

**Ahmed Draia University – Adrar**

**Faculty of Arts and Languages**

**Department of English Arts and Language**



**Code Switching among Students of French and  
English Departments: Two cases of Study at  
Ahmad Draia University, Adrar**

**Research Paper Presented in Partial Fulfilment for the Requirement of  
a Master Degree in Linguistics and Didactics**

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## **Dedication**

To my beloved parents who made me the person I am today

I Love You

To my two wonderful brothers

Mayas and Yanis

To my sweet sister

Melissa

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Before all, nothing of this would be without the merciful of the Almighty

**“Allah”**

First of all, I would like to pay my deepest regards to my family: my  
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## **Abstract**

This present work is intended to study Code Switching among Students of French and English Departments at the University Ahmad Draia, Adrar and figure out why these students tend to switch codes more than other students in this university. Algeria is known to be a multilingual country due to its history full of invasions and wars which brought various languages and created linguistic phenomena such as: multilingualism, bilingualism, diglossia and so on. Some of these phenomena will be briefly defined and examined in this work.

This work will also shed some light on the history of Algeria to better understand its present linguistic situation. Finally, the general findings of the analysis of the data will be given in the general conclusion.

## Table of Contents

<b>Dedication .....</b>	<b>I</b>
<b>Acknowledgment .....</b>	<b>II</b>
<b>Abstract .....</b>	<b>III</b>
<b>Table of Contents .....</b>	<b>IV</b>
<b>List of Abbreviations.....</b>	<b>VI</b>
<b>List of Tables.....</b>	<b>VII</b>
<b>Table of Figures .....</b>	<b>VIII</b>
<b>General Introduction .....</b>	<b>1</b>
<b>Chapter One: A Brief Overview of Algeria’s History and its Linguistic Situation .....</b>	<b>2</b>
1.1 Introduction .....	2
1.2 Presentation of the Country .....	2
1.3 Algeria through History .....	3
1.4 Language Conflict in Algeria: from Colonization to Post-independence .....	4
1.5 Coexistence of Languages and Dialects in Algeria .....	5
1.6 The Diversity of Codes in Algeria.....	6
1.7 Classical Arabic .....	6
1.7.1 Modern Standard Arabic .....	6
1.7.2 Algerian Arabic .....	7
1.7.3 Tamazight .....	8
1.7.4 French as the First Foreign Language.....	11
1.7.5 English as the Second Foreign Language .....	12
1.8 Bilingualism.....	13
1.9 Multilingualism .....	14
1.10 Conclusion.....	15
<b>Chapter Two: Literature Review.....</b>	<b>16</b>
2.1 Introduction (General Overview about Code Switching):.....	16
2.2 Code Switching: .....	17
2.2.1 The Emergence of Code Switching .....	17
2.3 Definition.....	17

2.4	Types of Code Switching: .....	19
2.4.1	Inter-sentential Code Cwitching: .....	19
2.4.2	Intra-sentential Code Switching:.....	19
2.4.3	Tag Switching: .....	20
2.4.4	Situational Code Switching.....	20
2.4.5	Metaphorical Code Switching.....	21
2.5	Reasons of Code Switching .....	21
1)	Lack of Facility.....	21
2)	Lack of Register.....	22
3)	The Mood of the Speaker .....	22
4)	To Emphasize a Point .....	22
5)	Habitual Experience .....	22
6)	Semantic Significance .....	22
7)	To show Identity with a Group.....	23
8)	To Address a Different Audience .....	23
9)	Pragmatics Reasons .....	23
10)	To Attract Attention .....	23
2.6	Purpose of Code Switching .....	24
2.7	Diglossia .....	24
2.8	Conclusion .....	25
<b>Chapter Three:</b>	<b>Field Investigation .....</b>	<b>26</b>
3.1	Introduction .....	26
3.2	Research Objectives .....	26
3.3	The Research Instruments .....	26
3.3.1	Questionnaire: Aims and Procedures .....	26
3.3.2	The Sample .....	27
3.4	The Results .....	49
3.5	Attitudes of Students towards Code Switching .....	50
3.6	Borrowing.....	50
3.7	Conclusion .....	50
3.8	Limitations of the Study .....	51
<b>General Conclusion .....</b>	<b>52</b>	
<b>References .....</b>	<b>53</b>	

## **List of Abbreviations**

**CS:** Code Switching

**AA:** Algerian Arabic

**MSA:** Modern Standard Arabic



## **List of Tables**

<b>Table 1: Composition of the Sample .....</b>	<b>27</b>
<b>Table 2: Places where the Participants use Foreign Languages.....</b>	<b>41</b>
<b>Table 3: People with whom Participants speak in Foreign Languages .....</b>	<b>44</b>

## Table of Figures

<b>Figure 1: Past Learning English Duration of Students at the English Department .....</b>	<b>28</b>
<b>Figure 2 : Past Learning French Duration of Students at the English Department .....</b>	<b>29</b>
<b>Figure 3: Mother tongue of Students at the English Department .....</b>	<b>30</b>
<b>Figure 4 : Mother Tongue of Students at the French Department.....</b>	<b>30</b>
<b>Figure 5: Number of Languages Spoken by Students at the English Department .....</b>	<b>31</b>
<b>Figure 6: Number of Languages Spoken by Students at the French Department .....</b>	<b>32</b>
<b>Figure 7: Languages Spoken by the Students.....</b>	<b>33</b>
<b>Figure 8: Students of English Department who know Code-switching.....</b>	<b>33</b>
<b>Figure 9: Students of the French Department who know Code-switching.....</b>	<b>34</b>
<b>Figure 10: Code Switching Frequency of Students at the English Department.....</b>	<b>35</b>
<b>Figure 11: Code Switching Frequency of Students at the French Department .....</b>	<b>35</b>
<b>Figure 12: English Department Students' Answers about whether it takes Time to Switch between Languages .....</b>	<b>36</b>
<b>Figure 13: Students of French Department's Answers about whether it takes Time when Switching between Languages.....</b>	<b>36</b>
<b>Figure 14: Students of English Department Switching Codes .....</b>	<b>37</b>
<b>Figure 15: Students of French Department Switching Codes.....</b>	<b>37</b>
<b>Figure 16: Students of English Department's Purpose of Switching Codes .....</b>	<b>38</b>
<b>Figure 17: Students of French Department's Purpose of Switching Codes.....</b>	<b>39</b>
<b>Figure 18: Students of English Department's use of Grammatical Rules .....</b>	<b>40</b>
<b>Figure 19 : Students of French Department's use of Grammatical Rules .....</b>	<b>40</b>
<b>Figure 20: Situations where Students speak Foreign Languages .....</b>	<b>41</b>

<b>Figure 21: Students of English Department's Answer about whether their Family Members speak English .....</b>	<b>42</b>
<b>Figure 22: Students of French Department's Answer about whether their Family Members speak French.....</b>	<b>42</b>
<b>Figure 23: Whom Students of English Department Speak English.....</b>	<b>43</b>
<b>Figure 24: With whom Students of French Department speak French .....</b>	<b>43</b>
<b>Figure 25: I Start a Sentence in Arabic then Switch to English/ French .....</b>	<b>44</b>
<b>Figure 26: I Start a Sentence in English/ French then Switch to Arabic .....</b>	<b>45</b>
<b>Figure 27: Students Borrowing Arabic Word when Speaking English/ French .....</b>	<b>46</b>
<b>Figure 28: Students Borrowing English Word when Speaking Arabic .....</b>	<b>46</b>
<b>Figure 29: Students use of the Borrowed Words .....</b>	<b>47</b>
<b>Figure 30: Students Mixing Foreign Languages with Their Mother Tongue .....</b>	<b>47</b>

## **General Introduction**

In Algerian universities, students at languages departments (English and French) are known to be the most students who switch codes especially between their mother tongue and the language they are learning which is considered as a normal and spontaneous thing for them; on the other hand, there are others that consider this behavior as strange and intentionally done.

The aim of this research is to find the reasons why these students switch codes more than the other students in Adrar University, and what is the reaction of students who do not switch codes on this behavior. This research consists of two major hypotheses which are: first, languages students switch codes more than others because they are bilingual/ multilingual; second, it is a kind of fashion nowadays.

Thus three main questions are proposed: first, why languages students switch codes more than other students? Second, are bilingualism and multilingualism the main reasons for code switching? Finally, what is the reaction of other students who do not code switch on students who do?

The primary goal is to demonstrate the various causes that lead students learning English and French to code switch from their mother tongue to other languages. Our research will try to shed some light on the various topics and/or situations that cause students to code switch inside or outside of the classroom.

# **Chapter One: A Brief Overview of Algeria's History and its Linguistic Situation**

## **1.1 Introduction**

In this chapter, we will shed some light on the sociolinguistic situation in Algeria. It is important to note that this country has a glorious past, which has resulted in the various cultures and languages recognized in Algeria; furthermore, we will present the country and the various languages that exist in Algeria. Finally, we shall also discuss some important phenomena that characterize the linguist situation in Algeria which are bilingualism and multilingualism.

## **1.2 Presentation of the Country**

Algeria is one of the largest countries in Africa and the Arab world, with a space of approximately 2,831,741 square kilometers. Its formal name is the People's Democratic Republic of Algeria. It is located on the Mediterranean coast, bordered to the east by Tunisia and Libya, to the west by Morocco, and the south by Western Sahara, Mali, Mauritania, and Niger. It has 44 million inhabitants (2021), with Arab and Berber (Imazighen) ethnicity accounting for 30% of the population for the latter and a European minority accounting for 1%. Algeria's official languages are Arabic and Tamazight (Berber), as stated in the country's constitution since 1963 for the former and since 2016 for the latter.

Algeria was originally inhabited by the Berbers who witnessed many invaders such as the Romans, the Vandals, the Byzantines, and ultimately the Arabs, who invaded North Africa during the 7th century. During the 16th century, the Ottomans extended their rule south from Istanbul and reigned over Algeria; moreover, the Spanish also marked their presence side by side with the Ottomans in

Algeria. However, the French colonizers ended the Turkish rule of Algeria. In 1830 France conducted a massive campaign to control the country, prompting Algerians to launch an eight-year war of independence in 1945. On 5th July 1962, Algeria got its independence after being colonized for 132 years.

### **1.3 Algeria through History**

To have a better understanding of Algeria's sociolinguistic situation, it is important to understand its history first. Algeria has been a place of invasion and a crossroads of civilizations, leading in linguistic plurality among its speakers since Antiquity. The Berber (Imazighen) was Algeria's first inhabitants; that the Greeks and Romans indicated by the term "Numidia". During the pre-Islamic Berber era, Massinissa was one of the most well-known kings who united Berber tribes at the time; nonetheless, Between 215 BC and 440 AD, when the Maghreb became a Roman territory, there was extensive contact between Berber and Latin as a result of a Vandal invasion. Colonies were established to export grains to Italy. According to Ennaji (2005), Latin was introduced to the region but had a little long-term impact because the Romans were more interested in trade than in assimilating the locals and imposing their language. The Byzantines, who had arrived from Europe, occupied the Maghreb in 534AD. Throughout the centuries, the indigenous local Berber populations were arabized, partly because Islam brought with it a strong language, a great literary culture, and a relatively advanced system of administration and education (Ennaji, 2005). In 647 AD, Arabs conquered the Christian Byzantine Empire in the Maghreb, resulting in the Arab-Islamic period. Many Berbers gradually moved to cities, spoke a local variety of Arabic, and started identifying themselves as Arabs and Muslims (Ennaji, 2005). The French colonized Algeria from 1830 to, 1962, while imposing a protectorate on Morocco and Tunisia for a

while during this period (Ennaji, 2005). It is worth noting here that while colonization refers to total control of Algeria and its annexation with France, the protectorate implies some degree of autonomy for the locals in Morocco and Tunisia. Algeria was a department of France. Like the Arab Muslims before them, the French brought advanced administration and education systems. Unsurprisingly, among all of the Maghreb's conquerors, the Arabs and the French have had the greatest impact linguistically and culturally due to bringing these advanced educational and administrative systems and working towards imposing them long-term (Ennaji, 2005).

#### **1.4 Language Conflict in Algeria: from Colonization to Post-independence**

Algeria is a multilingual country, and its linguistic situation stems from the country's complicated history. The Berbers are the indigenous peoples of Northern Africa in general, and Algeria in particular. Between Antiquity and the end of French colonial rule in 1962, the original populations were generally unsuccessful as rulers of their own lands, allowing several foreign groups to dominate the region. One of the consequences of this long history of mixing peoples was language contact and its by-product, multilingualism. Amongst the above-mentioned conquering groups, two left a deep impact on Algeria's linguistic profile – the Arabs and the French. “The Berbers admitted the superiority of Arabic over their own language, probably because of this link between Arabic and religion, and maybe also because of the respect they felt for the written forms which their own language did not possess” (Bentahila 1983 )

Indeed, the complexity of Algeria's linguistic situation stems from its history and geography. It is a linguistic diversity that. "It is more than just a matter of behavior," Gumperz says, "it is a communicative resource in everyday life" (Gumperz 1981). This ongoing identity crisis, according to Benrabah, reflected uncertainties about which language or languages Algerians should use are crippling. According to Benrabah, France is to blame for the Algerian identity crisis.

Algerian linguistic landscape consisted of only Arabic, Berber, and French at the time of independence (1962). These three languages or dialects evolved over time to form the current linguistic situation.

## **1.5 Coexistence of Languages and Dialects in Algeria**

According to the Merriam-Webster dictionary, a dialect is “a regional variety of language distinguished by features of vocabulary, grammar, and pronunciation from other regional varieties and constituting together with them a single language.”

Algeria's population is divided into two distinct groups: Algerian Arabic speakers and Berber (Tamazight) speakers. Among the Berbers, there are the Chaoui, the Kabyles, the Mozabites, Zenati, and the Tuareg ethnic groups; As for Arabic, There are also several varieties of Algerian Arabic, though there's far less variation among them than there is among Berber varieties. It is critical to emphasize that all of Algeria's historical backgrounds have had a direct impact on the country's current linguistic situation. Algeria's linguistic situation appears to be quite complex from the outside, with its Arabic-speaking and Berber-speaking populations on the one hand and French-speaking and recently English-speaking individuals on the other. Arabic speakers use what we can call Derja (Algerian Arabic) in their daily life, and the majority of them do not speak Berber; whereas notably the majority of Berbers



are Berber-Arabic speakers. In the sense of Grosjean's definition (as cited in Meziani, 2018, p. 22): "bilingual is the person who regularly uses two languages in everyday life and not who has a similar and perfect command of both languages." The Algerian population is qualified as being bilingual, and multilingual according to Flynn (as cited in Aronin, 2018) "Multilingualism is the presence of a number of languages in one country or community or city."

## **1.6 The Diversity of Codes in Algeria**

The history of the Maghrib and therefore of Algeria is full of wars, invasions and conquests which led to the diversity of languages. As previously stated, Algeria as a nation does not have a single language:

## **1.7 Classical Arabic**

Classical Arabic (CA), which is the language of the Qur'an and other early Islamic literature, is not a common language of conversation. CA is more frequently used in literature and writing; it is also supported by scholars and serves as a means of privileged communication. It is distinguished by the precision and rigor of its numerous grammatical rules, which makes learning it difficult. Although it is official in Algeria, it is not used regularly and is used only for specific formal acts. However, it is the only inter-Arab communication language because it is shared by all Arab countries. Watson (as cited in Meziani, 2018, p. 23)) says: "the rise and expansion of Islam was not only a religious and hence cultural conquest, but also a linguistic conquest."

### **1.7.1 Modern Standard Arabic**

MSA is derived from Classical Arabic, and it shares nearly the same grammar, sentence structure, and vocabulary as CA. MSA, on the other hand, has

evolved, dropping some of the more archaic words and phrases while adding new technical and scholarly vocabulary. Because all Arab children learn Modern Standard Arabic in school, and because most Arabs are exposed to MSA through media, print, religious practices, and certain work-related or social situations, most educated Arabic speakers can communicate with one another regardless of nationality or spoken native dialect.

Because MSA is used for writing and informal or specific situations, Arabic speakers use their first language or native dialect when conversing informally or casually in most situations. Speakers of the same dialect can often be heard switching between MSA and their native tongue, mixing the two languages while speaking, depending on the situation (Simon & Schuster 2012).

### **1.7.2 Algerian Arabic**

Algerian Arabic (AA) is the language of the majority of Algerian speakers; it is recognized as a mother tongue, this idiom, under the influence of traditions bursts into local dialects. According to Khlef (2011), AA is fed many foreign loan terms. Moreover, typical accents characterize the regional dialects. In addition, there are linguistic variations specific to each region, which are significantly different by lexicon, pronunciation or grammar. However, the fluctuations and the nuances between these languages do not alter the understanding between the speakers of the various regions. (Meziani 2018)

Algerian Arabic spoken in Algeria known locally as “Derja” presents complex linguistic features mainly due to both Arabization processes, and the deep colonization that lasted over 130 years. Additionally, Algerian Arabic dialect is affected by other languages such as Turkish, French, Italian, and Spanish. The

Algerian dialect uses many borrowed words with a lot of code-switching. There are quite distinct local variations of Arabic dialects in the various regions of the vast Algeria. (Bougrine & Ahmed 2018)

### **1.7.3 Tamazight**

Tamazight, also known as Berber is the language spoken by Tamazgha's indigenous people, the Amazigh (North Africa plus Mali, Niger and the Canary Islands). Tamazight was spoken throughout the area stretching from the Siwa Oasis in western Egypt to the Canary Islands via Libya, Tunisia, Algeria, and Morocco, and from the northern coast of the Mediterranean Sea to Mauritania, Mali, and Niger prior to the arrival of the Arabs in that region, which began around the mid-seventh century.

Tamazight (Berber) has been recognized as a national language in Algeria since 2002, but it was not designated as an official language until 20016.

In terms of language preservation after Arab conquest, Arabic did not completely replace Berber. Thirteen centuries after the Arab invasion, and on the eve of French occupation in 1830, approximately half of Algerians were still monolingual in Berber. The Tamazight nation is divided into tribes, the most well-known of which are the Shawiya, Touareg, Beni Mzab, and Kabyle. In fact, the original race of Tamazight is still ambiguous and unspecified due to a lack of written history archived about that nation. The Tamazight language and its accents are still hazy due to the lack of evidence, but it is not far from being the sister of the ancient Egyptians and Libyans, especially if we recognize the scholars' theory that the ancient Egyptians are descended from the inhabitants of Algeria and Marrakesh.

Berber (Tamazight) dialects are spoken throughout Algeria, primarily in Kabylie, the Auras, and a few villages in Sahara. There is no single classification for all of

Algeria's Berber dialects. Tamazight, in fact, varies from place to place. The lexicon contains an important domain of dialectal variations among Tamazight dialects; there are numerous borrowed words from Arabic, French, and Latin, according to

In the Tamazight structure, morphemes conveying grammatical information such as tense, gender, number, and person do not constitute autonomous affixes; instead, such elements appear as compound phonemes, vowels more frequently, within words. Unfortunately, due to the lack of written elements, the history of this language remains ambiguous. Mercier (1888:310) writes, "Unfortunately, almost all of the past of this Berber language, or, if one prefers, Libyc, completely escapes us." A few hundreds of inscriptions known as Libyc dating from the time of the Numidia kings and, more specifically, the Roman dominance. They are written in an alphabet that bears only a passing resemblance to that of the Tuareg."

#### **1.7.3.1 Kabyle**

In Algeria: the Tamazight-speaking zones in Algeria are less homogenous than in Morocco. Starting from the north, Kabylia represents one of the most important areas where the language is still in use. This is also the area where linguistic and cultural awareness has highly developed among the population. The Kabylia region contains four full administrative departments, Tizi-Ouzou, Bgayet (or Bejaia), Bouira and Boumerdes, although there are some parts in the two latter departments affected by the arabization process. Kabylean Tamazight is also in use in another department, Setif, which borders Bgayet, and more precisely in At Wartilen, Bougaa and the surrounding areas. It is also spoken in the Chenoua region, from Cherchel to Tipasa, located in another department (Tipasa) and, as one heads south, in Haraoua, Metmata and Bel Halima, situated west of Algiers (Achaab 2001)

### **1.7.3.2 Tachawit (Chaouia)**

The next important area where the Tamazight language is spoken and which we come across as we are heading southwest from Kabylia is another mountainous region, bordering Tunisia, called Aures (Batna and Khenchla). The variety spoken there is locally referred to as ‘Tachawit’.

### **1.7.3.3 Targui**

The Tuareg are among the few Amazigh people to have kept using the name Tamazight, which as we said earlier is the original name of the language, although it is sometimes phonologically altered to Tamachaq, Tamajaq or Tamahaq depending on the area. Accordingly, the people refer to themselves as Imuhagh / Imuchagh / Imujagh, meaning ‘Amazigh people’ or as Kel Tmajaq / Tmachaq / Tmajaq meaning the people belonging to (speaking) the Tamazight language.

Among the areas where the Tuareg people live are the Hoggar and Tasili n Ajjer (in Algeria), and in the mountainous zones of Ayir (in Mali) and Ifoghas (in Niger). The land of the Tuareg also includes an important part in southern Libya, the zone stretching from Ghat to the vicinity of the Fezzan region, as well as some smaller zones in Mauritania and Senegal (Achaab 2001).

### **1.7.3.4 Taznatit (Zenet)**

Zenet is a minor dialect spoken in some regions in south Algeria, exactly in Timimoun (Gourara) and Adrar; in fact, according to Bouhania (2014) it is an endangered language variety in Southern Algeria which is witnessing evolution due to the recent developments underwent by Zenet at the Radio of Adrar.

#### **1.7.3.5 Tachelhit (Chleuh)**

Chleuh is —considered as a branch from the Zenet family— generally spoken in southern-Oran in Algeria; whereas is more used in Morocco. It did not see much attention from researchers compared to other dialects as Kabyle and Targui. According to El Idrissi (2017), lately the researchers showed more interest in in a small region in Morocco called Figuig near the Algerian frontiers in which this dialect is widely used.

#### **1.7.4 French as the First Foreign Language**

In 1830, Algeria was occupied. The French presence in this country was critical for a long time. During this time, the French language spread in administration and education, where it eventually became the official language. Algeria gained independence after several years of difficult and tragic ordeals. For 132 years, it shared France's fate, and this long period of coexistence left an indelible mark, particularly in linguistics. This trend should have reversed after Algerian independence in 1962, but the teaching staff, which was primarily composed of French teachers or Algerian teachers or French cooperators, naturally resulted in bilingual education, Arabic and French. This organization existed until 1978, the year of widespread Arabization in administrations and education, when French was only considered a foreign language from the fourth fundamental class.

For example, in higher education, French is used as the medium of instruction in a number of faculties at the Algerian university. Biology, computer sciences, pharmacy, architecture, civil engineering, medicine, and other technical and scientific majors are all taught entirely in French.

### **1.7.5 English as the Second Foreign Language**

The Algerian Ministry of Education announced an educational reform in 2001, and since then, there have been numerous changes in the situation of teaching English. While English remains the second foreign language in the Algerian educational system after French, it has received significant attention as part of the educational reform. McKay (as cited in Meziani 2018, p, 26. 1992) demonstrates that the belief that a certain level of proficiency in English can provide social and economic benefits is one of the reasons for its widespread use. Beginning in the first year of middle school, English is taught as a required course. However, due to historical and social reasons, it is a second foreign language in the educational system. English is primarily learned for educational purposes, such as passing exams and it is mostly used in formal classroom settings.

. According to Abid-Houcine (2007), while French is still omnipresent, English enjoys tremendous favor among Algerians, a situation not unlike that in Morocco; in addition, today, the Internet serves as a bottom-up platform for Algerian English users to reach the upper echelons of the cline. With the advent of social media platforms such as Facebook and YouTube, Algerian youth now have a platform to express themselves in English and become users of this language in an unprecedented way. The cline of English user proficiency on social media tends to be a function-based sub-variety of educated English and hovers on the lower end around zero, but some English users are discovered to be on the central or higher bilingual point.

## 1.8 Bilingualism

The presence of many people from various places and cultures led to a specific speech community, which resulted in the emergence of the phenomenon of bilingualism. The term bilingualism usually refers to the use of two languages; furthermore, in its simplest form bilingualism is defined as “knowing” two languages (Valdez & Figueora, 1994). When we look up bilinguals in different dictionaries, we find that they all say the same thing: “a bilingual is someone who speaks two languages.” According to Li Wei (2000), bilingualism is limited for a few members of the same society (or community) who live in a monolingual and unicultural way. As per Haugen (1953), bilingualism begins with the ability to provide complete and significant utterances in the second language. Moreover, Bouamrane (1986) combined numerous scholars' interpretations to generate the following definition of bilingualism: "the use of two or more languages by an individual, a group, or nation in all uses in which they put either."

An additional consideration in the definition of bilingualism includes the concept of language dominance. Most bilinguals are stronger in one language, their dominant language; however, their dominant language does not have to be their first language. Furthermore, it is possible to show language dominance in one language for one domain (e.g., L1 for home) and dominance in another language for another domain (e.g. L2 for work). (Grant & Gottardo 2008)

In Algeria, after 132 years of French colonization bilingualism became a logical result of that situation. Mouhadjer (as cited in Meziani, 2018, p. 30) writes that « Algerian bilingualism is a special one. Bilingualism in Algeria is the result of educational strategy since both Arabic and French are learnt at primary school. It is not a homogeneous one». Furthermore, he stated that Algerian bilingualism is



"subtractive because Arabic is gradually replacing French in many domains: education, politics, and administration" (2004).

## **1.9 Multilingualism**

Recently, there has been a significant increase in research on multilingualism, which has been approached from various perspectives in applied linguistics. At the societal level, multilingualism has been studied concerning globalization, population mobility, and the impact of new communication technologies; however, the phenomenon of multilingualism is not a new one. Multilingualism is now a very common phenomenon all over the world. This is to be expected given the world's nearly 7,000 languages and approximately 200 independent countries (Lewis, 2009). Not only are there more languages than countries, but the number of speakers of the various languages are unevenly distributed, implying that speakers of smaller languages must communicate in other languages daily. According to Li (as cited in Cenoz, 2016, p. 5) the multilingual individual is "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading." Another well known definition of multilingualism is given by the European Commission (2007): "the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives." It is not less important than the previous point; in some cases, the two sociolinguistic concepts are related. It has been observed that monolingual speech communities or even monolingual countries are rare because the majority of other speech communities, people use more than one language especially in spoken domains (Spolsky, 1998 as cited in Dehimi, 2010, p. 15). In addition; According to Kaouache (as cited in Dhimi, 2010, p. 14), people from different areas in the world think that using more than one

language with various factors is a natural way of life and these factors will decide in a given occasion which language will be spoken. Thus, the world will be considered as either bilingual or multilingual by using two or more languages within different out-groups.

### **1.10 Conclusion**

Algeria's changes in the educational system resulted in a significant change in the language situation beginning in the early years of independence. Nowadays, most people use languages differently depending on their knowledge background, different situation, whether at work, school, or at home, and what they require. This chapter provided us with insight into the evolution of Algerian linguistics from a simple oral Tamazight language to more official standard languages that became the mother tongue of the inhabitants, even if they did not belong to the same ethnic groups.

## **Chapter Two: Literature Review**

### **2.1 Introduction (General Overview about Code Switching):**

Sociolinguists have long been fascinated by the relationship between society and language, particularly when different dialects of the same language or even different languages are mixed or exchanged in conversation.

A sophisticated, rule-governed, and systematic communicative behavior used by linguistically competent bilinguals and multilingual to achieve a variety of communicative goals is defined as code-switching. CS is one of the most well-known and extensively researched linguistic phenomena –when language speakers are exposed to another language for an extended period, they become bilingual and tend to switch between the two languages in a single speech –. Recently, sociolinguists and language anthropologists developed a research interest in code-switching, particularly in bilingual settings and situations where a foreign language is taught, such as EFL classrooms.

CS is also typically a common behavior of bilingual and multilingual speakers and according to previous research, it is a complex, rule-governed, and systematic communicative strategy used by competent bilingual and multilingual people in language contact situations. Besides; regarding these field researchers and teachers, code-switching can be used strategically for learning construction and transfer, as well as maintaining social relationships.

## **2.2 Code Switching:**

### **2.2.1 The Emergence of Code Switching**

The beginning of the study of code-switching usually goes back to the 1940s and early 1950s; like all language phenomena it didn't get much attention from the researchers at that period because it was considered as a random process and wasn't worth investigating, Weinreich (1953: 1) states that code-switching "is a deviant behavior pattern". After that, the term "code switching" was invoked for the first time in Hans Vogt's (1954) review of Uriel Weinreich's *Languages in Contact* (1953) in which he had used the phrase "switching codes" which also is considered as a base for the history of code-switching.

Furthermore, Blom and Gumperz's (1972) "Social context in linguistic systems" is an important and inspiring work in which the terms situational and metaphorical switching was first used, and the word "code switching" has been well attested in the literature, as well as many studies in linguistic anthropology and sociolinguistics, since 1972.

## **2.3 Definition**

The mechanism of switching from one language to another in the same conversational sequence is known as code-switching (CS). It is a common feature of speech patterns in bilingual and multilingual societies around the world. According to Holmes (1992), "code switching happens when the speaker switches from one language to another; code switching is simply switched between sentences. «For instance, Hymes (1974) defines code-switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles"; on the

other hand, Gumperz (1982) defined code-switching as “ the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical system of subsystem”(p. 59).

CS can happen consciously as well as it can be sub-consciously; In other words, “Code-Switching is the use of a first or third language within a stream of speech in the second language” (Brown, 2007). It often occurs sub-consciously between advanced learners of the language whereas learners at the stage of acquisition regularly switch codes with few words from their native language because of the feeling that data is missing or the lack of understanding from the addressee whether they know their native language or not. In such case the learner may use few words in order to induce the addressee about what is communicated about (Brown, 2007). For Savill-Troike (1976), “code-switching is the responses to the different social relations that language signals”. For Haugen (1956), code-switching is the variation between different languages (two or more), integration of using words from one language instead of another one used by a bilingual speaker. However, the term Code-Switching is used too to refer to switching through the different varieties/ or dialects of the same language within the same conversation. To Hudson (1996) Code-Switching is the consequence of multilingualism. As for Myers-Scotton (1993), code-switching is “the alternation of linguistic varieties within the same conversation.” For Savill-Troike (1976), “code-switching is the responses to the different social relations that languages signals”; on the other hand, for Gumperz (1982), Code-Switching is when speakers alternate between two or more varieties of the same language within the same speech exchange of a given passage from the speech interaction.

## **2.4 Types of Code Switching:**

Several researchers have attempted to develop a typological structure to explain the CS phenomenon. Eldin (2014) cites Blom and Gumperz (1972) who argue that there are two forms of CS: situational and metaphorical. From a different perspective, Poplack (1980) introduced a well-known paradigm that distinguishes three forms of switching: tag-switching, intersentential, and intra-semantic switching.

### **2.4.1 Inter-sentential Code Switching:**

Inter-sentential CS entails switching at sentential boundaries where one clause or sentence is in one language and the following clause or sentence is in the other. According to Eldin (2014) and MacSwan (1999), because inter-sentential CS occurs within the same sentence or between speaker turns, it necessitates fluency in both languages so that a speaker can follow the rules of both languages. Inter-sentential switching requires a significant amount of syntactic complexity and adherence to the rules of both languages; as a result, speakers who perform this type of switching are usually fairly proficient in both languages.

### **2.4.2 Intra-sentential Code Switching:**

Intra sentential switching refers to switching that takes place within the same clause or sentence, resulting in a clause or sentence that incorporates elements from both languages. This method of switching tends to require special rules regulating how the syntax and morphology of both languages communicate, and is thus only used by bilinguals who have a high degree of fluency in both languages. According to Poplack (1980), intra-sentential CS is the most complex of the three since it can occur at the clausal, sentential, or even word level.

### **2.4.3 Tag Switching:**

Tag-switching is the practice of inserting a tag or short phrase in one language into an otherwise entirely in another language utterance. This type of CS occurs the most frequently because tags typically contain minimal syntactic restrictions; thus, when inserted into a sentence given in the L1, they do not violate syntactic rules (Hamers & Blanc, 2000). Interjections, fillers, and idiomatic expressions are examples of tags. Common English tags include "you know," "I mean," and "right."

### **2.4.4 Situational Code Switching**

Gumperz believes. Situational code-switching occurs when there is a change of topics discussion or communicative situation; Blom and Gumperz (1971) say that:

In the course of a morning spent at the community administration office, we noticed that clerks used both standard and dialect phrases, depending on when they were talking about official affairs or not Likewise, when residents step up to the clerk's desk, greetings and inquiries about family affairs tend to be exchanged in the dialect, while the business part of the transaction is carried on in the standard.

Quoted in Belarbi (2013)

Furthermore, it has been noted that the language used varies depending on the topic; which leads to the switch between languages or even dialects according to the subject of the speech. Take, for example, the English department students at the University of Adrar; it has been observed that when they talk about their studies, they speak in English, whereas when they talk about personal matters, they speak in their native language.

#### **2.4.5 Metaphorical Code Switching**

The Metaphorical Code-Switching is used to describe the interaction between language and situation. To put it simply, speakers pick their language based on the situation, instead of the situation controlling which language should be used. This code-switching occurs as a verbal communication strategy to demonstrate ethnic identity and appeal to solidarity.

But in some cases, the situation is less clear, either because it is ambiguous or because the speaker decides to ignore the observable external situation and focus instead on less observable characteristics of the people concerned. Such cases, where it is the choice of language that determines the situation, are called METAPHORICAL CODE-SWITCHING. (Blom and Gumperz, 1971 cited in Hudson, 1996)

Quoted in Dehimi (2010)

### **2.5 Reasons of Code Switching**

In her study, Malik (1994) developed 10 communicative functions of code-switching:

#### **1) Lack of Facility**

Bilingual or multilingual speakers often switch codes when they are unable to find the appropriate terminology or identical word(s) from the L2 vocabulary to match the word(s) of their native language L1. For example, the English term "social drinker" does not have a Malay equivalent simply because alcohol is prohibited in Islam (Muthusamy, 2009, p. 4).



## **2) Lack of Register**

According to Muthusamy (2009), when “a certain vocabulary is not available to a speaker in the first language,” he or she switches to the second language during a conversation. Whereas for Anderson (2006, p. 38), certain phrases sound better in the L2 than in the L1, which leads to code-switching.

## **3) The Mood of the Speaker**

The type of language to be used is determined by the speaker's mood. A person in a rational and stable state of mind can think of appropriate vocabulary to use in the target language (Muthusamy, 2009). When the speaker is emotionally affected (e.g., upset, excited, tired, happy, surprised, scared, or distracted), code-switching occurs (Crystal, 1987 as cited by Skiba, 1997).

## **4) To Emphasize a Point**

According to Anderson (2006), when a speaker needs to emphasize a particular statement, he or she will codeswitch to the other language; According to Taha (2008), Arab English teachers make statements in English and then repeat them in Arabic to emphasize the point of the statement or ensure that the students understand what the teachers are saying (p. 341).

## **5) Habitual Experience**

Discourse markers like "you know," "I mean," and "like" (Romaine, 1989, p. 112) that are commonly used before or in the middle of a sentence can sometimes be used in the other language.

## **6) Semantic Significance**

According to Gal (1979), code-switching can be used to convey linguistic and social information by signaling the speaker's attitude, communicative intentions,

and emotions. It's a "verbal strategy," according to Choy (2011), Language alternation occurs when bilingual speakers want to communicate their attitude or emotions to each other, according to Crystal (1987).

**7) To Show Identity with a Group**

According to Crystal (1987), an individual switches to express solidarity with a specific social group. Rapport is only established when everyone in the group makes the same switch (as cited by Skiba, 1997). It's the same thing when a teacher switches codes in the classroom to foster camaraderie and friendly relationships with the students. As a result, code-switching creates a welcoming language environment in the classroom (Sert, 2005).

**8) To Address a Different Audience**

When admitting someone new to a communicative event, code switching is used as part of the welcoming address. This could happen across linguistic backgrounds (Malik, 1994) or within the same linguistic background (Malik, 1994).

**9) Pragmatics Reasons**

Code switching is a technique used by speakers to draw attention to the context of a conversation (Malik, 1994). In a conversation about dieting, for example, a speaker might use his L1 to emphasize his personal feelings about the topic and his L2 to emphasize the referential context, which is his doctor's advice (Holmes, 2001).

**10) To Attract Attention**

According to Malik (1994), English newspapers in India use non-English vocabulary such as Hindi or other Indian languages to attract readers' attention. To

comprehend the message conveyed by the newspaper, the reader must use his or her language schemata.

## **2.6 Purpose of Code Switching**

Perceptions of Code-Switching In the world of languages is frequently regarded as a low-status strategy used by poor language performers to compensate for language deficiencies. According to Lin (1996), this view of code-switching and bilingual talk, in general, is more normative than research-based, and it conveys little more than the speaker or writer's normative claims about what constitutes standard or legitimate language.

We code-switch to identify with a particular social group for the most part, and we don't even realize it most of the time. Code-switching occurs in a more subtle manner and in more situations than when only bilingual speakers are present. Depending on the social setting, these code-switches become more noticeable. When visiting your hometown, you may place a greater emphasis on the local dialect as an unconscious attempt to blend in. Consider how you communicate with your coworkers. Your speech will most likely become measured and professional as a result of this. When you're with friends, on the other hand, your speech takes on a more casual tone because you're more at ease in this social setting or cultural context.

## **2.7 Diglossia**

Another precursor to linguistic analyses of code-switching is the phenomenon of diglossia, which was first described by Ferguson (1959) and later refined by Fishman (1967). Diglossia, according to Ferguson, is the existence of a "divergent, highly codified" (1959) variety of language that is only used in specific situations. Fishman (1967) described similar functional divisions between unrelated

languages, whereas Ferguson limited diglossia to varieties of the same language. Their descriptions of diglossia, on the other hand, have implications for the concept of situational switching. Fishman also mentions that varieties can be used for humor or emphasis in a metaphorical switching process, citing an unpublished paper by Blom and Gumperz (Fishman 1967). Thus, it appears that Fishman's account of diglossia was influenced by the nascent theory of situational and metaphorical switching (Blom and Gumperz 1972).

## **2.8 Conclusion**

Code-switching as an area of study was initially ignored by researchers who saw it as deviant behavior and did not place a high value on it; however, after its importance was recognized, researchers took an interest in it and investigated it from various perspectives. Finally, code-switching is a fascinating phenomenon. It facilitates the use of language and helps people to better express themselves and their thoughts.

## **Chapter Three: Field Investigation**

### **3.1 Introduction**

This chapter presents the methodology steps that were taken in order to present the qualitative and quantitative data from the research procedure. It demonstrates how data was gathered and analyzed in a sociolinguistic manner. This section contains detailed analyses

### **3.2 Research Objectives**

In this research we mainly focused on three main questions:

Why languages students switch codes more than other students?

Are bilingualism and multilingualism the main reasons for code switching?

What is the reaction of other students who do not code switch on students who do?

In order to answer these questions we suggested two main hypotheses; first, languages students switch codes more than others because they are bilingual/multilingual; second, it is a kind of fashion nowadays.

### **3.3 The Research Instruments**

For this survey, we used two questionnaires with same questions; the one destined to students of English department was in English, for the students of French Department the questionnaire was in French. They were conducted in google form so the students answered it online.

#### **3.3.1 Questionnaire: Aims and Procedures**

This questionnaire includes twenty two open-ended questions about the topic as well as questions about the sample. These inquiries centered primarily on discovering how they switch languages and the reasons of it.

### 3.3.2 The Sample

The participants of this survey were 31 students from both English and French departments in the University of Ahmad Draia-Adrar; the levels studied are 2<sup>nd</sup> year License and 1<sup>st</sup> year Master.

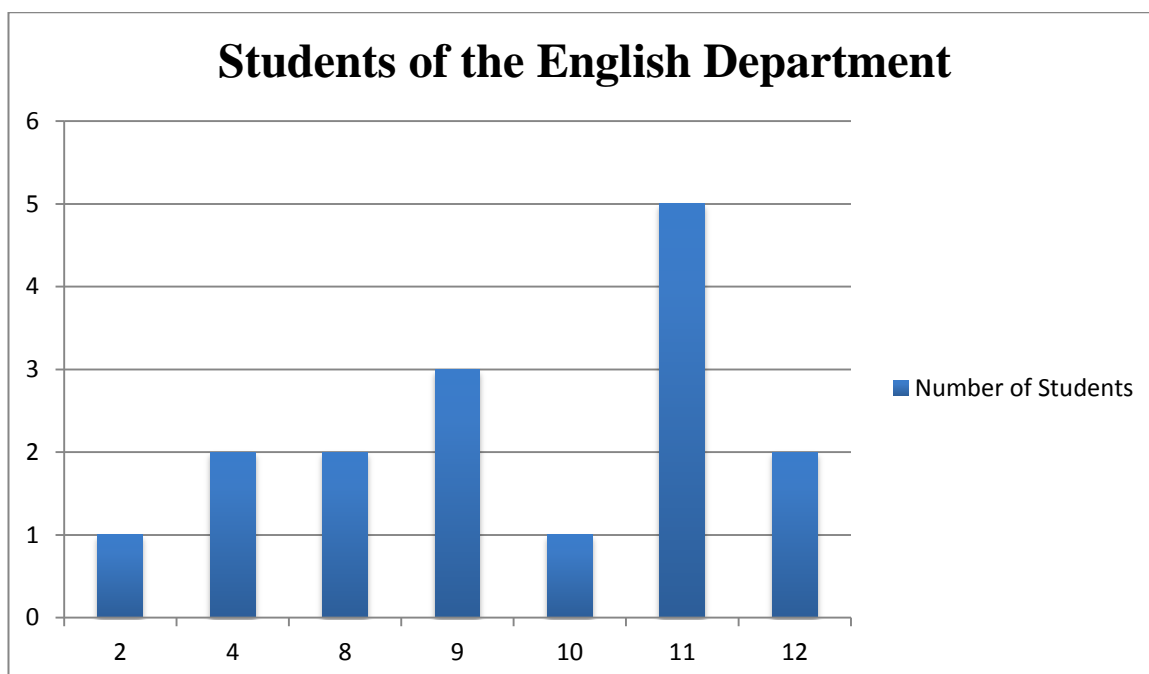
The composition of the sample is like below:

**Table 1: Composition of the Sample**

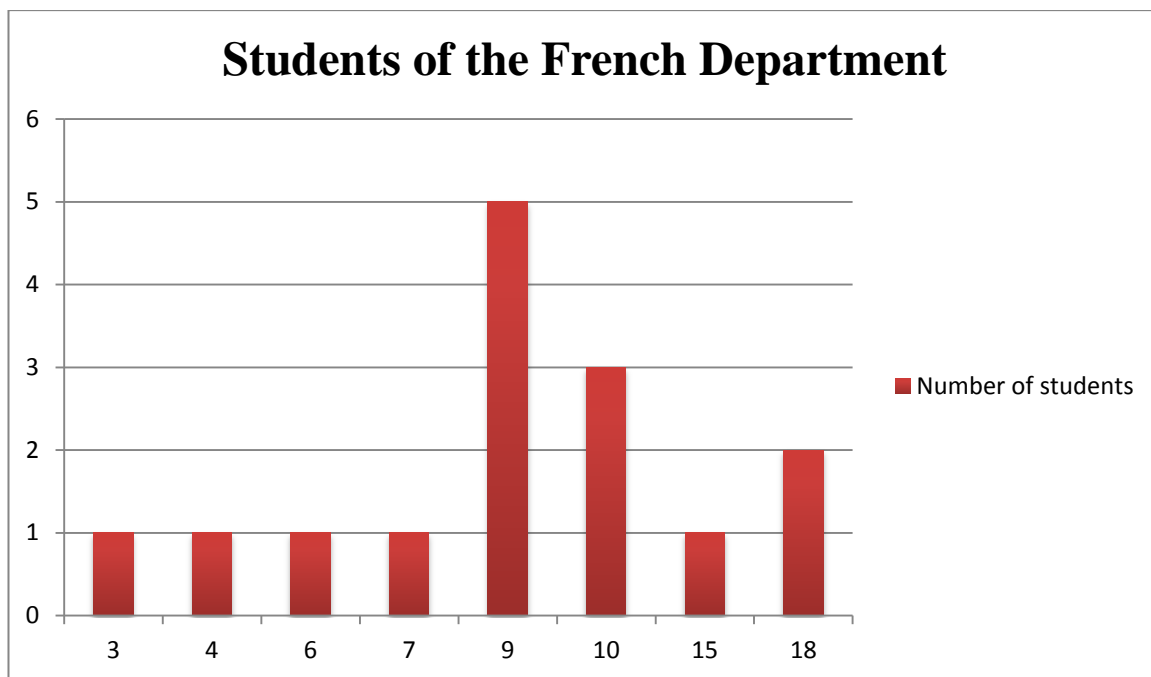
	English Department		French Department	
	2 <sup>nd</sup> year License	1 <sup>st</sup> Year Master	2nd year License	1st Year Master
Level				
Number of students	6	10	6	9

### 3.2 Data Analysis and Data Interpretation

Question 1: For how long have you been learning English/French?



**Figure 1: Past Learning English Duration of Students at the English Department**



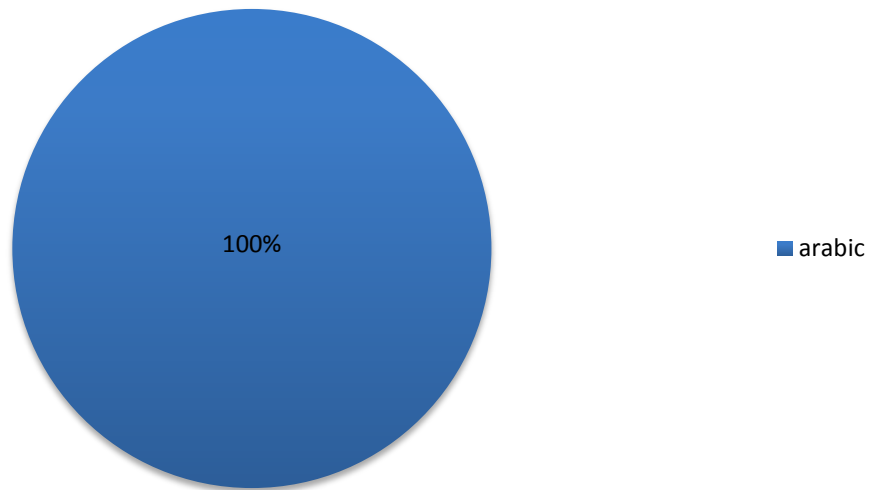
**Figure 2 : Past Learning French Duration of Students at the English Department**

As noticed, in the first histogram, the duration during which students of the English Department have been learning English is from 2 years to 12 years. On the other hand, the students of French Department have been learning French from 3 to 18 years.

**Question 2: What is your Mother Tongue?**

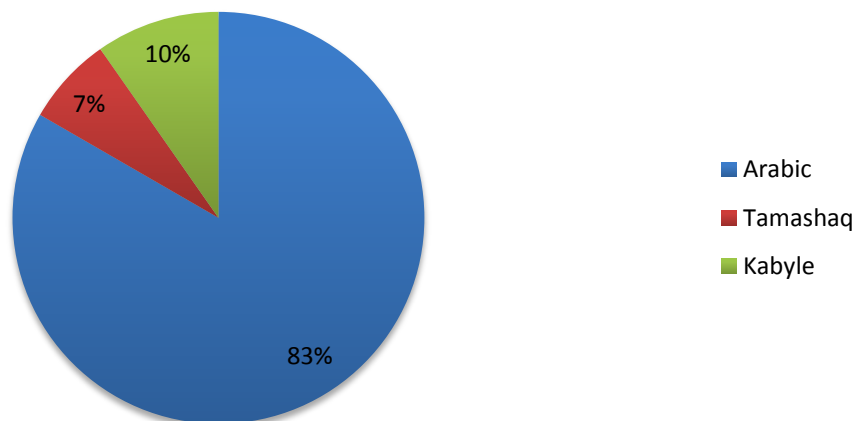


### Mother Tongue of Students in English Departments



**Figure 3: Mother tongue of Students at the English Department**

### Mother Tongue of Students at the French Department

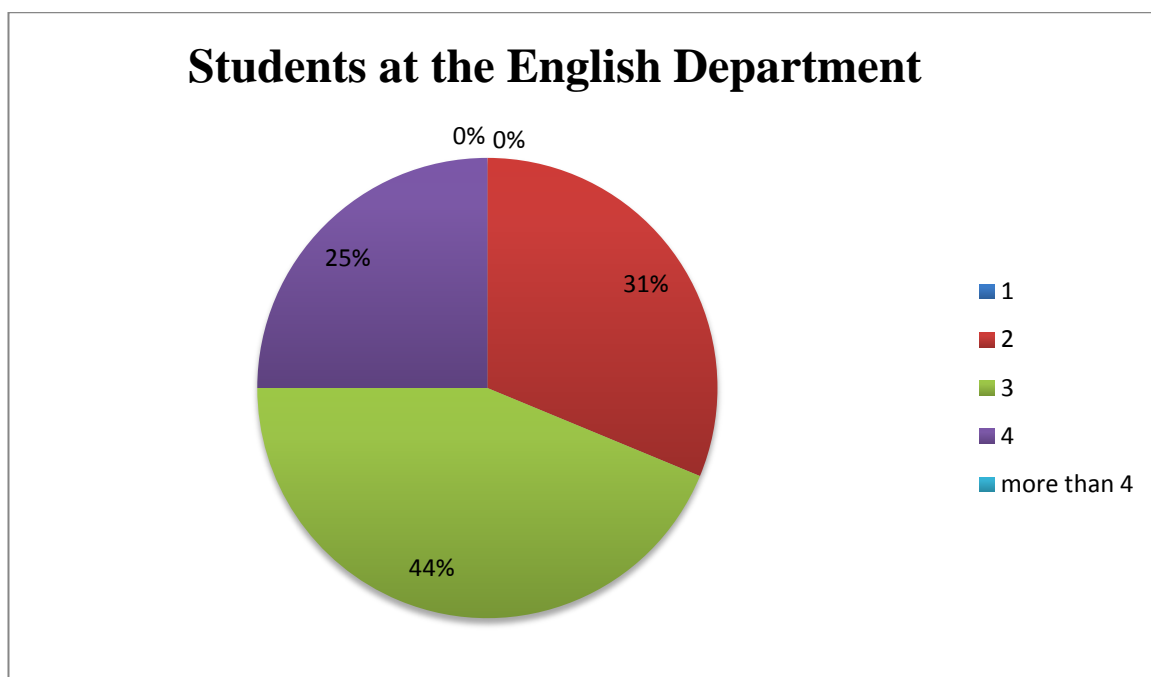


**Figure 4 : Mother Tongue of Students at the French Department**

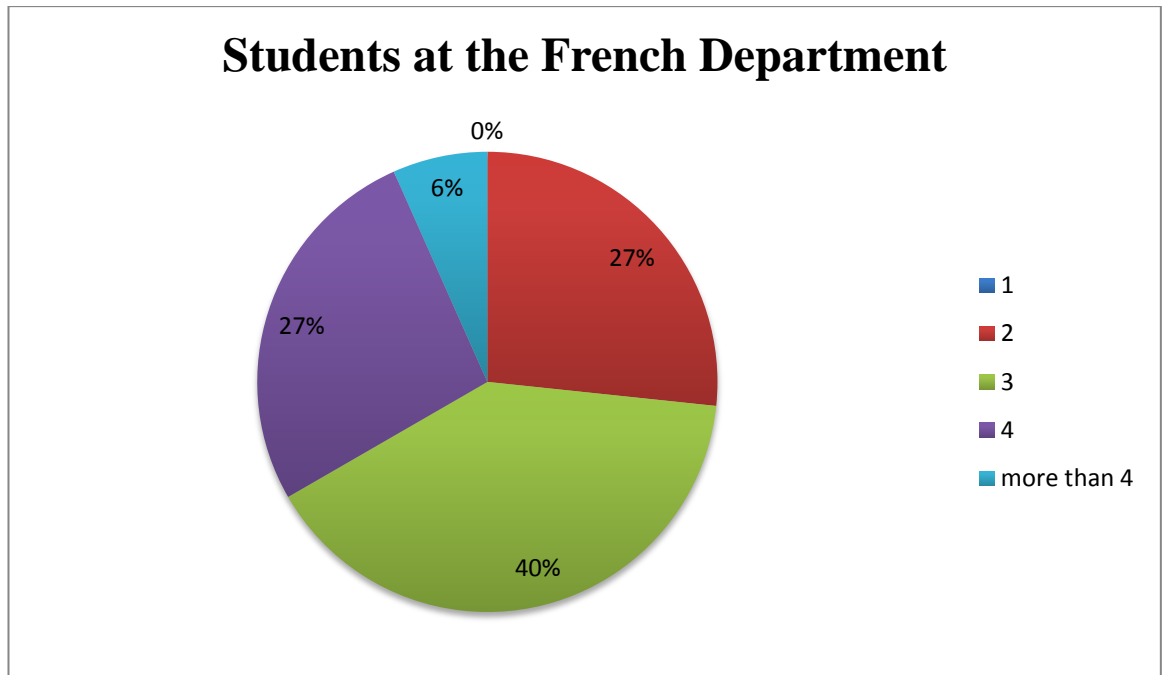
The analysis shows that 100% of the students from the English Department said that their mother tongue is Arabic; for the students of French Department, 83% of

them said that their mother tongue is Arabic, 10% said Kabyle while 7% said it is Tamashaq which both are varieties of Tamazight.

**Question 3: How many languages do you speak?**



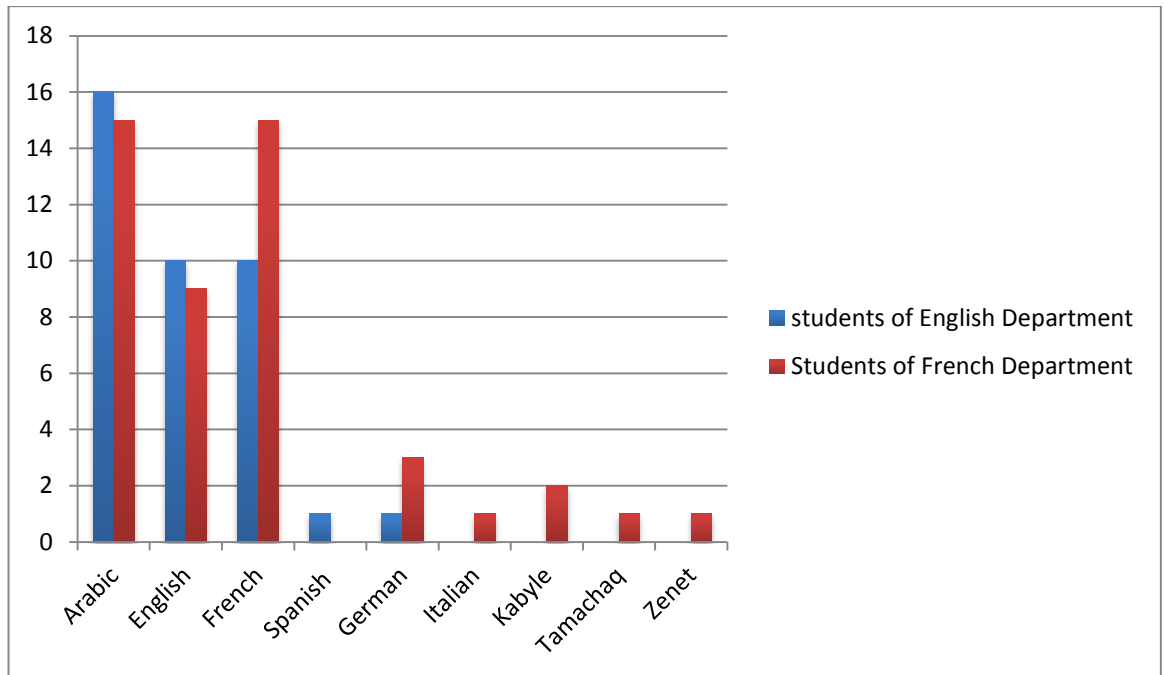
**Figure 5: Number of Languages Spoken by Students at the English Department**



**Figure 6: Number of Languages Spoken by Students at the French Department**

From the first pie chart we notice that 44% of the students from English department speak 3 languages, 31% speak two languages, and 25% speak four languages. In the second pie Chart that represents the students of French department, 40% of the students speak 3 languages, 27% said 2 languages, 27% speak 4 languages and finally 6% of the students speak more than 4 Languages.

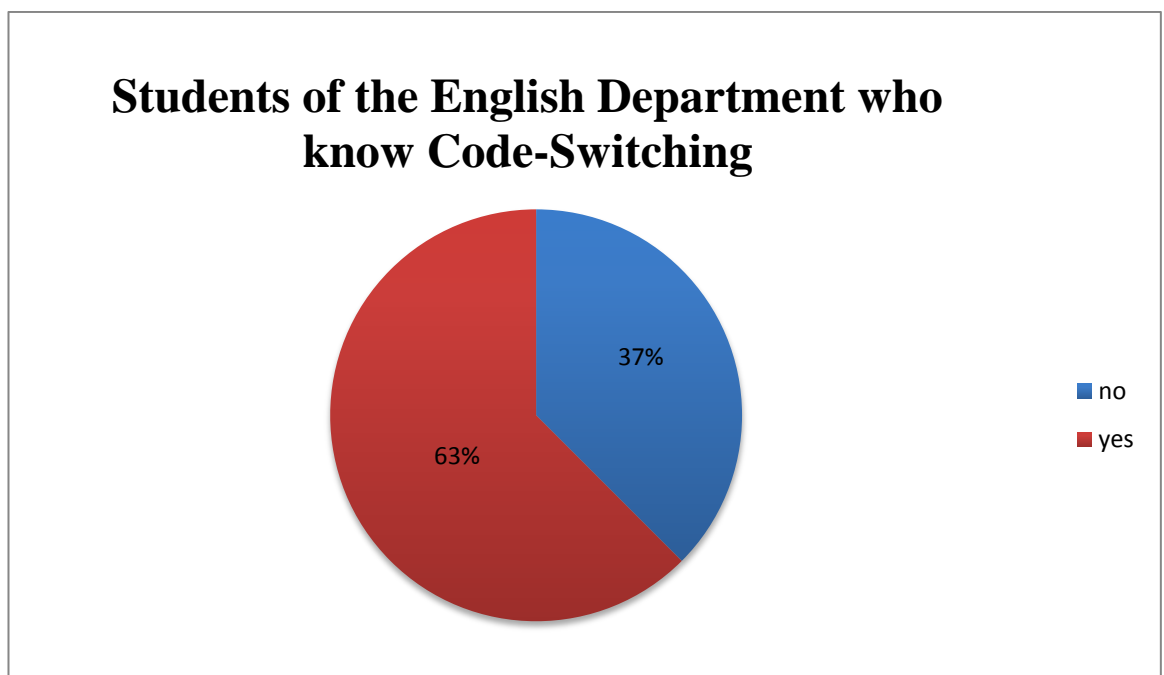
**Question 4: What are the languages you speak?**



**Figure 7: Languages Spoken by the Students**

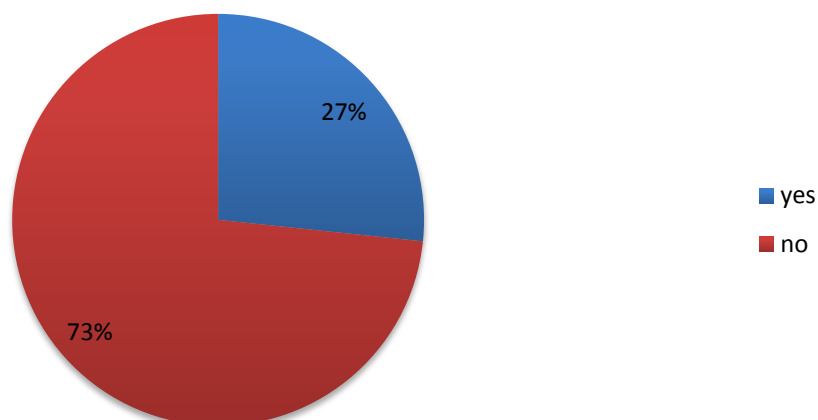
According to the Histogram, the most spoken languages among students of both Departments are Arabic, English and French. We also noticed that there are students who speak other foreign languages like German, Italian and Spanish.

**Question 5: Have you ever heard the term code switching?**



**Figure 8: Students of English Department who know Code-switching**

### Students of the French Department who know Code-switching

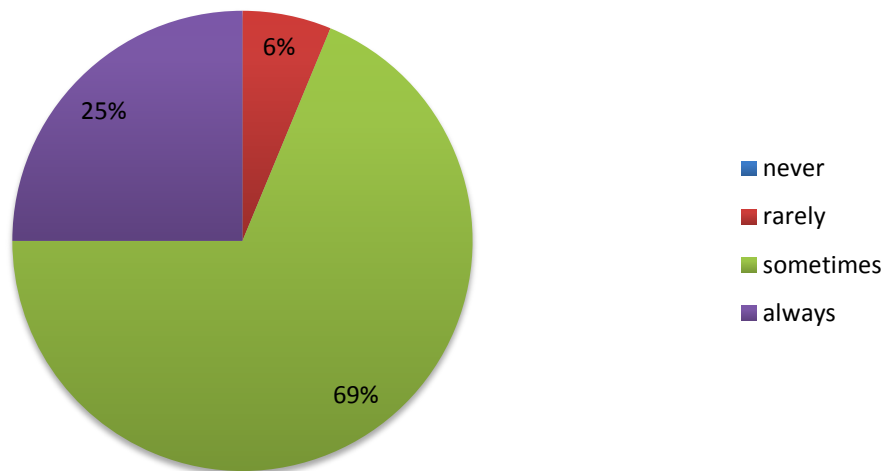


**Figure 9: Students of the French Department who know Code-switching**

The results of the two pie charts show that 63% of the students of English Department already know the term Code-switching while 37% of them never heard about it. On the other side, 73 % of the students of French Department did not know what the term Code-switching refers to and 27% of the students know it.

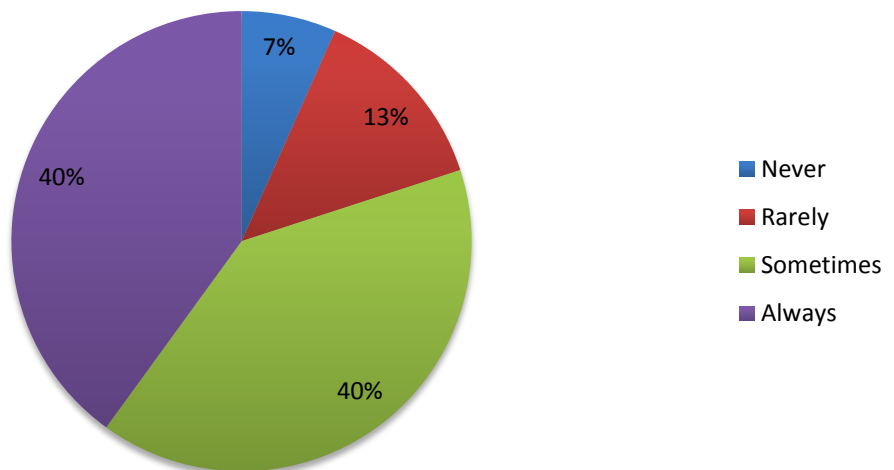
**Question 6: Do you switch between languages?**

### Students at the English Department



**Figure 10: Code Switching Frequency of Students at the English Department**

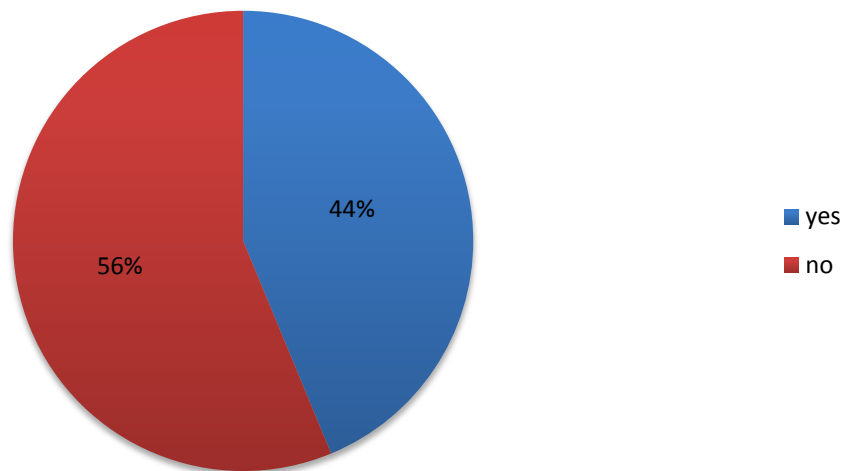
### Students of the French Department



**Figure 11: Code Switching Frequency of Students at the French Department**

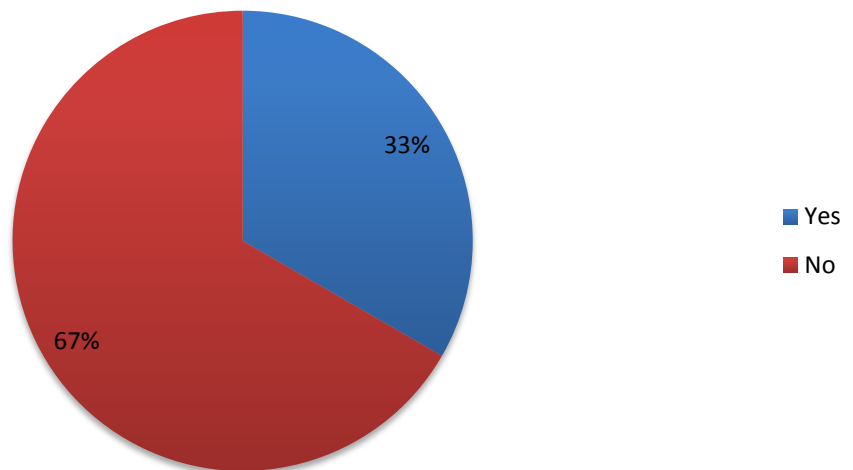
**Question 7: Compared to using one language, does it take time to think when switching from a language to another?**

### Students of the English Department



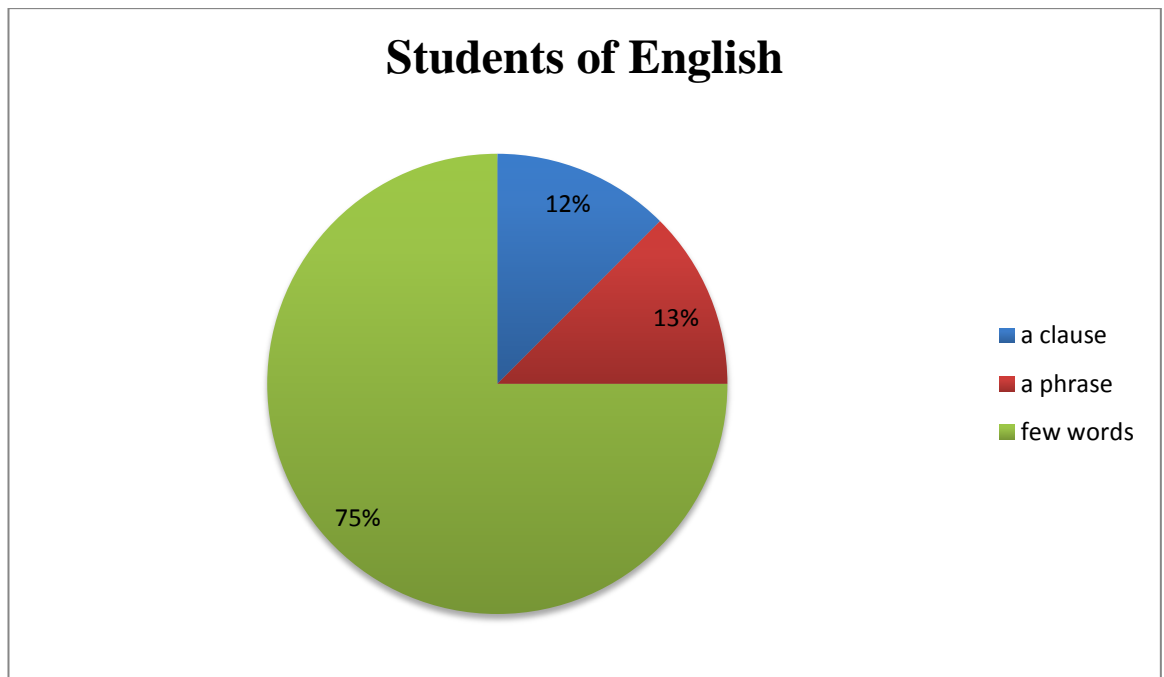
**Figure 12: English Department Students' Answers about whether it takes Time to Switch between Languages**

### Students of the French Department

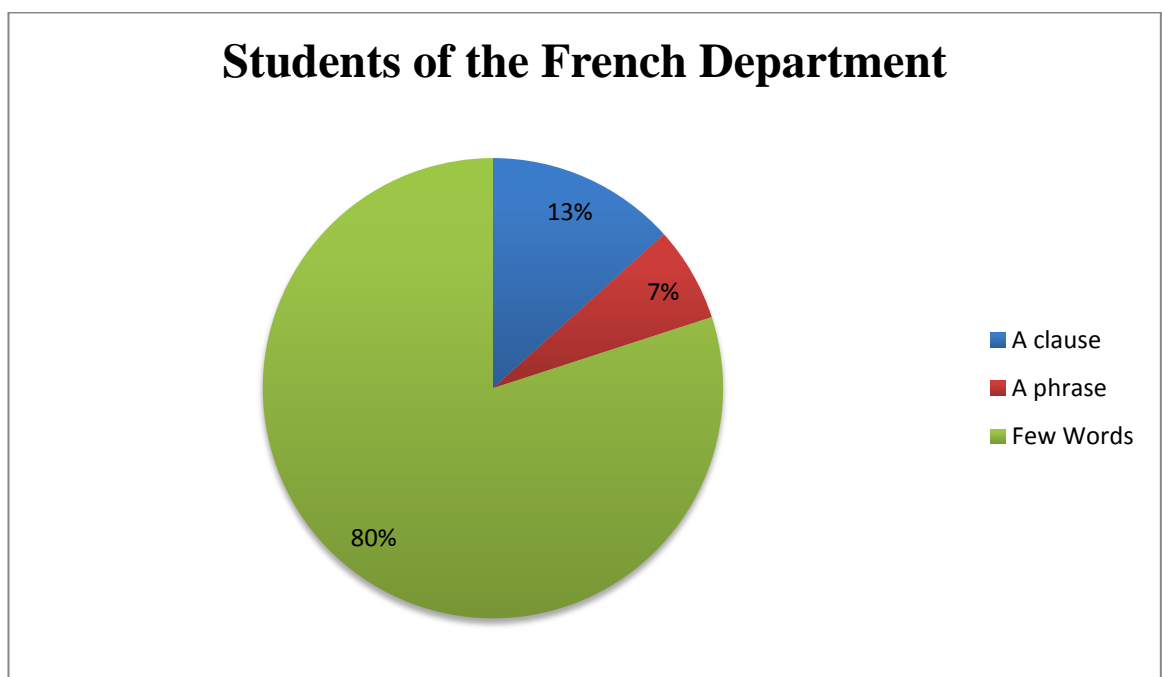


**Figure 13: Students of French Department's Answers about whether it takes Time when Switching between Languages**

**Question 8: When you switch between languages, is it for: a clause/ a phrase/ few words**



**Figure 14: Students of English Department Switching Codes**

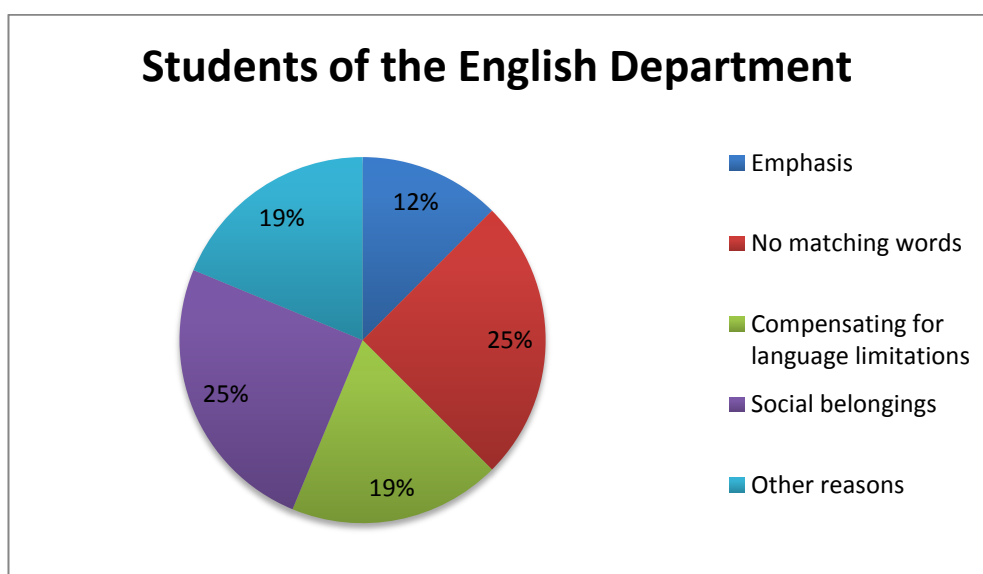


**Figure 15: Students of French Department Switching Codes**

The two pie charts demonstrate that most of the students when switching codes it is for few words.

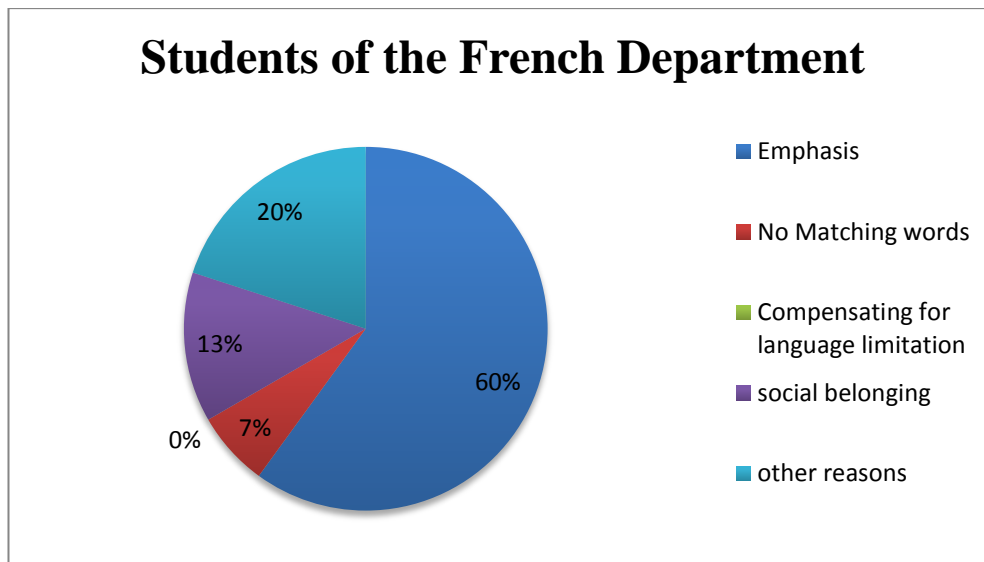


**Question 9: What is your purpose of moving between languages?**



**Figure 16: Students of English Department's Purpose of Switching Codes**

From the pie chart we find that 12% of the participants switch codes to emphasize, 25% of the switch codes when there is no matching words, 19% in order to compensate for language limitation, 25% switch codes because of their social belongings, and finally 19 % of the participants switch codes for other reasons like: being multilingual, for better practicing the language, and last said it was a normal thing that happens spontaneously.

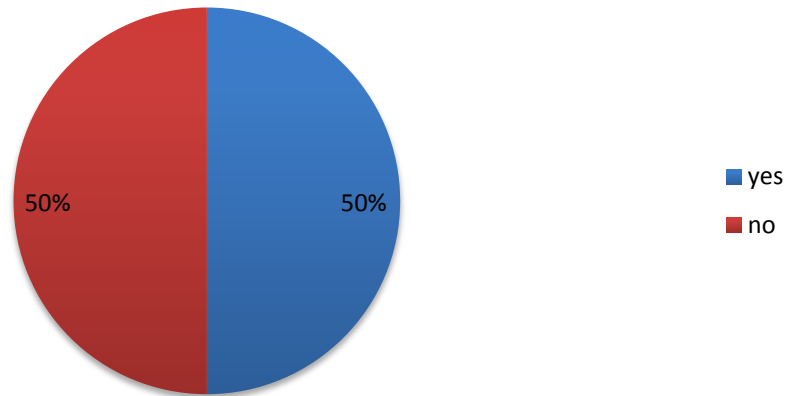


**Figure 17: Students of French Department's Purpose of Switching Codes**

We notice that 60% of the participants switch between languages in order to emphasis, while 13% switch codes for social belonging reasons, 7% of them switch when there is no matching words. At last, 13% switch codes for other reasons like work purpose.

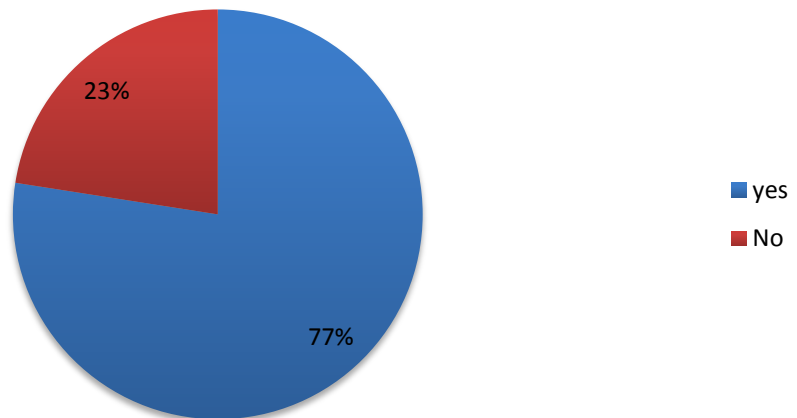
**Question 10: When you switch between languages, do you use grammatical rules?**

### Students of the English Department



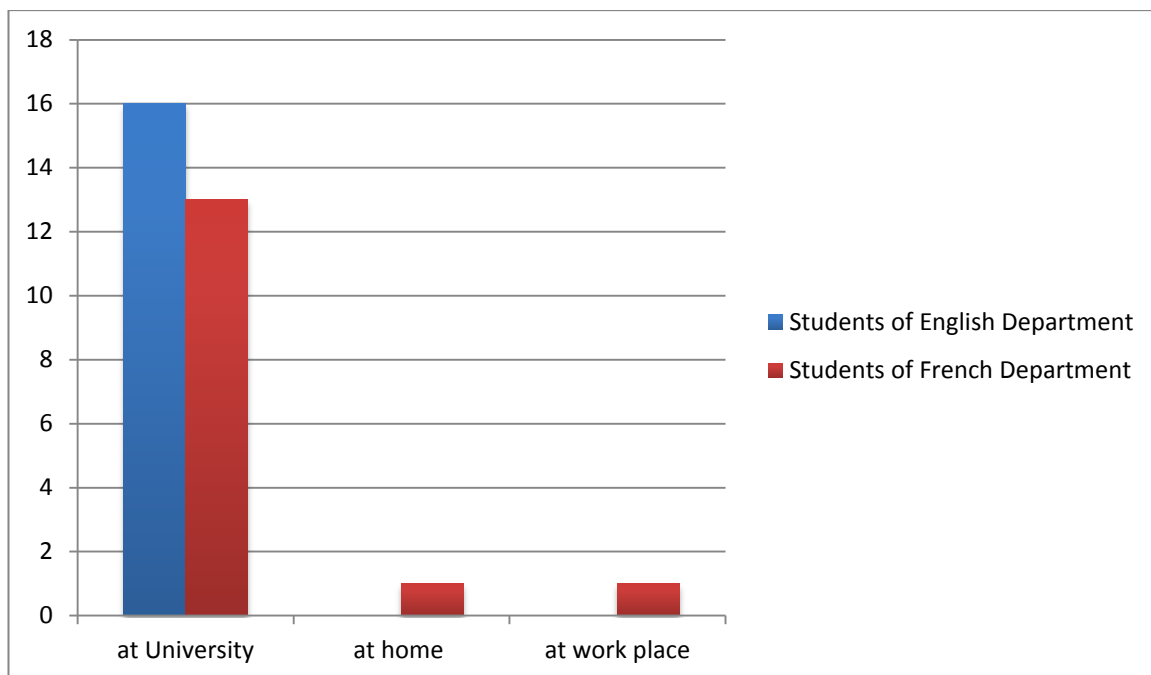
**Figure 18: Students of English Department's use of Grammatical Rules**

### Students of the French Department



**Figure 19 : Students of French Department's use of Grammatical Rules**

**Question 11: In what situation do you tend to speak English/ French?**



**Figure 20: Situations where Students speak Foreign Languages**

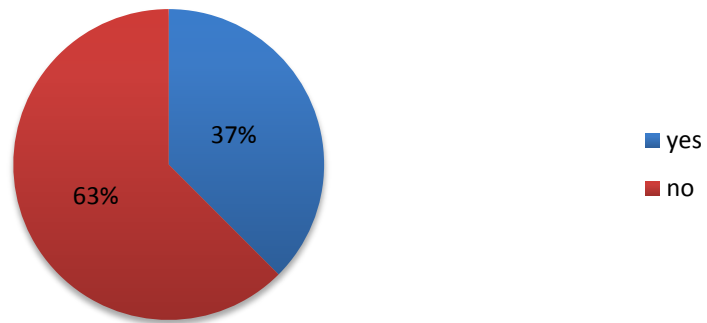
The results of the histogram are better illustrated in the table follow:

**Table 2: Places where the Participants use Foreign Languages**

Place of using English/ French	English Department		French Department	
	Frequency	Percentage	Frequency	percentage
At university	16	100%	13	86%
At home	0	0%	1	7%
Work place	0	0%	1	7%

**Question 12: Do your family members speak English/ French?**

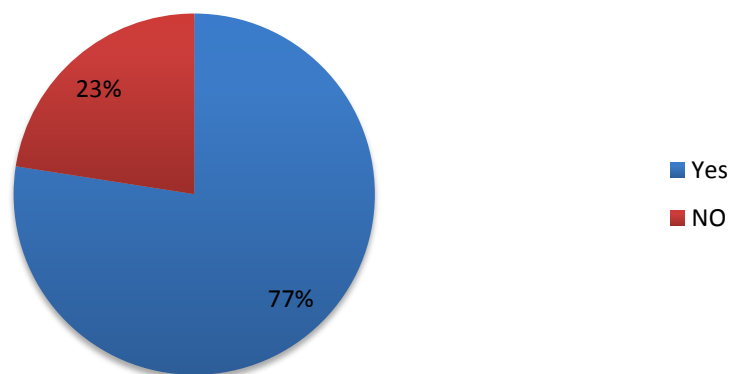
### Students of the English Department



**Figure 21: Students of English Department's Answer about whether their Family Members speak English**

The answer of the participants from the English Department for the question is as follows: 63% assumed that their family members do not speak English while 37% agreed that their family members speak English.

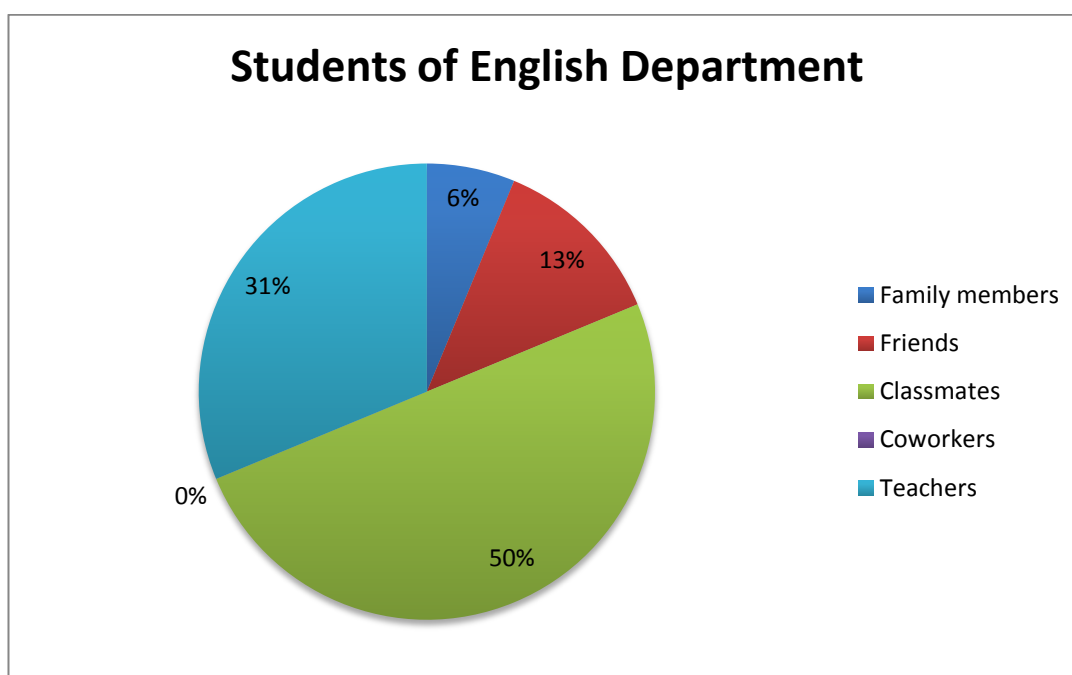
### Students of the French Department



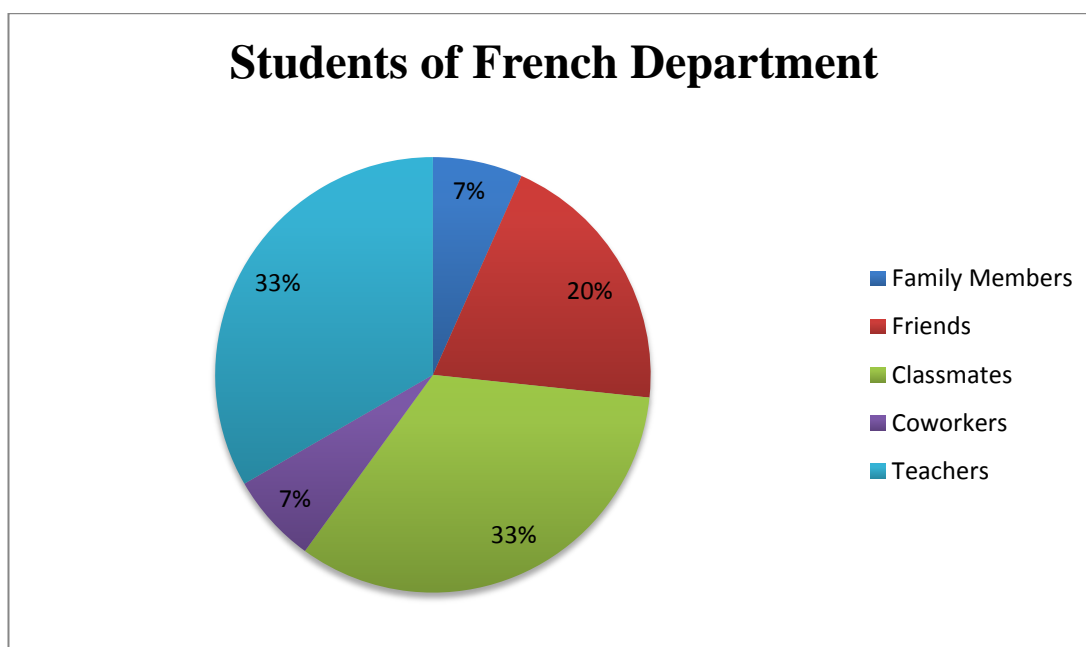
**Figure 22: Students of French Department's Answer about whether their Family Members speak French**

For the participants from the French Department, 77% of them said that their families do speak French while 23% said no.

**Statement 1: I speak English/ French with:**



**Figure 23: Whom Students of English Department Speak English**



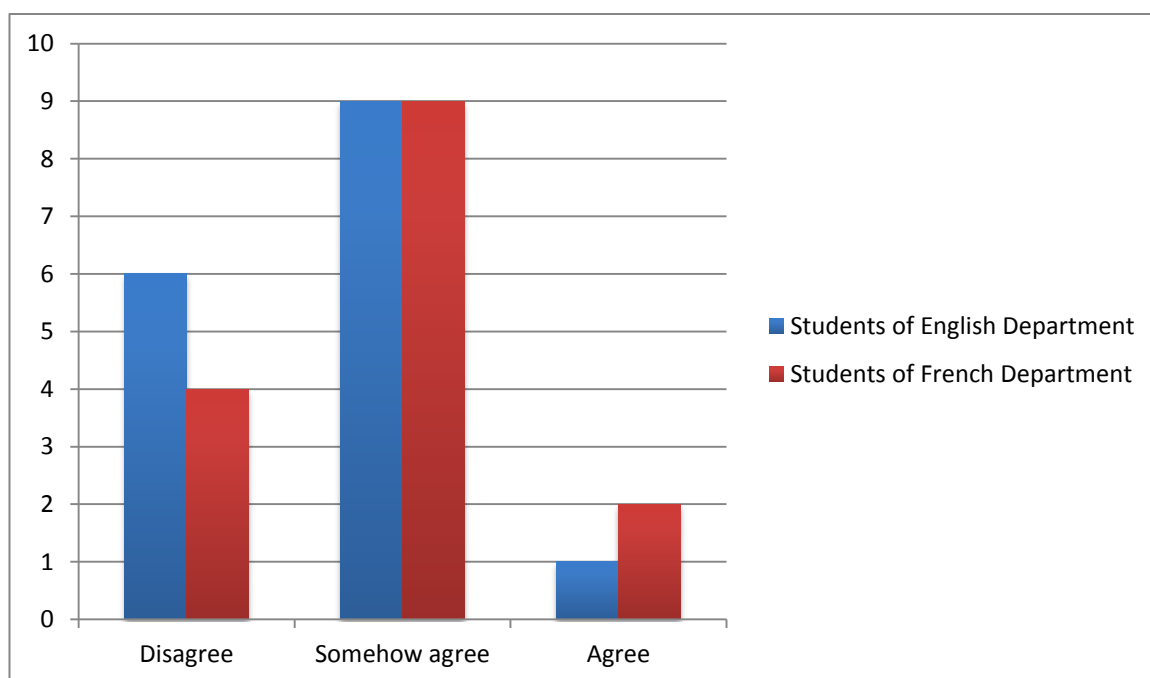
**Figure 24: With whom Students of French Department speak French**

The findings of the figure 23 and 24 are illustrated in table below:

**Table 3: People with whom Participants speak in Foreign Languages**

	English Department		French Department	
	Frequency	percentage	Frequency	percentage
Family members	1	6	1	8
Friends	2	13	3	25
Classmates	8	50	5	42
Coworkers	0	0	1	8
Teachers	5	31	5	17

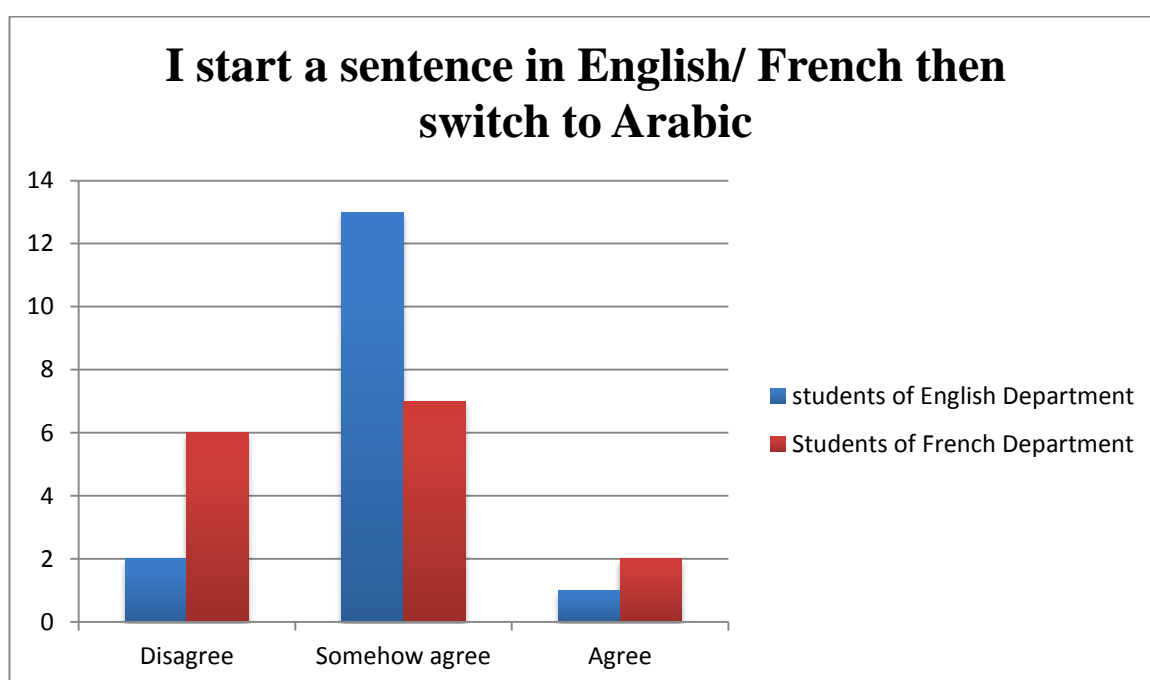
**Statement 2: I often start a sentence in Arabic then switch to English/ French:**



**Figure 25: I Start a Sentence in Arabic then Switch to English/ French**

From the findings of the histogram, the majority of students which represent 56% of the English Department and 60 % of the French Department declared they somehow agree that they start speaking in Arabic then switch to English/ French, while 38% of the English Department and 27% of the French Department totally agree with the statement and the rest of them totally disagree.

**Statement 3: I start a sentence in English/ French then switch to Arabic**

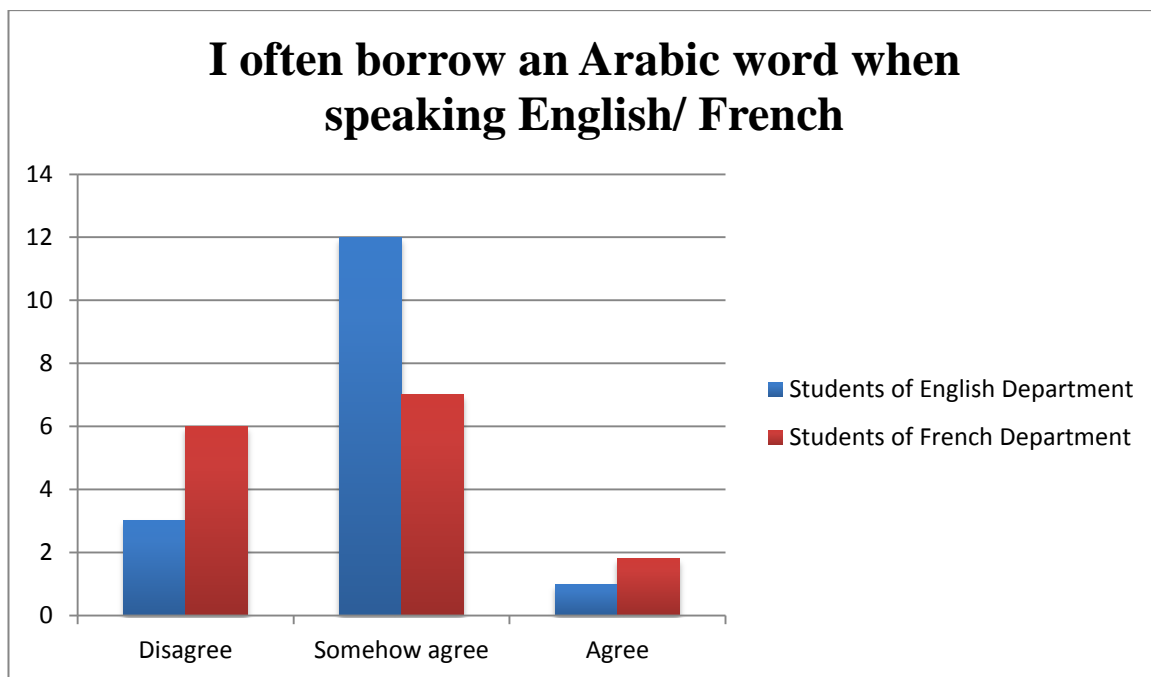


**Figure 26: I Start a Sentence in English/ French then Switch to Arabic**

Again, the majority of the students from both departments somehow agree with the statement that they start speaking in English/ French and switch to Arabic. We notice also that the participants who disagree with the statement are more than those who totally agree.

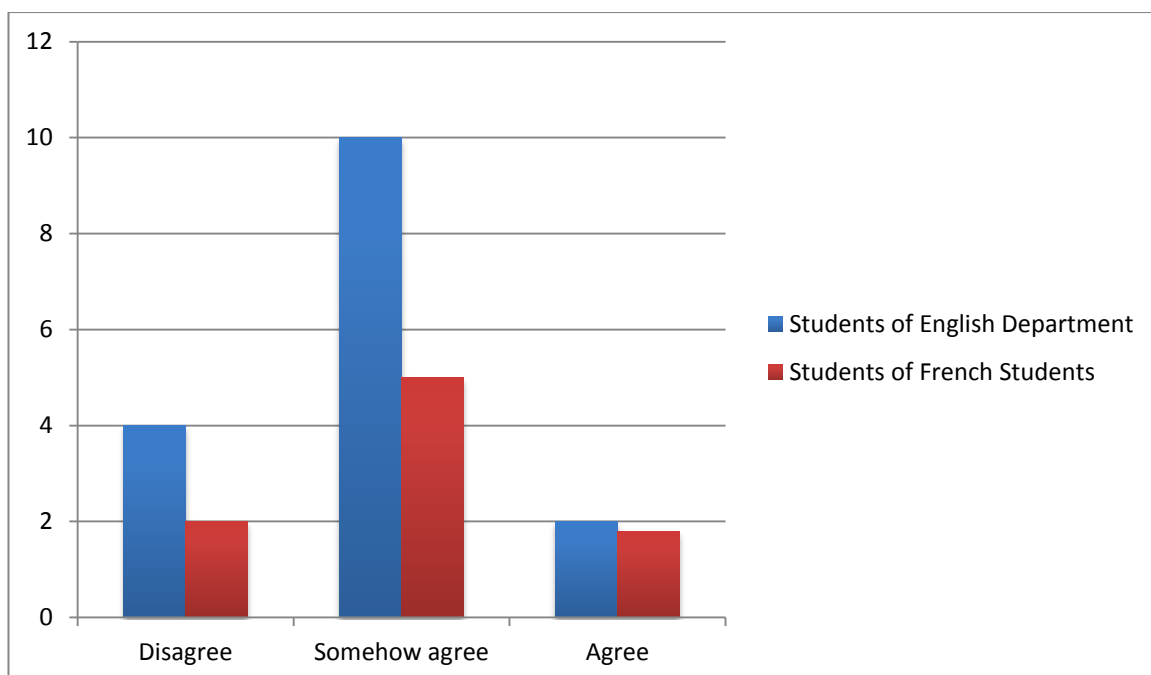
**Statement 4: I often borrow an Arabic word when speaking English/ French**





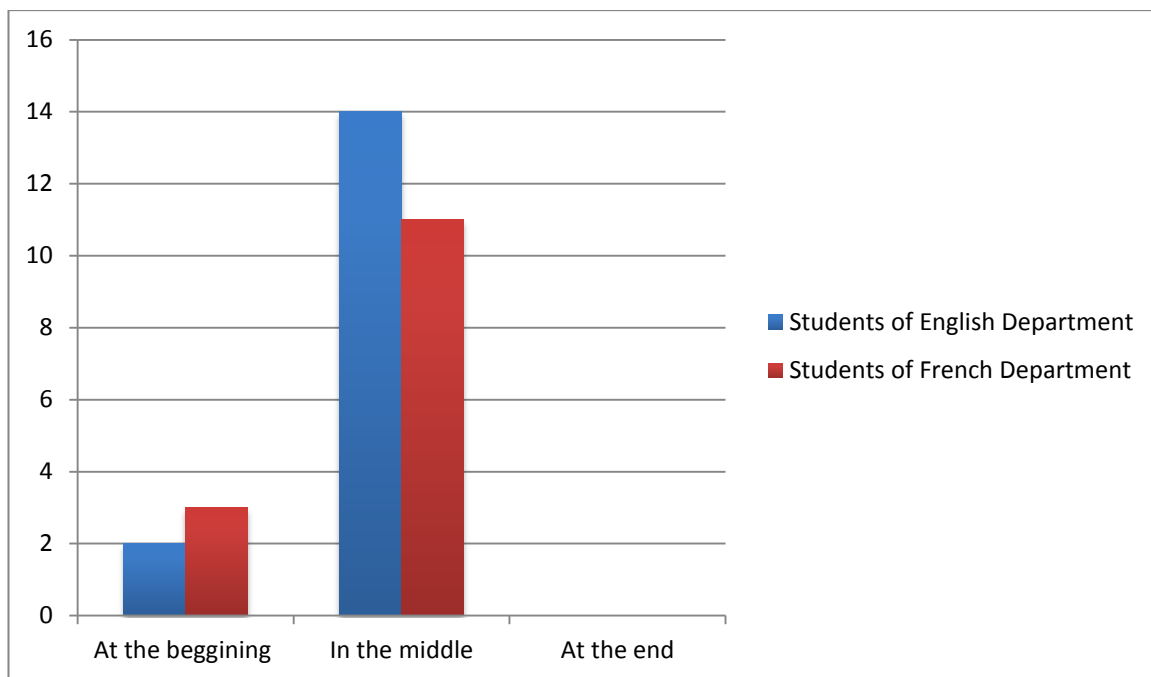
**Figure 27: Students Borrowing Arabic Word when Speaking English/ French**

**Statement 5: I often borrow an English / French word when speaking Arabic**



**Figure 28: Students Borrowing English Word when Speaking Arabic**

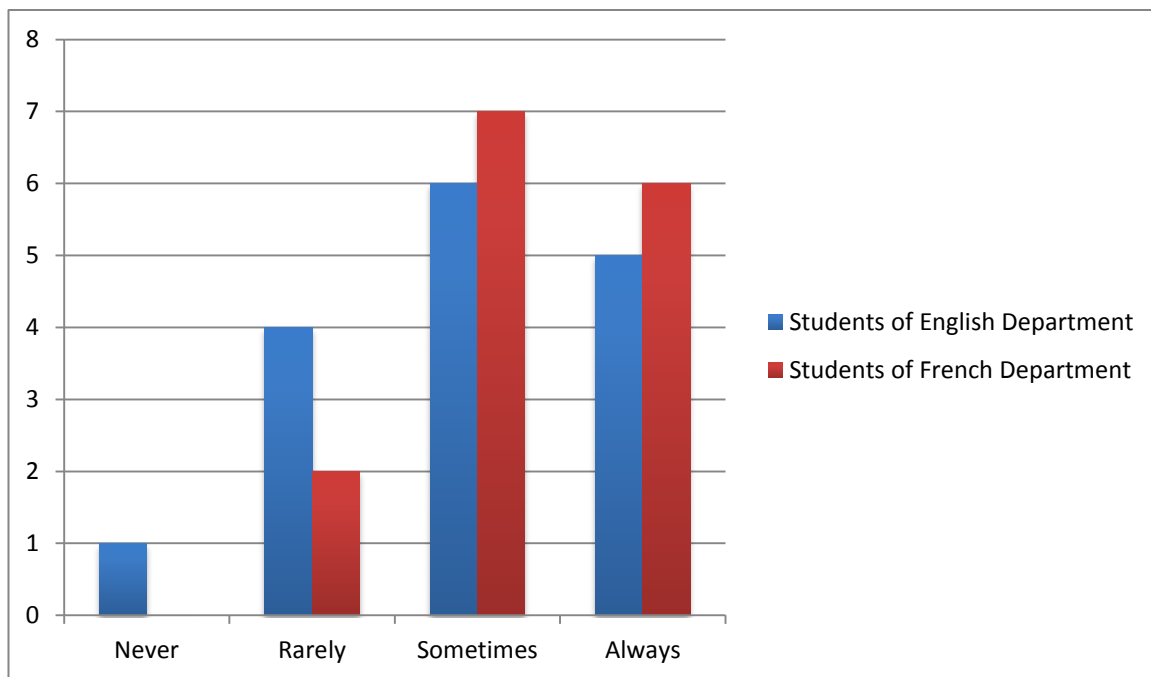
**Statement 6: When I borrow an English /French word it is usually in**



**Figure 29: Students use of the Borrowed Words**

We see that the majority of the students tend to use the borrowed word in the middle of speaking; some use it at the beginning while no one use it at the end.

**Statement 7: In general, I mix English/ French with my native language**



**Figure 30: Students Mixing Foreign Languages with Their Mother Tongue**

The figure 30 represents how often the participants mix foreign languages with their native languages, we notice that the majority of the participants from both departments said sometimes, while just one participant said never.

**Question 13: What do you think about students who switch between languages?**

This question received 25 answers from 31 in total; here are the most repeated answers:

- “They have a tendency and love to learn different languages”
- “Smart and somehow a showing off”
- “maybe because he is influenced by the languages that he or she speaks often”
- “Ils ont une compétence intellectuelle particulière”
- “ils sont obligé vu leur capacités limités en français”
- It is a better way to express themselves.
- It is a fashion nowadays.
- A way to learn the target language

**Question 14: What is the reaction of other students when you switch between languages?**

For this question, these are some answers of the participants:

- “Mates are ok because they understand but for others, it's something weird”
- “They think that's is some showing off”
- “They may get confused”
- “il y a des étudiant qui n'aime pas quand je fais ça”
- “Certains trouvent ça cool et tout à fait normal, et certains disent que c’est juste pour se vanter des langues qu’il connaisse”

- “Aucune réaction ils acceptent”

**Question 15: Do you think code switching is helpful? (If yes mention for what reason)**

73% of the participants answered yes to this question, 19% said no it is not helpful and unnecessary while 8% did not answer; some of the explanation of the participants that said “yes” are as follow:

- To transmit our ides
- because it helps to better learn two or more languages in the same time
- because it helps to better learn two or more languages in the same time
- because it helps to better learn two or more languages in the same time
- c’est un échange de mots et de bagage linguistique, et d’essayer de bien faire passer l’information

Unfortunately, the participants who answered “No” did not explain their answer what left us with ambiguity.

### **3.4 The Results**

The analysis of the questionnaire revealed many facts; 100% of the participants know other languages besides their native language. 71% of the participants are multilingual whereas 29% are bilingual; also, we found that 97% of the participants switch codes even if it can be rare while 48% of them do not even know that it is a linguistic phenomenon that really exists.

From the rest of the finding we conclude that there are some students that think code switching is a fashion nowadays, some think it is a normal thing due to the reality that the majority of the Algerians are bilingual or multilingual, while there are who do not accept it and think it is showing of.

### **3.5 Attitudes of Students towards Code Switching**

The result of the survey showed that the majority of the participants have positive attitudes towards code switching, 73% of the participants agreed that code switching can be useful and help students. However, the current finding is a bit low; thus, the findings show that there is a conflict between the participants toward the utility of code switching.

### **3.6 Borrowing**

Borrowing is the process of importing linguistic items from one linguistic system into another, which occurs whenever two cultures come into contact over time. The current interest in borrowing can be traced back to Haugen's 1950 article on the subject. According to the Meriam Webster dictionary, Borrowing is a word or phrase adopted from one language into another. Later the term Codeswitching became a term for this behavior.

### **3.7 Conclusion**

This part of the study handled the practical part of the research, it dealt with the reasons of code switching and the reaction of the students towards this phenomenon. The findings revealed many facts about the reasons that led the students to switch codes which the fact being bilingual/ multilingual is the main cause of it. It also revealed that some students react to it as being a kind of bragging and showing off.

while others admitted that it was a normal phenomenon that can happen spontaneously.

### **3.8 Limitations of the Study**

This study encountered some difficulties; one of them is the small sample size with only 40 participants from which only 31 answered the questionnaire, which is not enough to represent all the students of foreign languages in the University of Ahmad Draia- Adrar.

## **General conclusion**

Our topic was about code switching among the students of English and French department, which the major aim of this study is to prove the hypothesis that says Students of foreign languages switch codes because first, they are bilingual or multilingual; second, they switch codes because it is a fashion nowadays. The study was divided into three parts, the two theoretical parts and one practical.

The theoretical part was a brief overview of Algeria's background and its Linguistic situation and the literature review of Code switching. The practical part contains a sample of 40 participants who answered a questionnaire based on the topic of the study.

As a result of what has been written thus far, we can conclude that research on code switching has been divided into two distinct periods and points of view. During the first period, this phenomenon was ignored by many researchers who saw it as a deviant behavior that did not warrant much attention, whereas the second period was marked by a surge of interest in the study of this phenomenon because most researchers recognized its importance (Belarbi, 2013). Finally, we conclude that based on the study the hypothesis suggested at first became true.

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