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**Arabic, French and English Code-Switching among  
University Students in Adrar**

**Presented by**

Mrs. Meriem KENDOUCI-BOUAZIZ

**Board of Examiners:**

Mr. BOUBAKEUR Lahcen	President	University of Adrar
Prof. BOUHANIA Bachir	Supervisor	University of Adrar
Mr. BOUKLI HACENE Reda	Examiner	University of Adrar

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## Abstract

The community which is characterised by bi/multilingualism is the most exposed to the genesis of linguistic phenomena. The present research aims to study one of these phenomena, which is code-switching. The latter is defined as the alternative use of languages in the same discourse. Generally, the speaker alternates between codes unconsciously. The current sociolinguistic study aims to investigate the use of Arabic, French and English code-switching as a communicative strategy among university students in Adrar. This study is an attempt to shed light on the reasons that lead the speaker to code switch and the attitudes of speakers towards such phenomenon. To reach this end, a descriptive research is designed, using a questionnaire and an audio-recording as research instruments for data collection. The analysis and the interpretation of the obtained data, in addition to the discussion of the findings, have supported the assumed hypotheses. The findings of this modest work can be a helpful source to conduct further studies by expanding the field of research and including other research instruments.

**Keywords:** bi/multilingualism, code-switching, Arabic, French, English, communicative strategy

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## List of Abbreviations

CS: code-switching

CM: code-mixing

MSA: Modern Standard Arabic

AA: Algerian Arabic

Ar: Arabic

Fr: French

En: English

### Arabic Transcription Symbols

Arabic	IPA symbol	Example
أ	ʔ	/ʔna/ me
ب	b	/beb/ door
ت	t	/tili/ television
ث	θ	/θlata/ three
ج	ʒ	/raʒəl/ men
ح	ħ	/ħəl/ open
خ	x	/xu:ja/ my brother
د	d	/da:r/ house
ذ	ð	/ða:k/ that
ر	r	/rəz/ rice
ز	z	/valiza/ suitcase
س	s	/su:q/ market
ش	ʃ	/ʃəms/ sun
ص	s <sup>ʕ</sup>	/s <sup>ʕ</sup> abr/ patience
ض	d <sup>ʕ</sup>	/d <sup>ʕ</sup> i:f/ weak
ط	t <sup>ʕ</sup>	/t <sup>ʕ</sup> bi:b/ doctor
ظ	ð <sup>ʕ</sup>	/ð <sup>ʕ</sup> al/ shadow
ع	ʕ	/ʕeib/ shame

غ	y	/ yir/ only
ف	f	/fa:r/ mouce
ق	q	/qal/ said
ك	k	/kamməl/ finish
ل	l	/li:m/ lemon
م	m	/mra/ woman
ن	n	/nes/ people
ه	h	/hdar/ speak
و	w	/wəld/ boy
ي	j	/jəlʃab/ plays

## General Introduction

Humans are social beings by nature. They use language to express themselves, their thoughts, feelings and most importantly to contact with the others and to create social relationships. This contact does not appear only on the personal level, but also on the linguistic level.

Language contact leads to several linguistic variations such as bilingualism/multilingualism and diglossia. These variations in turn conduct to the genesis of different linguistic phenomena such as borrowing, code mixing and code-switching.

Code-switching is a phenomenon that occurs when the speaker alternates codes during his conversation. The speaker, unconsciously, may be motivated to code switch when discussing with a bilingual speaker, which means that, whenever a community is characterised by more than one spoken language, its member are expected to code switch. This principle applies strongly to the Algerian community, which due to its complex linguistic situation attributed mainly to historical reasons, different languages (and varieties) are used nowadays namely Arabic with its two forms; MSA which is the first official language and Algerian dialectal. Recently, Tamazight was recognized as the second official language, as well as Tamazight language has several regional varieties. Moreover, French is the colonial heritage that remains strongly part of the Algerian linguistic repertoire. Additionally, Algeria's pursuit of the openness, the progress and the strengthening of the international relations was a motive to its interest in the international languages such as English.

The coexisting of different languages in Algeria enriches its linguistic repertoire and makes it a diglossic and a bilingual /multilingual community. As a result, the members of this community show various linguistic behaviours such as Code-switching. Hence, the bilingual

speakers hold different attitudes towards such phenomenon which varies between positive and negative. Code-switching can be studied from different theoretical perspectives: linguistically, psycholinguistically and sociolinguistically.

The present sociolinguistic study investigates Code-switching among university students in Adrar. It is an attempt to see how the following languages: Arabic (throughout this study the term Arabic refers to Modern Standard Arabic and Algerian Arabic interchangeably apart if it is necessary to differentiate between them), French and English are used by the university students.

The present piece of research is aiming at raising the following questions:

- Do students switch between Arabic, French and English?
- What are the reasons behind code-switching?
- Is the language of study a motive for the students to code switch?
- What are the attitudes of students towards foreign languages and code-switching?

Trying to answer these questions, we put forward the following hypotheses:

- The students switch between the languages they usually use,
- The students use code switching as a strategy of communication,
- Different social and personal factors may lead to switching between codes,
- The students may have negative attitudes towards the languages being studied in this research as well as variant attitudes towards the phenomenon of code-switching.

The fundamental aim of this study is to shed light on the phenomenon of code-switching at the University of Adrar. A questionnaire has been used for collecting data, the questionnaire's respondents were selected from three departments which are in contact with the languages that

concern our study. Additionally, the recordings of students' conversations have been used as a second research instrument for data collection.

Our dissertation is divided into three chapters. Initially, we will shed light on some theoretical background, endeavouring to give an idea about the main issues involved in our study. Additionally, we will try to unveil the ambiguity in some overlapping concepts. The second chapter is devoted to highlight the sociolinguistic situation in Algeria from the historical and the current perspective. Moreover, we will try to spotlight on the phenomenon of code-switching within the Algerian community, in addition to the status of French and English in the educational system. The last chapter is the practical part of our research. It presents and discusses the data collected to come up with results that may answer the questions raised above

## **1.1.Introduction**

The present chapter provides a theoretical background about language contact. The latter is the outcome of the linguistic interaction and communication between people who speak different languages. As a result, language contact leads to the richness of their linguistic repertoires. In this chapter, we will try to shed light on some linguistic situations such as bilingualism, multilingualism and diglossia. Also, we will focus more on code-switching which is the main element of our study. In this respect, we will try to remove the ambiguity regarding the relation between code-switching, code-mixing and borrowing.

## **1.2. Language contact**

When people speak different languages, the latter in turn interact and influence each other under the social and linguistic phenomenon of “language contact”. Language contact is the result of some social practices like immigration, conquest and colonisation, slavery and exogamy (marrying someone from outside your own ethnic group) (Thomason, 2001)

Benjamin states that there are two types of contact: direct through personal contact or indirect through media or literature; both of these types have a common outcome which is the diffusion of cultural items across linguistic boundaries, for instance the development of new items in the receiving language which are imitations of forms and patterns in the donor language. These new items can be manifested as phonetic or semantic adaptations, including clagues or translation loans. Language contact has given birth to various linguistic phenomena such as borrowing, code switching and code mixing (Benjamin, 2001).

Contact linguistics has opened the way to many researches and studies in the field of linguistics, for example: the formation of pidgin and creole, code switching, language change and language shift to name only these.



### 1.2.2. Multilingualism

Multilingualism is the ability of an individual or a group of people to communicate using two languages or more. For a long time multilingualism was depicted as an out of the ordinary practice contrary to monolingualism which was considered as the normal human state; this supposition that favours monolingualism over multilingualism is based on the view of nation state as a geographical entity that is linguistically homogeneous (Arua, Abioye, & Ayoola, 2014). Researchers now generally acknowledge that multilingualism is the norm rather than an exception ( see Bhatia & Ritchie, 2004; Dewaele, 2015; Romaine, 2000).

Multilingualism can characterise individuals as well as a whole society; individual multilingualism is the individual's acquisition of two or more languages. For this reason, Maher title his fifth chapter of individual multilingualism by "*one mind many languages*" (2017, p. 61). Multilingualism acquisition can occur either simultaneously with the mother tongue or successively; formally through instruction or naturally outside school. In addition, the symmetrical and asymmetrical individual multilingualism is related to the degree of language proficiency.

On the other hand, societal multilingualism which has gained the attention of many authors (Cenoz & Genesee, 1998; Romaine, 2000; K. K. Sridhar, 2009) is defined as the coexistence of two or more languages within the same community. Societal multilingualism is studied based on the geographic-policy dimension and the social-psychological dimension. The latter refers to the distribution, the function, the status, vitality... etc. of specific language communities within a multilingual society. Whereas the former refers to the manifestation of multilingualism within a certain geographic territory and to the policy arrangements for influencing the status, its institutionalisation and legitimisation of the languages that are spoken in a particular area. In literature there is another form of societal multilingualism called

institutional multilingualism that refers to the coexistence of many languages within institutions or organisations (e.g. United Nations, European Union).

In Sridhar's list of factors that lead to multilingualism, the most significant factors are: migration, cultural contact, colonialism, In addition to the commercial, scientific, and technological dependence of the speakers of certain languages on the speakers of other languages (K. K. Sridhar, 2009).

The terms bilingualism and multilingualism have been used interchangeably in the literature to refer to the knowledge or use of more than one language by an individual or a community. Bhatia (2013) states that the term "bilingualism" is used as a cover term to embody both bilingualism and multilingualism.

### **1.2.1. Bilingualism**

Bilingualism is the aptitude or the ability of an individual or a group of people to use two different languages for the purpose of communicating. The definition of bilingualism is different concerning the fluency of bilinguals. On the one hand, some linguists stipulate the criterion of fluency or mastery of both languages in order to qualify the individual as bilingual, this what was stated in Bloomfield's definition of bilingualism who defined it as "*the native-like control of two languages*" (Hamers & Blanc, 2000, p. 6). Haugen in the same view emphasised on the ability of the speaker to make and use a meaningful sentence in the second language in order to label him as bilingual (Haugen, 1953).

On the other hand, the second definition does not stress on the fluency as a paramount element that the speaker should reach in the two languages to be a bilingual. Myers-Scotton was among the proponents of this view as she stated that being bilingual does not imply complete mastery of two languages (Myers-Scotton, 2006).

Bilingualism and bilinguality are the result of contacts between people speaking different languages. Hamers and Blanc made a distinction between these terms by pointing out to bilingualism (societal bilingualism) the state of linguistic community where two languages are used and by referring to the effect of contact on society as a whole, whereas bilinguality (individual bilingualism) is the psychological condition of an individual who is able to use two languages in the same social interaction with other members of the community (Hamers & Blanc, 2000).

Weinreich gave three types of bilinguals, namely compound, coordinate, and subordinate bilinguals (Weinreich, 1953); this division is based on how languages were acquired and were represented in the brain. On this basis, a compound bilingual is the individual who has learned two languages in the same context and situation, where the mental images are equivalent and combined. The second type; coordinate bilingual is the individual who has acquired two languages in different context and situation, so the notions of the two languages are stored separately with different meanings. The last type; subordinate bilingual is the individual who depends on translating notions to the first language because he/she does not store representations concerning the second language (Weinreich, 1953).

There is another technical distinction of bilingualism according to the influence of one language on the other. Two types are observed: additive bilingualism in which the first language continues to be developed while the second language is added; and subtractive bilingualism in which the second language is added at the expense of the first language, which diminishes consequently (Cummins, 2000).

### **1.2.3. Diglossia**

Diglossia is a language situation in which two varieties of the same language are used within a community. The root of this term in literature goes back to the work of Karl

Krumbacher in 1902 in which he dealt with the origin, nature and development of diglossia with special reference to the Greek and Arabic cases (Rosenhouse & Goral, 2006). Another reference was made by William Marçais based on his own observations of Arabic in North Africa. Marçais introduced the term of diglossia in his article entitled: la diglossie Arabe (Arabic diglossia) in 1930 where he described the linguistic situation in those territories as a concurrence between two varieties of the same language in which one of them is written and is used in formal settings but it is not spoken whereas the second is used in ordinary conversation but it is not written. According to Bouamrane (1986), Marçais's definition revealed the existence of two related but different forms of Arabic within the same community; besides that, each variety has a special function depending on the speech and the writing. Charles Ferguson used the term diglossia to describe the sociolinguistic situation of Arabic (specifically in Egypt), as well as German, Greek and Haitian communities. Ferguson defined Diglossia as:

*A relatively stable language situation in which, 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, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation. (1959, p. 336)*

In this definition, Ferguson discussed three variables which are: temporal, linguistic and contextual variable. Stability refers to the temporal axis; whereas the linguistic aspect includes grammar, lexicon, and phonology; while function, prestige, acquisition, literary heritage, and

standardisation are encompassed under the contextual aspect of diglossia. Ferguson added a sociolinguistic dimension to this conception by noting that the standardised version of the language is a high variety “H”, while the dialectal version can be described as a low variety “L”. Nevertheless, Ferguson’s definition stressed only on the varieties of language which are genetically related, for this reason in 1967, Fishman extended the term of diglossia to include unrelated languages so that it can apply in any bilingual community. Therefore, Ferguson’s and Fishman’s definitions are called classic diglossia and extended diglossia respectively (Myers-Scotton, 2006).

### **1.3. Code Switching**

The alternative use of two languages has for long been severely defined as a language disability and not as a bilingual competence. Recently, the study of code-switching has taken a new turn in particular with the expansion of the conceptual field around the term of bilingualism. Code switching is the alternation between two or more codes during the production of the same utterance in a formal or informal situation. Gardner-Chloros explains that in order to define code switching, it is important to understand what the code means, as she says : “*code is understood as a neutral umbrella term for languages, dialects, styles / registers, etc.*”(Gardner-Chloros, 2009, p. 11)

Code switching can be studied in three broad fields: linguistics, sociolinguistics and psycholinguistics which are interdependent and complementary (Isurin, Winford, & De Bot, 2009).

Linguists have generally been concerned only with the structural aspects of code switching and with formulating constraints on it, based on some theoretical model. Sociolinguists have focused on the social motivations and social correlates of CS and their relation with the linguistic variation, sociolinguists have based their studies on examining some

social variants such as the speakers' identity, their relation with the addressees, and the context of the conversation. Psycholinguists in addition to neuroscientists have been interested in investigating the storage and the organisation of the bilinguals' linguistic systems; in other words, they attempt to explain how the brain manages two or more languages and how it may adapt to the process of switching between those languages.

In the literature, the term code-switching has been used in more than one sense. It has been used to refer to the situation in which a bilingual is able to select which language would be used in his speech; this choice depends on some factors such as the addressees, the topic, the setting, and so on (Wardhaugh, 2006). In addition, the term code-switching has been used as a cover term for “code-mixing” and “code-changing”; the former occurs when words from one language are either salient or unknown in the other language. While code-changing refers to the complete shift to another language system where all function words, morphology, and syntax are changed (McClure & McClure, 1975; Pfaff, 1979).

Code-switching “henceforth CS”, by definition, is the alternative use of two codes in a conversation. Such a definition means in a general way and with a lot of reservations that it is about the bilingual conversations. Indeed, if it is necessary to go back to the work of specialists, notably John Gumperz (1972), Shana Poplack (1982), Carol Meyers-Scotton (1998), who studied this phenomenon, it is precisely to reach an overall definition that includes the most specific criteria and features of this phenomenon.

CS in a conversation is defined by Gumperz as:

*Juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems. Most frequently the alternation takes the form of two subsequent sentences,*

*as when a speaker uses a second language either to reiterate his message or to reply to someone else's statement. (1982, p. 59)*

What draws attention in this definition is the linguistic aspect that characterises the verbal exchange by the presence of statements from two different systems, where the juxtaposition and succession mean that the speakers produce bilingual statements that are grammatically structured.

In the same linguistic perspective, Poplack (1993) (cited in Muysken, 2000) in his definition points out that CS can concern both sentences and part of sentences, provided that the alternating sentences should meet the syntactic, morphological and phonological rules of one of the two languages.

Sociolinguistically, CS is concerned with the way people use it as a discourse enhancer in their daily speech. In this perspective, Myers-Scotton (1998) refers to CS as a socially motivated strategy. Furthermore, she supposes that the speaker during a conversation selects forms from the embedded variety which are then inserted into the matrix variety. The dominant language is the matrix language, and the inserted language is the embedded language. Moreover, the matrix language is the more active and more frequently-used language, which restricts the use of the embedded language.

Recent advances in psycholinguistic research have been concerned with CS as a natural product of the interaction of the bilingual's two languages. According to Vogt (1954), CS is the result of the mental processes taking place in the bilingual's brain. He considers CS as a psychological phenomenon whose causes are obviously extra-linguistic. Moreover, Clyne (1991) considers CS as psycholinguistically motivated phenomenon which is the result of the cognitive processes happening in the speakers' mind that prompt alternation of language.

Through the previously mentioned definitions, one can conclude that CS has different definitions. It seems clear that the definition of this term varies from a scholar to another; because each scholar defines it according to a given perspective.

#### **1.4. Types of code Switching**

Several typologies have been proposed by many scholars as an attempt to explain the phenomenon of CS namely: Blom and Gumperz, Myers-Scotton and Poplack.

Blom and Gumperz (1972) introduced two patterns of CS namely situational CS and metaphorical CS; later on, Gumperz (1982) developed the concept of metaphorical CS and introduced another term “conversational CS”.

- ❖ **Situational code-switching:** occurs when the context and the situation change, this change depends on the social status of the participants, their linguistic repertoire as well as their language skills and the topic. The choice of the code is controlled by rules, which members of the community learn from their experience (Blom & Gumperz, 2000).
- ❖ **Metaphorical Code Switching:** Metaphorical switching relies on the decision that participants make to code switch at a specific time during conversation in order to produce a special communicative effect. Thus, metaphorical CS is used to emphasize or to draw attention (Blom & Gumperz, 2000). According to Saviile-Troike (2003) metaphorical CS occurs within a single situation, but adds meaning to such components as the role-relationships which are being expressed.
- ❖ **Conversational Code Switching:** This type is not affected by the change in context or situation, it is about circumstantial signs in which the switch happens to communicate meaning implicitly. Most frequently the alternation takes the form of



two subsequent sentences, as when a speaker uses a second language either to reiterate his message or to reply to someone else's statement (Gumperz, 1982).

Gumperz suggests that conversational code switching includes the following functions: Addressee specification, quotation, interjection, reiteration, message qualification as well as personalisation versus objectification.

The model presented by Blom and Gumperz and later by Gumperz may clarify when and how the switch occurs, but it does not explain why speakers code switch. However, the Markedness Model Introduced by Myers-Scotton (1983) aims at describing the social motivations that lead speakers to code switch, according to this model, the speakers are rational and choose the code that clearly marks their rights and obligations. Myers-Scotton (1998) points out that Markedness Model views linguistic choices as negotiations of self-identity and desired relationships with others. The model is based on the premise that there is a continuum of relatively 'marked' or 'unmarked' choices. Furthermore, Myers-Scotton assumes that all speakers have a markedness metric (markedness evaluator), its existence implies that the capacity to conceptualize markedness is part of any innate competence.

Myers-Scotton's model (1998) proposes the following maxims:

- The unmarked choice maxim: This choice maxim occurs in a situation when a speaker switches from one code to another in accordance with the right and obligation sets which are defined as "codes of behaviour that are established and maintained by the social group" (Myers-Scotton, 1998, p. 24).
- The marked choice maxim: this choice occurs in unexpected situations, the speaker switches from one variety to another in order to convey an important message. Such a choice is exercised when a speaker wishes to establish new rights and obligations set as unmarked for the current exchange.

- The exploratory choice maxim: in this choice maxim, speakers are unaware or confused about the suitable code they should use in a given situation, or they are uncertain which social norms should be applied, so they explore choices to establish the appropriate relationship.
- The deference maxim: this maxim is reflected when a speaker switches to a code to express deference in circumstances when a special respect is required.
- The virtuosity maxim: in this maxim, the speaker switches to whatever code which is considered as necessary or adequate in order to carry on the conversation or to accommodate to the interlocutors. The speaker in his code selection takes into account the competence of the listeners.

According to Myers-Scotton, the deference maxim and the virtuosity maxim are auxiliary maxims to the unmarked choice maxim; they direct the speaker toward seemingly marked code choices (1998).

Another typology was proposed by Poplack where three types of CS were distinguished namely: tag switching, inter-sentential CS and intra-sentential CS. This distinction is based on two linguistic constraints: the first is called, the constraint of the free morpheme, which predicts no switching between a free morpheme and a bound morpheme. The second concerns the equivalence constraint of juxtaposed elements where syntactic regularity is fundamental which means that the switch does not violate the syntactic composition of either language.

- Tag-switching: it involves the insertion of tag forms from one language into an utterance of another language. This type of CS is very simple and does not involve a great command of both languages.

- Inter-sentential switching: in this type, the speaker switches from one language to another between sentences, phrases or clauses. In other words, one sentence will be in one language or variety and the other sentence will be in a totally different language or variety. A clear example was given by Poplack “Sometimes I start a sentence in Spanish y termino en Español”.
- Intra-sentential switching: The speaker switches from one language to another within the same sentence or clause. Which implies that the syntactic structures belonging to different languages coexist within the same sentence. Poplack states that “Intra-sentential CS would appear to depend on the juxtaposition of constituents too, intimately connected to be generated separately by rules from two distinct grammars” (Poplack, 1982).

### **1.5. Reasons for code Switching**

The bilingual speaker may code switch for several reasons. In this respect, Holmes (2013) pointed out a set of reasons for CS, she connected CS with the change in the situation, for instance; in a conversation conducted in a language A the speaker may switch to a language B in the arrival of another person. Thereby CS may be related to a particular addressee. Furthermore, CS may be used as a signal of group membership or shared ethnicity, so CS serves as a solidarity and ethnic identity marker. CS also can be used to exclude someone from the conversation. Additionally, Holmes claimed that CS may also indicate a change in other dimensions such as the status relations between people or the formality of their interaction; speakers tend to use different languages to imply a certain social status or to distinguish themselves from other social classes. In addition to the change of the discussed topic which is referred by Holmes as a switching for referential purposes. For instance, bilingual speakers avoid using their native language when discussing taboo words or topics so they switch to another language. However, Holmes referred to the switch for expressing feeling and attitude

as a switching for affective functions. Moreover, CS reflects lexical borrowing when a language reflects a lack of vocabulary, so the bilingual may borrow words in order to express a concept or describe an object for which there is no obvious word available in the language he is using, this kind of switching generally involves single words and it is motivated by lexical needs. Furthermore, CS is used in order to impress and persuade the audience; Holmes referred to this reason as the switching for rhetorical reasons (Holmes, 2013).

### **1.6. Attitudes toward Code Switching**

CS has often been perceived as a weak strategy used to compensate for language deficiency; it is viewed as a lack of competence in one of the two languages and that the speakers who code-switch are unable to continue the conversation in one language. According to Bentahila (1981), in Morocco, people who code-switch were seen as being "still colonised" and they are not able to express themselves without resorting to the colonial's language. In some communities, the use of more than one language is disapproved especially when speaking to a monolingual. Lawson and Sachdev pointed out that several studies have reported pejorative term for CS; for instance, CS was referred as "semilinguisme double"; however, in Nigeria, CS was described as "verbal salad"; a study conducted by Gibbons (1987) in Hong Kong found that the participants viewed CS as "very irritating" (Lawson & Sachdev, 2000). In the same vein, Edward (1994), asserts that attitudes towards CS are often negative, it is considered by monolinguals as "gibberish". Furthermore, Edward added that terms like Tex-Mex, Franglais, Japlish and many others are often used pejoratively.

Nevertheless, these negative attitudes have changed mainly when CS start to be considered as a natural linguistic phenomenon to convey messages. Gumperz (1982) explains that bilinguals use CS as a communicative strategy; therefore this linguistic behaviour starts to be acknowledged as an advantage. Dewaele reported that "CS is not an indication of a deficit in the LX, but, on the contrary, a characteristic of participants who feel proficient in their LXs"

(LX is one of the languages of a multilingual acquired after the establishment of the first language) (2010, p. 201).

## **1.7. Code switching and other linguistic phenomena**

Language contact has given birth to various linguistic phenomena namely: borrowing, code switching and code mixing (CM), they are considered as communicative strategies. Some scholars state that all cases of alternation of languages are CS; in other words, they do not differentiate between CS, CM and borrowing. On the other hand, some scholars distinguish between these linguistic phenomena.

### **1.7.1. Code switching vs Code mixing**

CM is the mixing of two languages or language varieties in the speech. The terms CS and CM are used interchangeably by some scholars who reject the distinction between these terms (Gardner-Chloros, 2009; Myers-Scotton, 1998). However, some scholars have sought to distinguish between the two linguistic phenomena. Bentahila and Davies (1983) define CS as the ability of a bilingual to choose one of his two languages according to the situation. CM on the other hand is the random alternation of two languages within a sentence. Hudson (1996) refers to CS as the language change that occurs in particular situations. However, he refers to the alternation that occurs without any change in situations as CM. Furthermore, CM is defined as a “linguistic cocktail, a few words of one language, then a few words of the other, then back to the first for a few more words and so on” (Hudson, 1996, p. 53). Sridhar, S.N. and Sridhar, K.K. (1980) identify CM as the transition using linguistic units of one language to using those of another within a single sentence. As for the discrimination between CM and CS, they refer to two points: firstly, the language alternation in CM is not accompanied by a shift in the speech situation contrary to CS. Secondly, the language alternations in CM take place intra-sententially. In other words, CM can be understood as the switching of languages that occurs within sentences.

### 1.7.2. Code switching vs Borrowing

Although many linguists have proved the distinction between CS and borrowing, but still some similarities lead to a confusion between the two terms. The debates are still going on in order to understand when the words in code switched utterances constitute CS as such and which ones constitute borrowing.

Borrowing is defined as the integration of items from one language and then being part of another language system. On the other hand, CS is regarded as the long amount of switches (Gumpers, 1982). Gumperz defines borrowing “as the introduction of single words or short, frozen, idiomatic phrases from one variety into the other” (1982, p. 66). He claims that the borrowing requires the morphological and syntactic rules of the borrowing language while CS occurs according to the internal rules of two distinct grammatical systems. A borrowed item is regarded as a phonologically, morphologically and syntactically integrated item (Poplack, 1982). Another distinction is made by Bentahila and Davies where they claim that CS is the feature of bilingual’s speech, whereas CM may be used by a monolingual as well. Moreover, others features to distinguish between CS and borrowing are the phonological and morphological adaptation where the host language adapts phonologically and morphologically the borrowed items to its system. Another differential feature between the two phenomena is that borrowing is the process of insertion of single items contrarily to CS where long stretches of language are involved. However, there are some exceptions where a whole phrase could be borrowed and integrated into the host language (1983). Furthermore, Bentahila and Davies add that filling the lexical gaps in the borrowed language is one of the motivations for such process of borrowing. Additionally, Shaffer (1975) claims that borrowing may occur in writing or formal speeches whereas, CS is confined most exclusively to the informal speech. Shaffer justifies his opinion on the grounds that a bilingual while writing or speaking formally, takes more time to monitor his words and phrases (cited in Bentahila & Davies, 1983)

## 1.8. Conclusion

In chapter one, we tried to highlight some concepts that we will be using in our study by referring to several perspectives. Briefly, bilingualism refers to the use of two unrelated languages within the same community. Whereas, multilingualism, refers to the use of more than two languages within the same community. Diglossia, further, refers to the use of two varieties of the same language. Moreover, different studies perceive code-switching differently. Broadly, CS is the alternative use of two or more codes during the same utterance. Many reasons lead the speaker to switch during a conversation. In this regard, attitudes towards CS could be either positive, negative or neutral. Eventually, there is a fine line between CS, CM and borrowing which may complicate the distinction between them.

In the next chapter, we will take these concepts into account regarding the sociolinguistic situation in Algeria.

## **2.1. Introduction**

In this chapter, we will endeavour to highlight the linguistic landscape in Algeria, where we are going to give an outlook about the historical perspective of Algeria. The latter was invaded and was deeply influenced by many civilizations (Phoenicians, Romans, Byzantines, Arabs, Turkish and French). The current presence of several languages: Arabic, Tamazight and French, and the resulting language conflicts are the result of a complex historical development.

The Algerian linguistic and sociolinguistic situation is a specific one as it is characterised by both diglossic and bilingual situations where borrowing and CS are frequently used.

## **2.2. The Historical Perspective**

Algeria is located in North Africa and occupies a strategic position in the Mediterranean Sea, which made it an object of desire in the ancient period of time. For this reason, Algeria witnessed several infiltrations and invasions.

The first known populations in Algeria were Imazighen tribes (which means free people), who are known as Berber. The latter is a term used by the Greek to describe the Imazighen people who have language and culture alike theirs. Later on, the term Berber was borrowed by the Romans and then by the Arabs.

The Phoenicians established Carthage in the lands of modern Tunisia, they used some Algerian coasts as ports of call such as Annaba, Skikda, Collo and Algiers. According to Bouamrane (1986), Punic was the language of the elite class living in the cities, while Berber was the language of the peasants. The Carthaginian state declined because of successive defeats by the Romans in the Punic wars.

In 146 B.C, the Romans expanded their empire through the North African territories. The agriculture at that period flourished, several towns were established such as Timgad,



Djemila and Tipasa. During the Roman era, Latin was the official language, it was the language of culture that was widely spread in the urban; however, in the rural areas, Tamazight remained the language of Berbers (Bouamrane, 1986). The Romans sought to spread their civilisation, religion and language but, they had never succeeded in assimilating the Tamazight spirit: neither its language nor its culture. The Imazighen identity remained and was maintained (Chami, 2009).

The Imazighen rejected the Romans' authority, sometimes in the form of revolts and sometimes by tribal incursions. They allied with the Vandals to defeat the Romans. The Vandals made less impression on North Africa compared to the invaders, who preceded or even followed it (Bouamrane, 1986). One century later, the Vandals were expelled by the Byzantines, whose era of rule was marked by constant unrest where Imazighen tribes clashed with their rivals until the Arab Muslims conquered North Africa in the 7th Century.

As the other previous invasions, the Arab conquest was faced with fierce resistance. In the beginning, the Arab conquest has islamised the Imazighen without modifying their identity. Mercier (1888) stated that the increase in the number of Arabs and their mixture with the Berbers led the latter to adopt the existence of the Arabs as well as their language and customs (cited in Chami, 2009).

In 1518, following the Spanish harassments and occupation of several seaports, the Ottomans came to help their fellow Muslims and announced the beginning of their rule which lasted for nearly three centuries. The Ottomans coined the term Algeria to describe the territory of Algiers. Despite Algeria was under the Ottomans' rule but the Turkish language did not have a significant effect on neither Arabic nor Tamazight except for hundreds of words (Bencheneb, 1922).

In 1830, Algeria was invaded by France who showed hostility towards the Algerians and focused on destroying their identity. France sought to wipe out Arabic and to impose the French language for this reason a law was passed by the French administration in 1938, making French an official language, whereas Arabic a foreign language and by banishing it from the educational system. As a consequence, the traditional schools, such as Zawya and Mederssa were replaced by French schools. According to Taleb-Ibrahimi (2000), French is the only language among the others which lasted and influenced the Algerians, French has a great impact on the Algerian society (cited in Chami, 2009). The colonial period that lasted more than a century, from 1830 till 1962 has influenced the Algerians' linguistic repertoire. However, this influence still exists even after half a century of independence.

### **2.3. The Sociolinguistic Profile**

Algeria witnessed several invasions that have influenced its linguistic situation. It was in contact with different civilisations and cultures, leading to the emergence of various linguistic varieties. Nowadays, the Algerian linguistic situation is characterised by the presence of Arabic, Tamazight and French.

#### **2.3.1. Arabic**

Arabic is a Semitic language. For all Arabic speaking countries, Arabic can be divided into three categories: classical Arabic, Modern Standard Arabic and dialectal Arabic; classical Arabic represents the language of Islam, while Modern Standard Arabic is used in formal settings. Dialectal Arabic is the predominant spoken language; it is used in informal and everyday conversations.

##### **2.3.1.1 Classical Arabic (CA)**

CA is the language of the Holy Quran which can be described as the most eloquent form of Arabic. It was also the language of poetry during the pre-Islamic era. Arabic was

spoken by Quraish tribes in the Arabian Peninsula. Before Islam, Arabic took its prestige from the occasional meetings in Mecca the Arab poets used to gather to read their long poetic verses [al muṣallaqa:t] which means the hanged poems.

### **2.3.1.2 Modern Standard Arabic (MSA)**

According to al-Sharkawi, the Arab conquests and conversion to Islam by non-Arabs contributed to the formation and diffusion of the modern variety of Arabic. The emergence of the latter was a result of contact between Arabs and non-Arabs (2017). Modern Standard Arabic is the modern form of CA. Marçais (1930) claimed that the linguistic contrasts between CA and MSA lie in the style and vocabulary (cited in Bentahila, 1981)

MSA is implemented in all Arab countries. It is regarded as the appropriate language for official domains, government and instruction. MSA is used in occasions calling for more formality such as education, religious sermons, written materials, news reporting and media.

After the Independence of Algeria, The government saw that the Algerian identity was denied for 132 years of colonisation. Accordingly, in order to recover the identity that was almost lost, the Algerian government urged to abandon French and to regain Arabic by disseminating it to all fields, including education, administration and physical environment (Mostari, 2004). In this regard, the Algerian constitutions adopted in 1963 and 1976, proclaimed that Arabic is the national and official language of the state (Bouamrane, 1986).

### **2.3.1.3 Algerian Arabic (AA)**

Algerian Arabic is a dialectal Arabic, which is neither codified nor standardised. AA represents the mother tongue of the vast majority of Algerians which represent 70-75% of the whole population (Benrabah, 2014). This variety has only the oral form; it is used in everyday conversations and in informal situations. The prolonged colonisation left a linguistic impact, which is reflected in the phenomenon of inclusion of French words within Algerian Arabic

utterances. In this vein, Fezzioui (2013) cited some examples such as [ku:zina], [ʃombra] and [məʃwara] which are borrowed from the French words “cuisine”, “chambre”, and “mouchoir”; Respectively. Some Algerian vocabularies are also borrowed from other languages such as Tamazight, Turkish and Spanish (Guella, 2015).

AA has simplified morphological and syntactic rules compared to MSA. A distinction between dialectal Arabic and MSA was proposed by Ferguson (1959) based on three levels: phonological, morphological and lexical.

Without going into details, we state some differences between AA and MSA. At the phonological level, in addition to the 28 Arabic consonants, AA has non-Arabic phonemes which are: /g/ in [gaʃ] “all”, /p/ in [pu:mpa] “pump” and /v/ in [valiza] “valise”. On the other hand, some phonemes are not pronounced the way they should be. For instance, most of the time the phoneme / ðʕ/ is pronounced / dʕ/, while /ð/ is pronounced /d/. Whereas, / Ø/ is pronounced /t/. Another variation, is the Arabic letter “Hamza” representing the glottal stop which is omitted in the AA. Additionally, the case ending of MSA is dropped in AA. At the syntactic level, the word order in a declarative sentence is flexible. Usually the sentence begins with the item (subject, verb or object) that the speaker wishes to highlight (Abbas et al., 2016).

Algerian Arabic is a part of the Maghreb dialect continuum. The Eastern Algerian dialects sound similar to Tunisian Arabic, while the Western Algerian dialects sound similar to the Moroccan Arabic. AA includes various regional varieties which are sometimes mutually intelligible when the speakers from different regions use words close to MSA. However, some variations exist between these regional varieties. As a consequence, the degree of mutual intelligibility differs from one region to another. In this respect, Fezzioui says: “the dialect of Adrar is not understood by those who live in Algiers, and in turn, the speech patterns of Tindouf

are differently misunderstood not only in Annaba, Constantine, or Oran but even by the southern areas such as Bechar, Ouergla and other”(2013, p. 36).

### **2.3.2. Tamazight**

Tamazight also called Berber, is the oldest language in Algeria; it is the native language of 20-30% of the Algerian population (Benrabah, 2014). It is mainly used in Kabylia (Tizi-ouzou, Bejaia, Bouira, Boumerdes, Setif and Bordj Bouarreridj) in its most common variant Takbaylit, whose speakers are called Kabyl. In the Aures (Batna, Souk Ahras and Khenchelaa) people use Chaoui (or Chaouia). Another variety called Tachenwit (Chenwa) is used in Tipaza and Cherchell. The Tamzabit (Tumzabt or Mzab) variety is used in Mzab valley, in other regions of the Sahara there are Zenet in Adrar, Tamhaq (Tamchaq) in Tuareg, in addition to Tachelhit used in the western regions. Some of these varieties are mutually intelligible while others are not.

The indigenous Imazighen used Tifinagh as a writing system for their language; the use of Tifinagh was limited because of the several invasions that brought and imposed their own languages. Recently some Tifinagh inscriptions have been discovered in the Algerian Sahara. The Tifinagh consists of geometric characters: points, squares, lines, crosses and circles (Bouamrane, 1986).

After the issuance of the resolution of Arabisation, many efforts had been made to elaborate, standardise and codify Tamazight in Algeria. In 2002, Tamazight was recognised as a national language, and in 2016, it was recognised as the second official language of the state (Crowley, 2017). According to Bouamrane (1986), Tamazight has been influenced morphologically, syntactically and semantically by Arabic.

### 2.3.3. French

The French coloniser tried, by all means, to supplant the language and the Arab culture by the French language and culture. For this reason and after the independence, the Algerian nationalists insisted on the need to restore the language and the identity of Algeria through the resolution of Arabisation.

Currently, Algeria has managed to regain its language, culture and identity, and despite the adoption of the Arabisation policy, the use of French has never been compromised; this is due to the impact of colonial linguistic domination that has made French the first foreign language, the language of social advancement and openness to the European world.

Algeria is not part of the international organization of the Francophonie. However, the French language is still present in all sectors: social, economic, educational and administrative. In this view, Benrabah (2014) affirms that French is still the key language for studies in scientific disciplines in Higher Education.

The use of French varies among the Algerian population. Generally, the northern inhabitants master French better than the Southerners, this could be due to the historical fact that the colonisers settled more in the north than in the south, in other words, the northerners were in a long contact with the French people which led them to be influenced by the French language and culture. According to Bouhania (2007) the reason that led the Algerian to reject French -especially by the southerners- is the role of Zawayas (religious shrines) which sought to protect Arabic and foster ideologies and stereotypes about French during the colonial period and even after the independence. As a result, most of the southerners adopted a negative attitude towards the French language and rejected it. Additionally, Bouhania in his investigation about the rejection of French by Touat community, found that young rural speakers have less negative attitudes towards the use of French than the urban counterparts. This result may be due to the

fact that the French language is used in higher education and to their desire to improve their living situation (2007).

## **2.4. Algeria's Present Sociolinguistic Situation**

Algeria is characterised by the existence of different languages and varieties, which support the existence of different sociolinguistic phenomena: bilingualism, diglossia and code-switching.

### **2.4.1. Bilingualism in Algeria**

In the previous chapter (1.1 and 1.2), we tackled in general two linguistic phenomena: bilingualism and multilingualism. Bilingualism is defined as the ability of an individual or a group of people to use two different languages, for the purpose of communicating. Whereas, in the case of more than two languages, the term will be multilingualism. In this part, we are going to use the term bilingualism to refer to both bilingualism and multilingualism.

As we have seen in the sociolinguistic profile of Algeria where Arabic is the national and official language of the state; it appears in two forms, MSA and Algerian dialects. Tamazight is recognised as the second official language since 2016; it has different regional varieties. In parallel, the French language is used in the Algerian community in different domains.

According to Mouhadjer (2002), Arabic-French bilingualism in Algeria existed during the French colonialism and even after the independence. Rosenhouse and Goral stated that “speakers of Arabic not only study French language, literature and culture at school, but also use it combined with the local colloquial Arabic dialects” (2006, p. 845).

Mouhadjer (2002) said that this bilingualism is not homogeneous, because not all the Algerians are bilingual. He further stressed that French is more used in the big cities, especially in the north, where there is a high contact between French and Arabic. He also asserts that during colonialism and post-independence, most Algerians whatever their cultural level were

bilingual, unlike the current situation where bilingualism is restricted to the educated people or those who are in contact with French, this is maybe due to Arabisation that leads to a subtractive bilingualism, which is characterised by the progressive replacement of French by Arabic. Mouhadjer (2002) refers to other characteristics of bilingualism in Algeria, where he made a distinction between active and passive bilinguals. According to him, an active bilingual has the ability to speak and understand French; a passive bilingual can understand French but he cannot speak it. Bilingualism in Algeria is coordinate, because most of the bilinguals acquire their languages separately.

In addition to Arabic-French bilingualism, there are two other kinds of bilingualism in the Algerian speech community which are Arabic-Tamazight and Tamazight-French bilingualism. According to Bouamrane, Algeria is characterised by multiculturalism and multilingualism (1986). We can conclude that Algeria is a bilingual / multilingual community since more than one language is used for daily communication namely Arabic, Tamazight and French.

#### **2.4.2. Diglossia in Algeria**

As we have seen in 1.3, diglossia has a classical and an extended definition. The former was proposed by Ferguson (1959), who defined diglossia as the use of two related varieties within the same community. While the extended definition was suggested by Fishman (1967), where he modified diglossia's definition to include the use of unrelated varieties.

According to Ferguson's definition, two varieties are genetically related, where one of them is the high and the other is the low variety. We can say that Algeria is a diglossic community; MSA, which is standardised, is used in formal settings especially in written forms. In addition to that, it represents the high variety. In contrast, AA which is not standardised,



however, is used orally in daily conversations and in informal settings. Additionally, The AA represents the low variety, it is less prestigious in opposite to the high variety.

On the other hand, Algeria represents also the definition case of the extended diglossia since Algerian speakers use two unrelated varieties in their speech which could be French and AA, French and Tamazight or MSA and Tamazight. In all cases, French and MSA represent the high variety, while AA and Tamazight represent the low variety.

The Algerian linguistic situation is known by its complexity. In the context of the use of different languages within the Algerian community, another feature of diglossia could be seen when a speaker uses French, MSA and Tamazight. According to Djennane (2014) this phenomenon represents “an extended triglossia”, in where MSA and French stand for the high variety and Tamazight represents the low variety.

### **2.4.3. Code Switching in Algeria**

In the first chapter we have provided a comprehensive overview of the phenomenon of CS, where we dealt with different types of CS, the reasons behind the use of it, in addition to the attitudes towards CS. In the few following lines, we endeavour to highlight CS in Algeria. CS is defined as the alternative use of two languages / varieties in the same conversation.

The Algerian context involves bilingual/ multilingual situations which contribute to the occurrence of CS. Most studies have dealt with this phenomenon in Algeria, had focused on Arabic (MSA or AA) and French CS. In this subject, the journalist Mohamed Amghar wrote in "El Moudjahid" (8 February 1974)

*They speak to you two minutes in French, 30 seconds in Arabic then one minute in French and so on, sometimes the two languages are mixed to such a point that there results a bizarre,*

*unintelligible language, and one wonders if these people are not themselves bizarre.* ( in Bouamrane, 1986)

The Algerian speakers tend to code switch to French for different reasons (see I.2) in addition to the long contact with the French coloniser who imposed his language on the Algerian's linguistic repertoire. The Algerians switch to the available language to them when they do not find the term in one of the two languages. Moreover, they switch to French when discussing medicine or scientific topics, and they switch to Arabic when speaking about religion, tradition or customs.

CS was viewed by most of the Algerians negatively, they considered it as an inability to conduct a conversation in one language. However, attitudes towards CS have changed due to the awareness of the Algerians that CS is used as a strategy for communication.

In addition to Arabic-French CS, the richness of the sociolinguistic situation of Algeria may lead to the emergence of many other forms of CS namely Tamazight-French CS, Arabic-Tamazight CS and Arabic-Tamazight-French CS.

Additionally, students who pursue their studies in foreign languages, especially students of English, tend to code switch between AA and English.

## **2.5. French and English in Algeria's Educational systems**

With the expansion of globalisation prospects, learning foreign languages has become an urgent necessity. In Algeria, the French language represents the linguistic outcomes of the French colonialism, despite all the attempts of Arabisation to root out the French language, yet the latter remains a part of the Algerian linguistic repertoire. On the other hand, the English language represents the language of globalisation it is the international common tongue. For this reason, Algeria inserted English in its educational system.

### **2.5.1. French**

The French language in Algeria has a strong importance, this is illustrated by the place that this language occupies in the educational system and in the higher education sector in Algeria. Indeed, French is taught as the first foreign language to all Algerian school children from primary school. It is taught for 9 years. Therefore, the pupil receives this language starting from the third year primary school until the baccalaureate (Rezig, 2011)

At the university level, French is the almost exclusive language of teaching in a large number of fields namely medical studies, biology, science and technology. However, geography, law, journalism, sociology and psychology are partially taught in French (Le Roux, 2017). Additionally, French is taught as a specialty in itself in the field of arts and foreign languages.

### **2.5.2 English**

English is a widely spoken language all over the world. Therefore, in Algeria and during the Arabisation policy, English was introduced to middle schools as second foreign language starting from the grade eight (Benrabah, 2007). Moreover, teaching English at the universities as a speciality in order to get a bachelor degree in this language started between 1984 and 1994 (Benrabah, 2007). According to Benrabah, starting from 1993, pupils at the grade four in fundamental (primary) schools had to choose their foreign language either French or English (2007). Le Roux commented on the inclusion of English in the educational system as a policy pursued to try to counteract the prevalence of French (2017). However, this attempt had failed because most of the pupils or their parents favoured French. From 2003, the national education reform reintroduced English as a second foreign language after French, in the sixth grade (the first year of middle school) till the baccalaureate.

At the higher education level, proficiency in English became necessary especially in the field of electronics and petrochemistry as well as in some national institutes.

Broadly speaking, learning foreign languages seems to be of a great benefit to any Algerian students by offering him opportunities to participate in modernisation communication with others and tolerance to cultural differences. In this sense, Bouhania stated “learning foreign languages underlies personal efforts and desire to achieve certain goals in society” (2007, p. 217). Moreover, Bouhania (2007) stresses that motivations and attitudes toward the languages have a great effect on the process of learning foreign languages.

## **2.6. Conclusion**

In Algeria, the complexity of the linguistic situation is due to its historical background which is manifested by the coexistence of more than one variety. This chapter has summarised the sociolinguistic profile of Algeria that is manifested by the existence of Arabic, having two forms: Modern Standard Arabic and Algerian Arabic (Dialectal), in addition to Tamazight and French. Through this chapter, we tried to spotlight on the current sociolinguistic situation of Algeria as it is considered as a diglossic and a bilingual/ multilingual community. As a result of this variation many linguistics phenomena may emerge, in particular, code-switching.

Speaking about the sociolinguistic situation in Algeria, Khaoula Taleb-Ibrahimi (1998) stressed that

The Algerian speakers live and evolve in a multilingual society where the spoken and written languages used in this case are dialectal Arabic, Berber, standard Arabic and French; which live a difficult cohabitation marked by the relationship of competition and conflict between the two dominant norms (one was established by the constitution as an official

language, the other is foreign, but its pre-eminence in the economic life legitimise it).(qtd in Amara, 2010, p. 122. Our own translation)

### **3.1. Introduction**

The earlier chapter was an endeavour to highlight some theoretical background about the concepts which concern our study, we tried to shed light on the linguistic landscape in Algeria from the historical and the current perspective. In the present chapter, we shall discuss the practical phase of this research. We are going to identify the research design, the research instrument that helped us in collecting data, then we are going to analyse those data. Finally, we will interpret and discuss the obtained results.

### **3.2. Research design**

It is said that if you fail to plan, you are planning to fail. Any research needs to be well-planned in order to reach the desired results. This can be accessed through the wise selection of the research design.

The research design is the blueprint, which determines all stages of the research, starting from the assumptions, selecting the appropriate methods for data collection and finally analysing and interpreting the obtained results. The function of the research design is to ascertain that the obtained results address the research problem logically.

In this study, we have adopted a descriptive research design, it is the most appropriate design to reach the objectives of this study, which aims to investigate the use of CS as a strategy of communication among university students in Adrar

#### **3.2.1. Research instrument**

In order to collect data, to obtain accurate outcomes and sufficient informations from the participants we have used a qualitative method by designing a questionnaire and recording natural conversations. The former was presented to the participants electronically via Google forms. The choice of such electronic means can be justified by the distribution's ease of the questionnaire, it is more practical for the participants, in addition, this form assures that the

participants will not miss any question in case the answer is required. Finally, the Google form helps the researcher in grouping the final data which will be transformed automatically to an Excel file.

The questions used in our questionnaire were open and close-ended questions. The former aims at allowing to the participants the freedom to express their opening. Whereas, the latter requests a particular answer. In addition to these kinds of questions, we used some questions where we ask the participant to pick the appropriate answer and then ask him to clarify his opinion.

The questionnaire consists of eighteen (18) questions, the questions included in general the level of the participants in the languages of concern to our study (Arabic, French and English), their attitude towards CS and the reasons that lead them to code switch. Moreover, the last question was optional through which the participant can give his opinion about CS.

The second instrument for data collection was an audio-recording of natural conversations. The recordings were achieved through the use of LG mobile phone, with the permission of the participants.

### **3.2.2. The sample**

#### **3.2.2.1. For the questionnaire:**

The respondents in the questionnaire are divided into three group:

- Group A: Master students from the department of English include both specialities (Linguistics & Didactics and Literature & Civilisation)
- Group B: Master students from the department of French (Didactics)
- Group C: Master students from the department of Mathematics and Computer Sciences

The group A is the best representative of the students who speak English because the latter is the language of their studies. The same thing for students of French, knowing that French is used also in scientific specialities (biology, science and technology...etc.). Whereas, group C uses both languages (French and English) especially those who study computer science.

The questionnaire was distributed via Facebook groups and Emails. Group A's questionnaire was written in English. As for group B, it was written in French. The questionnaire of group C was written in French and Arabic because not all participants from group C are familiar with English (only students of Computer Sciences study in English and French), to ensure the participant's understanding of questions, we delivered a questionnaire written in French and Arabic.

### **3.2.2.2. For the recordings**

In order to get reliable data about CS, we used audio-recording of natural conversations of Master students of English (Linguistics and Didactics). The conversations took place in various part of the university (in classroom, outside classroom, at the library).

The recordings of the students' conversations have been gathered, transcribed and then analysed in an attempt to investigate the use of the phenomenon of switching between Arabic, French and English among Master students of English

## **3.3. Data analysis**

### **3.3.1. The questionnaire**

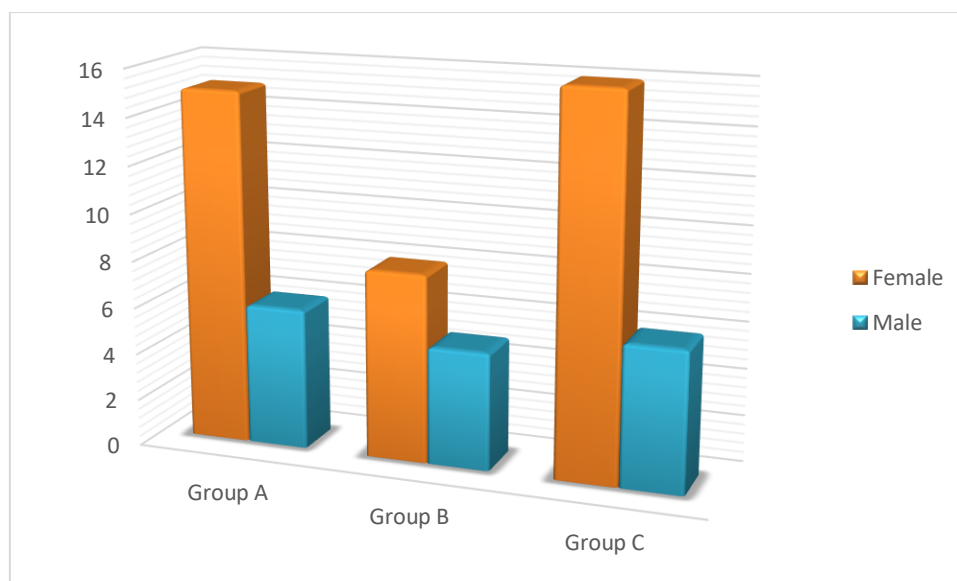
The questionnaire was delivered to the participants via Facebook groups and Emails, the number of the participants was not limited. We started collecting data from 17th February until 04th April; however, we received 56 answers. The majority of the participants were females with a percentage of 69.6%, whereas the males participated with a percentage of 30.4%. The age group ranges from 22 to 41 years. Group B's participation was low compared



to the other two groups. The table and figure below illustrate the gender and the age of the participants

**Table 3. 1:** The participants' gender and age

Participants	Group A	Group B	Group C	Percentage
Females	15	8	16	69.6%
Males	6	5	6	30.4%
Total	21	13	22	100%
Age	[22-40]	[22-41]	[22-27]	



**Figure 3. 1:** The participant's gender

The participants who had the kindness to answer our questionnaire are students at the University of Adrar, they were Master students. The table 3.2 gives more details about the participants.

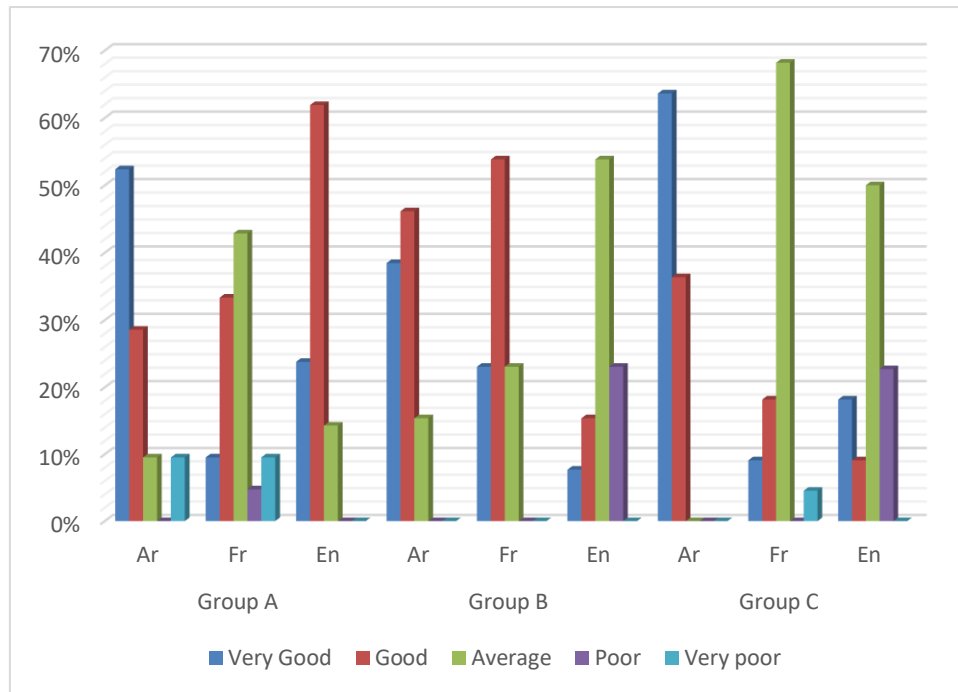
**Table 3. 2:** Participants' field and language of study

	<b>Group A</b>		<b>Group B</b>	<b>Group C</b>	
<b>Department</b>	English		French	Mathematics and Computer Sciences	
<b>Speciality</b>	Linguistics and Didactics	Literature and Civilisation	Didactics	Mathematics	Computer Sciences
<b>Number of students</b>	15	6	13	14	8
<b>Language of study</b>	English		French	French	French and English

The participants were asked about their competence in the languages of interest in this study (Arabic, French and English) in that question Arabic means MSA. As it was mentioned before, throughout this study the term Arabic refers to MSA as well as to AA. The answers of the participants' linguistic competence were varied as shown in the following:

**Table 3. 3:** The participants' linguistic competence

<b>The group</b>	<b>Group A</b>			<b>Group B</b>			<b>Group C</b>		
<b>The language</b>	Ar	Fr	En	Ar	Fr	En	Ar	Fr	En
<b>Very Good</b>	11	2	5	5	3	1	14	2	4
<b>Good</b>	6	7	13	6	7	2	8	4	2
<b>Average</b>	2	9	3	2	3	7	0	15	11
<b>Poor</b>	0	1	0	0	0	3	0	0	5
<b>Very poor</b>	2	2	0	0	0	0	0	1	0



**Figure 3. 2:** The percentage of participants' linguistic competence

The clustered column chart above illustrates the percentages of the participants' linguistic competence. The chart displays that Arabic is the language of the vast majority of participants; 62% of the group C's participants said that they are very good in Arabic. On the other hand, most of the participants from group B consider themselves as very good or good in French with a proportion of 23% and 54% consecutively. Similarly, for English; 24% and 62% of the group A consider themselves as very good and good respectively. It is not surprising that Arabic is the language of the vast majority of the participants because they used to study in Arabic before getting their baccalaureate. Group A has the best competences in English, as it is the case of the French in B. which means that the students have the best level in the languages that they usually use, this is confirmed in the rating of the group C for French and English which were relatively close, with a percentage of 68% and 50% respectively because some students from this group use both languages in their study.

The participants were asked about the languages that they use during the lecture, break time and when speaking to their teachers. The results are the following

**Table 3. 4:** The language use with classmate during the lecture

<b>the group</b>	<b>Group A</b>		<b>Group B</b>		<b>Group C</b>	
<b>the situation</b>	Discussing lecture	General discussion	Discussing lecture	General discussion	Discussing lecture	General discussion
<b>Ar</b>	19.0%	71.4%	15.4%	69.2%	36.4%	90.9%
<b>Fr</b>	0.0%	4.8%	61.5%	0.0%	27.3%	4.5%
<b>En</b>	71.4%	4.8%	0.0%	0.0%	0.0%	0.0%
<b>Ar, Fr</b>	0.0%	0.0%	23.1%	30.8%	31.8%	4.5%
<b>Ar, En</b>	9.6%	14.3%	0.0%	0.0%	0.0%	0.0%
<b>Ar, FR, En</b>	0.0%	0.0%	0.0%	0.0%	4.5%	0.0%

The table above shows that 71.4% of the participants from the group A use English to discuss their lectures, the same percentage represents the use of Arabic to discuss general topics. Whereas the proportion of speaking in French is very small. On the other hand, 61.5% of the participants from group B use French to discuss their lectures. As for Arabic, it is used in general discussion by 69.2% of the group B. Whereas English in both situations is not used neither in lecture nor in general discussion. On the other side, 36.4% from group C prefer to discuss the lecture in Arabic, while 27.3% of them prefer French for such a situation. 90.9% of the participants tend to speak Arabic when discussing general topics. The same results as the group B, are shown concerning the use of English where the values are 0% in both situations.

The table also shows that some students tend to use different languages (Arabic and French, Arabic and English or Arabic, French and English). The proportion of such use is varying, where the mix between Arabic and French is shown in group B and group C only. However, the mixing between Arabic and English is limited to the group A only.

**Table 3. 5:** Languages use with a classmate during break-time

<b>The group</b>	<b>Group A</b>		<b>Group B</b>		<b>Group C</b>	
<b>The situation</b>	Discussing lecture	General discussion	Discussing lecture	General discussion	Discussing lecture	General discussion
<b>Ar</b>	28.6%	81.0%	38.5%	69.2%	77%	91%
<b>Fr</b>	4.8%	4.8%	23.1%	0.0%	14%	0%
<b>En</b>	42.9%	0.0%	0.0%	0.0%	0%	0%
<b>Ar, Fr</b>	0.0%	0.0%	38.5%	23.1%	5%	0%
<b>Ar, En</b>	23.8%	14.2%	0.0%	0.0%	5%	9%

The table 3.5 presents nearly the same results as the previous one where English is used mostly by group A, as well as French for the group B. For group C, the vast majority of them prefer Arabic to discuss the lecture and for general discussion with a proportion of 77%, 91% successively.

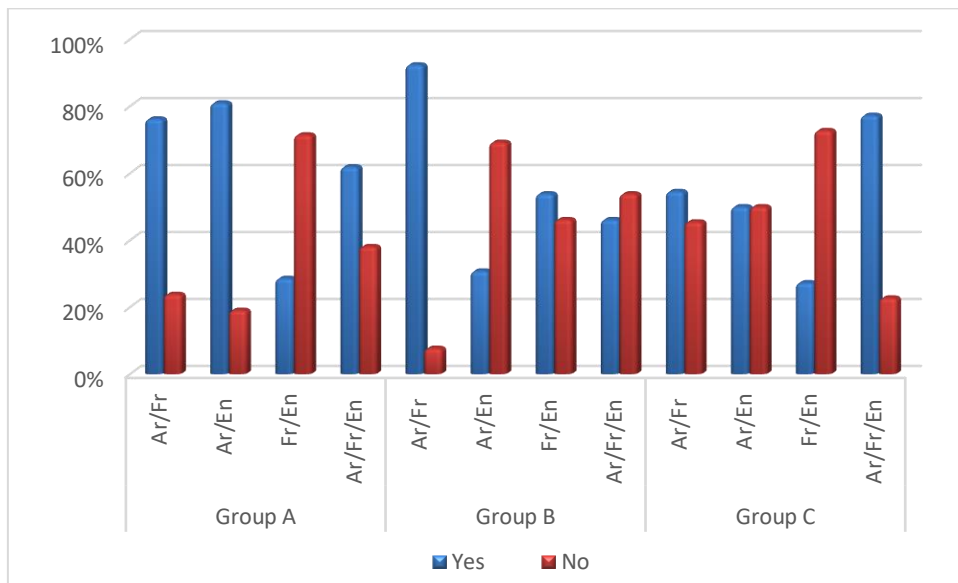
**Table 3. 6:** Languages use with a teacher

<b>The group</b>	<b>Group A</b>		<b>Group B</b>		<b>Group C</b>	
<b>the situation</b>	Discussing lecture	General discussion	Discussing lecture	General discussion	Discussing lecture	General discussion
<b>Ar</b>	0.0%	38.1%	8%	15%	77%	91%
<b>Fr</b>	0.0%	0.0%	85%	62%	14%	0%
<b>En</b>	85.7%	28.6%	0%	0%	0%	0%
<b>Ar, Fr</b>	4.8%	4.8%	8%	23%	5%	0%
<b>Ar, En</b>	9.5%	28.6%	0%	0%	5%	9%

The table above displays the participants' language use with teachers. As it is shown in the table, 85.7% of the informants from group A when discussing the lecture, they speak English with their teachers to show formality. However, when discussing general topics 38.1% use Arabic, this is maybe due to the topic of discussion. 28.6% of them maintain the use of English for formality. The majority of students in group B prefer to use French with their teachers in both situations. Similarly, the group C prefer to speak Arabic with their teachers in both situations.

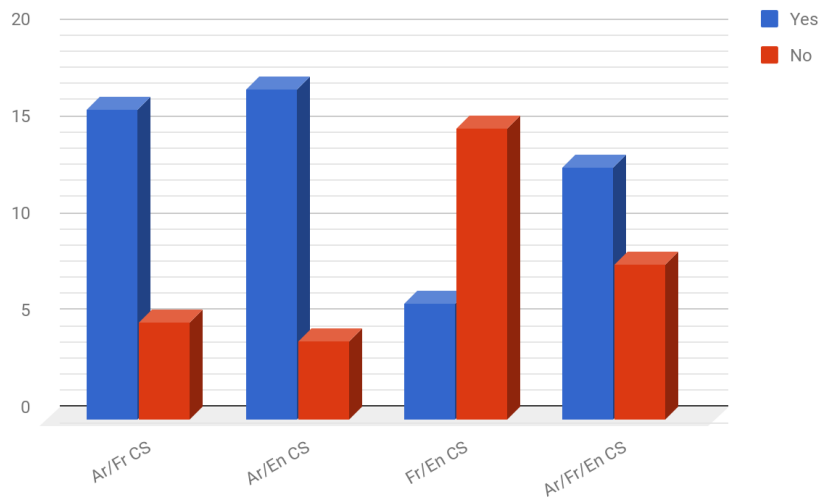
For the questions 9, 10, 11 and 12, the participants were asked if they switch between the following languages: Arabic and French; Arabic and English; French and English; Arabic, French and English consecutively. The participants who answered "yes" to these questions were asked to select from a suggested list the persons with whom they switch. On the other hand, the participants who answered "no"; were asked to justify their choice. The figure 3.3 illustrates the answers of all the groups.

**Figure 3. 3:** All groups’ answers about accepting or denying Code-switching



The following graphs represent the responses of each group separately:

➤ **Group A**



**Figure 3. 4:** Group A’s answers about accepting or denying Code-switching

The figure above illustrates the answers of the participants concerning code-switching. The majority of students answered “Yes” 16 (76.2%) for Arabic/ French CS, 17 (81%) for Arabic/

English CS, and 13 (61.9%) for Arabic, French and English CS. On the other hand, 15 (71.4%) answered “No” for French/ English CS. The table below presents the answers of the respondents who chose “yes”.

**Table 3. 7:** The person with whom the participants code switch (group A)

<b>The person with whom you switch</b>	<b>Ar/Fr Cs</b>	<b>Ar/En CS</b>	<b>Fr/En CS</b>
<b>Family</b>	3	0	0
<b>Friend</b>	2	10	4
<b>Teacher</b>	1	4	2
<b>All people</b>	10	3	2

Most of the participants who answered “No” justify their answers by the choice “I don’t like switching”. Some participants commented about French in the switching between Arabic and French, saying that:

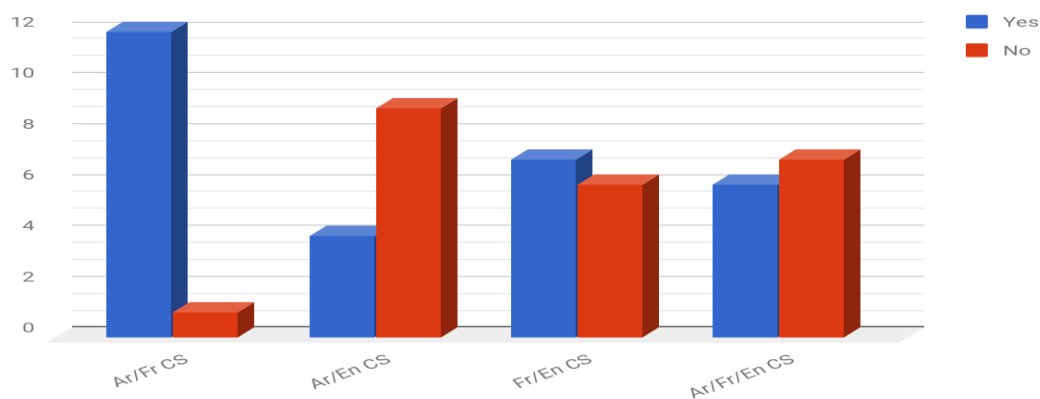
- I can't speak it fluently.
- It's just too hard to grasp, and I find the accent a bit troubling.
- I do not know it so much. I mean its grammar

One participant commented about the switching between Arabic and English saying that:

- If I start my statement in Arabic I finish with it, and the same thing for English.



➤ **Group B**



**Figure 3. 5:** Group B's answers about accepting or denying Code-switching

The graph above represents the answer of the group B where the majority of students admitted switching between Arabic and French with a rate of 92.3%, counter to the switching between Arabic and English where only 30.8% answered “Yes”. Concerning the two other kinds of CS (French and English CS, Arabic, French and English CS), the answers as “yes” or “no” were relatively close. The table below presents the answers of the participants who chose “yes”.

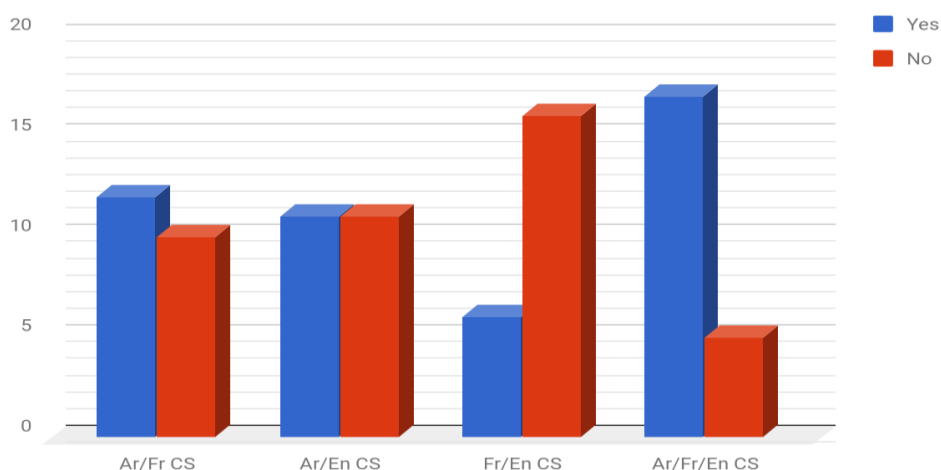
**Table 3. 8:** The person with whom the participants code switch (group B)

The person to whom you switch	The person with whom the participants code switch (group B)		
	Ar / Fr Cs	Ar / En CS	Fr / En CS
<b>Family</b>	<b>3</b>	<b>1</b>	<b>1</b>
<b>Friend</b>	<b>4</b>	<b>1</b>	<b>4</b>
<b>Teacher</b>	<b>2</b>	<b>1</b>	<b>1</b>
<b>All people</b>	<b>3</b>	<b>1</b>	<b>1</b>

Most of the informants who expressed their rejection to code-switching; they chose the suggested answer “I don’t like switching”. However, some of them justified their choice by the following statement:

- I have a bad English.
- Le français est plus facile d'utilisation que l'Anglais (The use of French is easier than English).
- Je n’aime pas l’Anglais, tellement difficile (I do not like English because it is difficult)
- Je maîtrise pas l'Anglais (I do not master English).

#### ➤ Group C



**Figure 3. 6:** Group C’s answers about accepting or denying Code-switching

The graph above reflects the group C’s acceptance or denying of CS. The participants’ answers relating to Arabic/ French CS were close, where 54.5% said yes and 45.5% said no. The answers for Arabic/ English CS were equal (50% for each answer). On the other hand, 72.7% deny French/English CS. By contrast 77.3% answered “Yes” for Arabic, French and English CS. The table below presents the answers of the participants who chose yes.

**Table 3. 9:** The person with whom the participants code switch (group C)

<b>The person with whom you switch</b>	<b>Ar/Fr Cs</b>	<b>Ar/En CS</b>	<b>Fr/En CS</b>
<b>Family</b>	2	1	1
<b>Friend</b>	6	6	3
<b>Teacher</b>	2	3	1
<b>All people</b>	2	1	1

In this group many participants had answered “no”, they justified their choice by selecting the suggested answers “I don’t like switching” or “I don’t like the language...” some participants gave explanations when they answered that they do not like a language. Below are some picked up answers:

- 132 ans (a respondent commented about French language by “132 years” to refer to the period of colonialism).
- La grammaire (the grammar).

▪ مستواي في اللغة الفرنسية ضعيف

(My level in French is poor).

- I like English and I hate french because it's disgusting.

Others commented about English as follows

▪ لانني لم اجيدها ولم تكن لي رغبة في المعاملة والتحدث بها

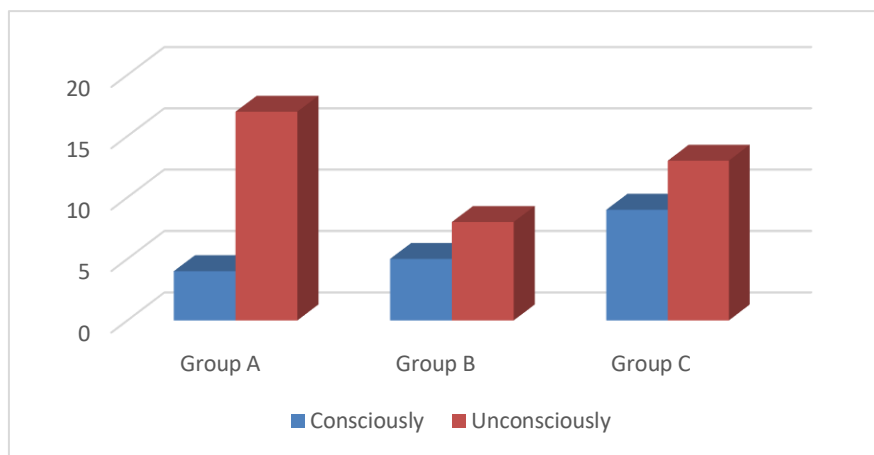
(Because I’m not fluent in it, and I had no desire to dealing or speaking it).

- To avoid mixing between the two languages.

▪ لعدم فهمي للغتين ولا حتى النطق بهم

(Because I do not understand both languages or even speak them). The last comment was about the switching between French and English.

The participants were asked in the question 13 if they code switch consciously or unconsciously. The results are shown in the figure below



**Figure 3. 7:** participant's state when they code switch

The graph above portrays the state of the participants when they code switch. In all the groups, the majority of participants code switch unconsciously.

In order to understand the factors that motivate the speaker to code switch; in the question 14, we asked our informants: according to what do you code switch? We suggested two answers (the person to whom you are talking, the topic) in order to help them to understand the question we gave them the option to add their opinions, but almost all participants selected only one of the suggested answers or both of them.

**Table 3. 10:** According to what the speaker may code switch

<b>Switch according to</b>	<b>Group A</b>	<b>Group B</b>	<b>Group C</b>
The person to whom you are talking	62.0%	38.4%	31.8%
The topic	19.0%	23.1%	27.3%
Both	19.0%	23.1%	40.9%
others	0%	15.4%	0%

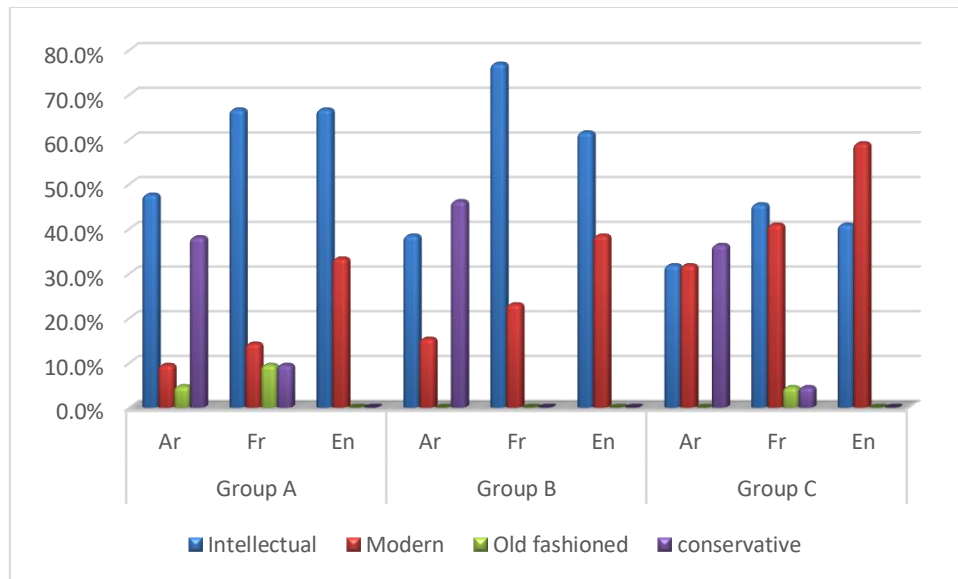
15.4% represents the answers of two participants from the group B who said

- Selon aussi la facilité et l'usage (also according to the ease and use).
- Pour se faire comprendre mon idée (to make my idea understood).

The participants were asked how they consider the people who master the following languages: Arabic, French and English

**Table 3. 11:** Participants' attitudes towards people who master languages

<b>The group</b>	<b>Group A</b>			<b>Group B</b>			<b>Group C</b>		
<b>The language</b>	Ar	Fr	En	Ar	Fr	En	Ar	Fr	En
<b>Intellectual</b>	10	14	14	5	10	8	7	10	9
<b>Modern</b>	2	3	7	2	3	5	7	9	13
<b>Old fashioned</b>	1	2	0	0	0	0	0	1	0
<b>conservative</b>	8	2	0	6	0	0	8	1	0



**Figure 3. 8:** Participants' consideration of people who master languages

From the Table 3.11 and the figure 3.8, we understand that most participants from all the groups agree that the person who masters Arabic is an intellectual and conservative, and they consider the one who masters French as an intellectual. On the other hand, the vast majority of the participants relate the person who masters English to two statuses only; intellectual and modern.

We asked the question 16 in order to understand the perspectives of our informants towards the people who code switch. The answers were as follow

**Table 3. 12:** Participants' attitudes towards people who code switch

<b>The group</b>	<b>Group A</b>	<b>Group B</b>	<b>Group C</b>
<b>Intellectual</b>	43%	23%	32%
<b>Modern</b>	14%	31%	27%
<b>Intelligent</b>	24%	38%	32%
<b>incompetent</b>	19%	8%	5%
<b>weak personality</b>	0%	0%	5%

From the above table, one can understand that most participants have positive attitudes towards the person who code switches.

The participants were asked about the reasons that lead them to code switch. The participants' answers are shown in the table below

**Table 3. 13:** Participant’s reasons for code-switching

<b>The reasons</b>	<b>Group A</b>	<b>Group B</b>	<b>Group C</b>
There are no similar words in the language that you are speaking	5	5	3
You did not know the word you were looking for	6	7	9
You wanted to fill the gap in speaking	4	1	3
To avoid a misunderstanding	6	6	10
So others could not understand and develop some kind of privacy	2	3	1
To create your identity	0	2	0
For the sake of showing off	0	0	0
When you talk about sensitive topics	2	1	4
Other reasons	0	1	1

The table 3.13 displays the reasons that lead the participants to switch between codes. Two participants gave other reasons, where a participant from group B said:

- Parce que c’est plus facile pour moi de trouver des mots en français qu’en Arabe par exemple. Pour l’anglais pour appuyer ou confirmer mon avis (Because it’s easier for me to find words in French than Arabic for example. To English to support or confirm my opinion)



Commenting about the other reasons that lead the speaker to code switch, a participant from group C said that

- Make sure that the information was received with safety

In the last question, the informants were asked to give their opinion about code-switching. We intended to ask this question to see if the connotation of this term is clear to the participants knowing that their fields of study are different and that only participants from group A are familiar with this term. The following are some picked up statements

➤ **Group A**

- I find it very useful. To me the important thing is to deliver my idea correctly to others. Code switching can help fulfil that.
- Code switching is a very spread phenomenon in bilingual and multilingual societies.
- Code switching is a phenomenon that constitutes the change of a language if we want to preserve your language i.e. to be pure we must less use code switching
- Code switching is an unconscious act. It is the result of colonisation and modernity. We should do our best to stop switching between languages because it expresses our inability to put an end to the influence of colonisation. Also, it explains our weakness to establish our own identity apart from the effect of the colonizer.
- I think it is good and bad in the same time. Sometimes it is good to master languages, but switching makes your conversation's partner get confused.
- I think that it is relevant in some situations only. Whereas in many cases it expresses a wide spread psychological disorder.

➤ **Group B**

- C'est un phénomène qui se définit par le passage d'une langue à une autre. Il est très répandu par les jeunes parce qu'il facilite l'approche communicative entre eux. À mon avis l'alternance codique est une pratique langagière qui a une relation avec la société, il faut juste respecter les règles et les normes de chaque langue (It is a phenomenon defined by the transition from one language to another. It is very widespread among the young because it facilitates communication between them. In my opinion, code-switching is a linguistic practice that has a relation to society, you just have to respect the rules and norms of each language).
- Des fois on n'a pas le choix, l'alternance est une nécessité (sometimes we have no choice, alternation is a necessity).
- Le code switching est un phénomène omniprésent dans le contexte algérien, que soit consciemment ou inconsciemment les gens ont recours massif à cette alternance vu que le pays où ils vivent est cosmopolite (Code-switching is a pervasive phenomenon in the Algerian context. whether consciously or unconsciously, people resort to the alternation as the country where they live is a cosmopolitan).
- C'est très important pour que le message passe bien et pour éviter le mal entendu (It is very important so that the message passes well and to avoid misunderstanding)

➤ **Group C**

- ان التناوب اللغوي جيد مع أشخاص تعرفهم وغير أخلاقي مع أشخاص لا تعرفهم فربما هم لا يعرفون بعض الكلمات عندما تستعمل لغة أخرى

(The linguistic alternation is good with people that you know and it is immoral with people that you do not know, maybe they do not know certain words when you use another language).

- I don't care about it.... I care about getting the information
- انه جيد لكي يستطيع الناس فهم بعضهم البعض اثناء الحديث

(It's good so that people can understand each other while talking)

- it reflects or it gives a good idea about the person who does so
- The code switching is the easiest way for people with average level of a language to have a simple conversation.

From all these statements, we can conclude that our informants have an idea about the topic, some of them have positive attitudes and others have negative ones towards code switching.

### **3.3.2. The recordings**

In order to better understand the phenomenon of code-switching and how students of English use it as a strategy of communication, we recorded their natural conversations, analysed those recordings; then we selected some parts from students' conversations that fit with the aim of this study to show how students of English alternate between Arabic, French and English in their speech. The analysis of the data obtained focuses mainly on the type of the switching that occurs in the students' speeches, where three types of CS are going to be displayed in the conversations; inter-sentential CS which refers to the switching that occurs between sentences or clause boundaries in a single speech. The second type intra-sentential CS refers to the switching that takes place within the same sentence or clause, it is also known as CM. The last type is tag-switching, it involves the insertion of tag forms from one language into a speech of another one.

To distinguish between the studied codes; Arabic words are transcribed (see the list of Arabic transcription Symbols in page x) and written in bold, French and English words are written in normal orthography. However, French words are underlined; while English ones are in uppercase. Moreover, after each sentence, the meaning in English is given between brackets.

In the following, we analyse nine short students' conversations in different contexts:

1)

Student 1: **qrito lju:m MORPHO** (have you studied morpho today?)

Student 2: **ʔji:h mais ʔna madxolt lih** (yes but I didn't attend)

In a conversation between two students, one asks the other about the module of morpho-syntax; student 1 started his short question in Arabic to finish it in English; using an inter-sentential CS, while student 2 used a tag-switching by inserting the French conjunction “mais” in his Arabic utterance.

2)

Student 1: PLEASE CHECK OVER THE LAST LESSON WHAT IS WRITTEN ABOUT DRILL.

Student 2: **ʔna THE LAST LECTURE huwa** INDUCTIVE (the last lecture is inductive).

Student 1 NO.

Student 2: I GUESS **maranif katbatu** (I guess I didn't write it).

In this conversation a student is looking for a lecture, student 1 spoke only in English. Student 2, in the first answer, used intra-sentential CS and in the second answer, she applied inter-sentential CS.

3)

Student 1: tell me **dxelti lku:r taʕ** ESP (Tell me did you attend the ESP lecture)

Student 2: **lala fatiha qatli beli hdar ʕla SYLLABUS AND CURRICULUM** (no I did not fatiha told me that he spoke about syllabus and curriculum)

In the above conversation, students 1 started speaking in English, then switching to Arabic to go back finally to English. In addition to using intra-sentential CS, the speaker used the French word “Cours” and by replacing the French article “le” by the Arabic letter “l”. While answering, student 2 used inter-sentential CS.

4)

Student 1: **hadak** l'exercice **taʃ** français **nti mnin Ktabtih** (from whom you have written the exercise of French?)

Student 2: **men ʃand** lprof (from the teacher)

Student 1: **basah ʃlah kajan** accord mʃa avoir normalement **yir mʃa etre** (but why there is accordance with to have it should be only with to be)

Student 2: Je sais pas **ktebtah men ʃandha** (I don't know I wrote it as she did)

In the conversation (4), two students are speaking about a French lecture. Students 1 tends to mix Arabic and French. On the other hand, Student 2 started in Arabic and finished in French and vice versa.

5)

Student 1: **kaf ʒdid ʃla** STATISTICS (is there any news about statistics?)

Student 2: **derti iltima:s** le Recours (have you written recourse)

Both students in the conversation above used inter-sentential switching. In addition, student 2 said in Arabic “iltima:s” then repeated it in French “le recours” in order to clarify or emphasise the message.

6)

Student 1: **waf ʔfifaw** ( did they display the marks)

Student 2: **raham melasqinhum f twaqi taʃ** les classes **lilteht** (they hanged them on the windows of the downstairs' room)

The type of switching that occurs in the student's answer is tag-switching.

7)

Student: **llah jxalik řandi řonwan bayja nmodifjih whart bah nahki řlih fel** OUTLINE  
 HOW DO LANGUAGES CHANGE AND AT WHAT LEVEL **manif haba ndirah hakka**  
**bs'ah jbqa nafs lmařna** (please I have a title that I want to modify and to use it in the outline,  
 it is how do languages change and at what level. I want a title that has the same meaning)

In the statement above, a student asked for help, she used intra-sentential switching

8)

Student 1: **salam řa va** (Hi how are you)

Student 2: **řa va elhamdu lilah wentijja** (fine thanks to God, how about you)

Student 1: **řla waf hadru: lbarah fl** WORKSHOP (about what did they talk yesterday in the  
 workshop)

Student 2: **hdar řla** SOFTWARE CALLED ZOTERO TRY TO DOWNLOAD IT, IT IS  
 VERY HELPFUL (he talked about a software called zotero try to download it, it is very  
 helpful)

Student 1: **bien!** IS IT FREE (Good! is it free?)

In the conversation (8), student 1 used the Arabic word « salam» to greet student 2 and then  
 asked about her condition using the French word « řa va ». The same type of switching occurs  
 in the answer of student 2. In the four first statements, inter-sentential switching is the only  
 type used. However, in the last statement, student 1 inserted the French word « bien ».

9)

Student 1: **dartu: etest** (Did you make the test?)

Student 2: **Non madřaf lpru:f mēme** STUDENTS **madřa hta wahad** (No, the teacher did not  
 come, even students they did not come)

In this conversation, the student 1 when asking about a test, she started in Arabic and then she modified the word “test” into “etest”. The student 2 mixed between the three codes Arabic, French and English.

### **3.4. Discussion and interpretation**

This research was conducted with the purpose of investigating the use of Arabic, French and English Code-Switching as a strategy of communication among students at the University of Adrar, and with the aim of studying the students’ attitudes towards Code-Switching and towards the languages concerned with this research. For the sake of developing a reliable work, we have used both questionnaire and recordings as data collection instruments.

#### **3.4.1. The questionnaire**

The analysis of the questionnaire reveals that the language of study has an impact on the linguistic competence of the students; they tend to discuss their lectures using the language in which they study. But habitually, when discussing general topics, they switch to Arabic; maybe they feel at ease when speaking their mother tongue. Accordingly, these findings are consistent with our hypothesis which assumes that students switch between the languages they usually use and that they use CS as a strategy of communication. Additionally, the findings reveal that students’ acceptance or rejection of CS is strongly related to their attitudes towards languages. As we have seen in the data analysis, attitudes towards languages varied. For instance, some students like French, while others reject it for historical perspective, and others consider it as non-valuable comparing to English. The latter is positively viewed by most participants, as well as Arabic which is the mother tongue of the vast majority of the Algerian speakers.

The results concerning the factors and the reasons behind the use of code-switching are in compliance with what Holmes (2013) said (see I.4); and what our hypothesis assumed.

Eventually, the findings of this questionnaire affirm also our last hypothesis which supposed that the participants have variant attitudes towards the relevant languages in our study and mainly towards CS

### **3.4.2. The recordings**

The analysis of the recordings reveals that Master students tend to code switch unconsciously between Arabic, French and English. Through the results obtained from the recordings, we can conclude that when the students discuss their English lectures they alternate between Arabic and English. The same results for French topics, students switch between French and Arabic. Additionally, some students tend to mix and alternate between the three languages. In the data recorded, three types of CS have been shown in the students' speeches; Tag switching, inter-sentential and intra-sentential CS. The results reveal also another linguistic phenomenon in the students' speech which is borrowing, they integrate French words after assimilating them to their Arabic speech.

### **3.5. Conclusion**

This chapter was an attempt to highlight the practical phase of our research. The study was carried out to investigate the phenomenon of code-switching between Arabic, French and English among university students of Adrar. We conducted our study using two types of research instrument; a questionnaire was delivered to three groups of participants, and a recording of conversations of Master Students of English. We analysed our findings, discussed them and verified their conformity with our hypothesis.



## **General Conclusion**

The Algerian sociolinguistic profile is known for its complexity where different varieties are used. As a consequence, Algeria is a diglossic and a bilingual/ multilingual community. This linguistic variation that characterises the Algerian linguistic repertoire leads to the emergence of different linguistic phenomena such as borrowing, code-mixing and code-switching.

In an attempt to highlight one of these linguistic phenomena, code-switching is the core subject of the current sociolinguistic study, which investigates code-switching among university students in Adrar, taking into consideration three codes: Arabic, French and English. The research work was designed to answer the research questions. Accordingly, for the sake of answering these questions, hypotheses were assumed and checked

The current research consists of three chapters, the first chapter attempted to shed light on the theoretical background of the main issues that are involved in this study. The second chapter dealt with the sociolinguistic landscape of Algeria from the historical and the current perspectives. Additionally, this chapter tried to shed light on the phenomenon of code-switching in the Algerian speech community and tackled the status of French and English in the Algerian educational system. The last chapter was the practical part of this study, it was devoted to the description of the methodology that was employed in this research and to the analysis and interpretation of the collected data, in addition to the discussion of the main results.

For the sake of answering the research question and verifying the assumed hypotheses, we have relied on delivering a questionnaire to three groups from the following departments: English, French and that of Mathematics and Computer Sciences. In order to give more

reliability, we recorded the conversation of Master students of English to investigate how they use code-switching as a communicative strategy in their natural daily conversation.

The findings supported the assumed hypotheses and helped us to answer the research questions. The findings revealed that the language of study enriches the linguistic competence of the students; therefore, it is a motive of the students to alternate between the languages that they usually use. Additionally, the answers of the participants revealed also the main reasons that lead them to code switch. Concerning the attitudes of students towards foreign languages, the results have shown that the students' view of foreign languages has turned to better than before, especially towards French. It can be said that the students of this generation are becoming more receptive to French, in comparison to the findings of Bouhania (2007) about the rejection of French by Touat speakers. In the same context, the results revealed that our informants have positive attitudes towards English. The results also proved that students hold different attitudes towards CS. The recordings have shown that the students use CS as a communicative strategy and that three types of CS have been detected in the students' speeches in addition to that it has been revealed that students tend to alternate between Arabic, French and English for different reasons. Additionally, the analysis of the recordings revealed that the students tend also to use borrowed words in their speech. Finally, one can conclude that the obtained results of the audio recordings have approved and supported those obtained from the questionnaire.

In this research we have encountered many difficulties. The first and major difficulty was time constraints which prevented us to use another research instrument and to further analyse the data obtained. Due to time constrains we have used recordings only with a small number of sample.

The obtained data can be a very helpful source for further studies. For instance, the researcher can use our findings and extend the study by including other aspects such as the gender and the age. Additionally, the researcher can extend also the size of the sample to include students from other departments, or even make a comparison between our results and the results obtained through similar studies in other universities

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## Appendices

### Appendix 1: Questionnaire in English

This questionnaire is a part of research for Master's Degree on "Arabic, French and English Code Switching among University Students in Adrar". Your opinion is crucial and your help is greatly needed to complete the work and will be so much appreciated. The answers will remain confidential. It will be extremely kind of you to answer this questionnaire by ticking the appropriate box and commenting when necessary.

1-What is your gender?

Female

Male

2-Your age:

3- Branch of study:

4- Language of study:

5- How do you consider your level in the following languages?

	Very good	good	average	poor	Very poor
Arabic					
French					
English					

6. Which language do you speak with your classmate during the lecture?

	Arabic	French	English
Discuss the lecture			
General discussion			

7- Which language do you speak with your classmate during break time?

	Arabic	French	English
Discuss the lecture			
General discussion			

8- Which language do you speak with your teacher?

	Arabic	French	English
Discuss the lecture			
General discussion			

9- a. Do you switch between Arabic and French?

Yes

No

9-b. If the answer is yes, with whom?

Family

Friends

Teachers

All people

9-c. If the answer is no, is it for the following reasons

You don't like switching Arabic and French

You don't like French (Explain why).....

.....

Other reason

9-d-. If you do not like French, explain why.....

10-a. Do you switch between Arabic and English?

Yes  No

10-b. If the answer is yes, with whom?

Family  Friends  Teachers  All people

10-c. If the answer is no, is it for the following reasons

You don't like switching Arabic and English

You don't like English (Explain why).....

.....

Other reasons.....

10-d. d- If you do not like English, explain why.....

11-a. Do you switch between French and English?

Yes  No

11-b. If the answer is yes, with whom?

Family  Friends  Teachers  All people

11-c. If the answer is no, is it for the following reasons

You don't like switching French and English

Other reasons.....

12. Do you switch between Arabic, French and English?

Yes  No

13- When you code switch, you do it

Consciously  Unconsciously

14- Do you code switch according?

- The person to whom you are talking
- The topic
- Other.....

15- How do you consider student who masters the following languages?

	Modern	intellectual	conservative	Old fashion
Arabic				
French				
English				

16- What do you think about student who switches between languages?

- Modern
- Intellectual
- Intelligent
- Incompetent
- Other

17 When you switch between the languages, is it because

- There are no similar words in the language that you are speaking
- Because you did not know the word you were looking for
- You wanted to fill the gap in speaking
- To avoid a misunderstanding
- So others could not understand and develop some kind of privacy
- To create your identity
- For the sake of showing off

When you talk about sensitive topics

Other

18- What is your opinion about code-switching.....

.....

.....

## Appendix 2: Questionnaire in French and Arabic

Ce questionnaire fait partie de la recherche pour l'élaboration d'un mémoire en Master sur "L'alternance codique arabe, français et anglais parmi les étudiants universitaires à Adrar". Votre avis est important et votre aide est grandement nécessaire pour accomplir le travail et sera tellement apprécié. Les réponses resteront confidentielles. Il sera extrêmement gentil de votre part de répondre à ce questionnaire en cochant la case appropriée et en commentant si nécessaire.

L'alternance codique: est le changement fonctionnel d'une langue à une autre au sein d'un même énoncé dans le but de se faire comprendre. Ce changement est également appelé « code-switching ».

هذا الاستبيان هو جزء من بحث للحصول على شهادة الماستر حول " التناوب اللغوي (العربية و الفرنسية والانجليزية) بين الطلبة الجامعيين في ادرار". رأيكم مهم لاكمال هذا البحث اجابتكم ستبقى سرية. يرجى التفضل بالرد على الاسئلة من خلال وضع علامة على الاختيار المناسب و التعليق اذا لزم الامر

التناوب اللغوي: هو التغيير الوظيفي من لغة إلى أخرى في نفس العبارة

ملاحظة: يمكن الاجابة باي لغة

1-Votre sex /الجنس

Féminin /انثى

Masculin /ذكر

2-Votre âge /العمر

3- Branche d'étude /شعبة الدراسة

4- La langue d'étude/لغة الدراسة

5- Comment considérez-vous votre niveau dans les langues suivantes? / كيف تقيم مستواك في

اللغات التالية؟

	Très bien	Bien	Moyen	Faible	Très faible
Arabe					
Français					
Anglais					

6. Quelle langue parlez-vous avec vos camarades de classe pendant la séance? / ما هي اللغة التي

تتكلم بها مع زملائك اثناء الحصة؟

	Arabe	Français	Anglais
Discuter la lesson مناقشة الدرس			
Discussion générale مناقشة عامة			

7- Quelle langue parlez-vous avec vos camarades de classe et vos amis pendant la récréation?

ما هي اللغة التي تتكلم بها مع زملائك وأصدقائك خلال فترة الراحة? /

	Arabe	Français	Anglais
Discuter la lesson مناقشة الدرس			
Discussion générale مناقشة عامة			



8- Quelle langue parlez-vous avec vos professeurs? / ما هي اللغة التي تتحدث بها مع اساتذتك؟

	Arabe	Français	Anglais
Discuter la lesson مناقشة الدرس			
Discussion générale مناقشة عامة			

9- a. Commutez-vous entre l'Arabe et le Français? / هل تقوم بالتبديل بين اللغتين العربية والفرنسية؟

Oui/ نعم

Non/ لا

9-b. Si la réponse est oui, avec qui? / إذا كان الجواب نعم، مع من؟

Famille/ العائلة  Amis/ الاصدقاء  Professeurs/ الاساتذة  Tout le monde/ الجميع

9-c. Si la réponse est Non, est-ce pour les raisons suivantes? / اذا كان الجواب لا، هل هو للأسباب

التالية؟

Vous n'aimez pas commuter entre l'Arabe et le français/ لا تحب التبديل بين العربية والفرنسية

Vous n'aimez pas le Français/ لا تحب الفرنسية.....

.....

Autres raisons/ اسباب اخرى

9-d. Si vous n'aimez pas le français, expliquez pourquoi / اذا كنت لا تحب اللغة الفرنسية، وضح لماذا

.....

10- a. Commutez-vous entre l'Arabe et l'Anglais? / هل تقوم بالتبديل بين اللغتين العربية والانجليزية؟

Oui

Non

10 b. Si la réponse est oui, avec qui? / إذا كان الجواب نعم، مع من؟

Famille/ العائلة    Amis/الاصدقاء    Professeurs/الاساتذة    Tout le monde/الجميع

10-c. Si la réponse est Non, est-ce pour les raisons suivantes ? / هل هو للأسباب /

التالية؟

Vous n'aimez pas commuter entre l'Arabe et l'Anglais/ لا تحب التبديل بين العربية والانجليزية

Vous n'aimez pas l'Anglais/ لا تحب الانجليزية .....

.....  
Autres raisons/ اسباب اخرى

10-d. Si vous n'aimez pas l'Anglais, expliquez pourquoi / وضح لماذا/ اذا كنت لا تحب اللغة الانجليزية

.....

11- a. Commutez-vous entre le Français et l'Anglais ? / هل تقوم بالتبديل بين اللغتين الفرنسية

والانجليزية؟

Oui

Non

11 b. Si la réponse est oui, avec qui ? / مع من؟ / إذا كان الجواب نعم، مع من؟

Famille/ العائلة    Amis/الاصدقاء    Professeurs/الاساتذة    Tout le monde/الجميع

11-c. Si la réponse est Non, est-ce pour les raisons suivantes ? / هل هو للأسباب /

التالية؟

Vous n'aimez pas commuter entre Le Français et l'Anglais/ لا تحب التبديل بين الفرنسية و

الانجليزية

Autres raisons/ اسباب اخرى

12. Commutez-vous entre l'Arabe, le Français et l'Anglais ? / هل تقوم بالتبديل بين اللغات العربية

الفرنسية والانجليزية؟

Oui

Non

13- Quand vous alterner de code, vous le faites / عندما تتناوب في استخدام اللغات /

- Consciemment / بوعي  Inconsciemment / بدون وعي

14- est-ce que vous alterner de code selon / هل تبدل اللغة حسب /

- La personne à qui vous parlez / الشخص الذي تتحدث معه /  
 Le sujet / الموضوع /  
 Autres

15- Comment considérez-vous l'étudiant qui maîtrise les langues suivantes ? / كيف تعتبر الطالب /

الذي يتقن اللغات التالية؟

	Moderne / عصري	Intellectuel / مفكر	Conservative / محافظ	Démodé / قديم الطراز
Arabe				
Français				
Anglais				

16- Que pensez-vous de l'étudiant qui alterne entre les langues? ما رأيك في الطالب الذي يتناوب بين

اللغات؟

- Moderne / عصري  
 Intellectuel / مفكر  
 Intelligent / ذكي  
 Incompétent / غير كفء  
 Faible personnalité / شخصية ضعيفة

17. Lorsque vous passez d'une langue à l'autre / عند التبديل بين اللغات التي تتحدث بها /

- Il n'y a pas de mots similaires dans la langue que vous parlez / لأنه لا توجد كلمات مماثلة في

اللغة التي تتحدث

- Vous ne connaissez pas le mot que vous recherchez / لأنك لم تعرف الكلمة التي كنت تبحث عنها /

- لأنك تريد سد الفراغ في الكلام / Vous vouliez combler le vide en parlant
- لتجنب سوء الفهم / Pour éviter un malentendu
- لكي لا يفهمك الآخرون أو من أجل الخصوصية / Les autres ne peuvent pas comprendre et développer une certaine intimité
- لخلق هويتك / Pour créer votre identité
- من أجل التفاخر / Pour se frimer
- هل عندما تتحدث عن مواضيع حساسة؟ / Quand vous parlez de sujets sensibles

18-Quelle est votre opinion sur l'alternance codique "Code switching" ? ما هو رأيك في التناوب

اللغوي؟.....

.....

.....