reasons are historical, educational, and mostly social.   .

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Appendix

Q1 what is your mother tongue?

Algerian Arabic ☐   Modern Standard Arabic ☐   French ☐

Other:

……………………………………………………………………………………………………

Q2: what are the language(s) and/or dialect(s) you can speak?

Algerian Arabic ☐   Modern Standard Arabic ☐   French ☐

Other:

……………………………………………………………………………………………………

Q3: justify why you master those language(s) and/or dialect(s).

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……………………………………………………………………………………………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………

Q4: What language(s) and/or dialect(s) your parents master?

Algerian Arabic ☐   Modern Standard Arabic ☐   French ☐

Other:

……………………………………………………………………………………………………

Q5 what are the language(s) and/or dialect(s) spoken in your society?

Algerian Arabic ☐   Modern Standard Arabic ☐   French ☐

Other:

……………………………………………………………………………………………………

Q6: what are the language(s) and/or dialect(s) you use most when you are at the University?

Algerian Arabic ☐   Modern Standard Arabic ☐   French ☐

Other:

……………………………………………………………………………………………………

Q7 what are the language(s) and/or dialect(s) you use most outside theUniversity?

Algerian Arabic [ ] Modern Standard Arabic [ ] French [ ]

Other:

……………………………………………………………………………………………………

Q8: what are the language(s) and/or dialect(s) you speak at home?

Algerian Arabic [ ] Modern Standard Arabic [ ] French [ ]

Other:

……………………………………………………………………………………………………

Q9 what are the language(s) and/or dialect(s) you use in formal situations?
Algerian Arabic [ ] Modern Standard Arabic [ ] French [ ]

Other:

……………………………………………………………………………………………………

Q10 what are the language(s) and/or dialect(s) you use when you address your teachers?
Algerian Arabic [ ] Modern Standard Arabic [ ] French [ ]

Other:

……………………………………………………………………………………………………

Q11 what made you choose to study French language?
……………………………………………………………………………………………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………
Q12 Do you mix between language(s) and/or dialect(s) when you speak?
Yes [ ]   No [ ]

Q13 If your answer is yes then how often?

All the time ☐   Often ☐   Sometimes ☐   Rarely ☐   Never ☐

Q14 Were you doing that before you go to university?

Yes ☐   No ☐

Q15 what are the language(s) and/or dialect(s) you mix between?

……………………………………………………………………………………………

…………………………………………………………………………………………….

Q16 Do you do that on purpose or unconsciously?

On purpose ☐   Unconsciously ☐

Q17Where does the shift happen between sentences or within the sentence itself?

Between sentences ☐   Within the sentence ☐

Q18 Under which category do the reasons that make you mix between languages and dialects fall?

Social ☐   Historical ☐   Educational ☐   Political ☐

Other :

…………………………………………………………………………………………….

Q19 Justify:

……………………………………………………………………………………………

……………………………………………………………………………………………

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……………………………………………………………………………………………

Ce questionnaire est destiné à la rédaction d'un mémoire de master. Pourriez-vous s'il vous plait répondre au sérieux :

Q1 : Quelle est votre langue maternelle?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

…………………………………………………………………………………………………

Q2 : Quelles sont les langues et/ou dialectes que vous parlez?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

…………………………………………………………………………………………………

Q3 : justifier pourquoi vous parlez ces langues et/ou dialectes ci-dessus nommés.

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Q4 : Quelles sont les langues et/ou dialectes maitrisés par vos parents?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

…………………………………………………………………………………………………

Q5 : Quelles sont les langues et/ou dialectes parlés généralement dans votre société?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

…………………………………………………………………………………………………

Q6 : Quelles sont les langues et/ou dialectes que vous utilisez le plus lorsque vous êtes à l'université?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

…………………………………………………………………………………………………

Q7 : Quelles sont les langues et/ou dialectes que vous utilisez le plus en dehors de l'université?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

………………………………………………………………………………………………….

Q8 : Quelles sont les langues et/ou dialectes que vous utilisez le plus à la maison ?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

………………………………………………………………………………………………….

Q9 : Quelles sont les langues et dialectes que vous utilisez dans des situations formelles ?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

………………………………………………………………………………………………….

Q10 : Quelles sont les langues et/ou dialectes que vous utilisez lorsque vous vous adressez à vos professeurs?

Arabe Algérien ☐   Arabe Standard ☐   Français ☐

Autre :

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Q11 : Qu'est-ce qui vous a poussé à étudier la langue française ?

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Q12 : Est-ce que vous mélangez les langues quand vous parlez?

Oui ☐   Non ☐

Q13 : Si votre réponse est oui, à quel fréquence cela vous arrive t-il?

Tout le temps ☐   souvent ☐   de temps en temps ☐   Rarement ☐

    Jamais ☐

Q14 : le faisiez-vous avant d'aller à l'université? (avant le BAC)

Oui ☐   Non ☐

Q15 Quelles sont les langue(s) et/ou dialecte(s) que vous mélangez souvent ?

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Q16 Faites-vous cela exprès ou inconsciemment?

Exprès [   ]   Inconsciemment [   ]

Q17 : Où se passe le décalage entre les phrases ou à l'intérieur de la phrase elle-même?

Entre les phrases [   ]   à l'intérieur de la phrase [   ]

Q18 : Dans quelle catégorie appartiennent ces raisons?

Historique [   ]   Politique [   ]   Éducative [   ]   Sociale [   ]

Autre :

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Q19 Justifier :

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