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Mohamed Kheider University of Biskra

Faculty of Arabic Language Arts and Foreign Languages

Department of Foreign Languages

English Language Section



Investigating Code Switching Among Algerian Students

A Case Study: Students of English at Biskra University

**Thesis Submitted in Partial Fulfillment of the Requirements for the
Master's Degree in Sciences of Languages**

Prepared by:

Daoudi, Nour Elyakine

Supervisor:

Dr. Bacher, Ahmed

Board of Examiners

Supervisor: Dr. Bacher, Ahmed MC "B"

Mohamed Kheider University. Biskra

Examiner: Mrs. Rabehi, Salima MA "A"

Mohamed Kheider University. Biskra

Examiner: Miss. Mebarki, Amina MA "B"

Mohamed Kheider University. Biskra

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DEDICATION

To my parents; the first persons who taught me the alphabets

*To the light of my eyes; **MOM & DAD** The dearest persons to my heart.*

Thank you for all your encouragement, and above all your love.

*In the memory of my dear **GRANDMA "ALELDJA" GOD BLESS HER SOUL.***

*To my dear **GRANDMA "AKILA" GOD BLESS HER.***

*To my dear husband **ADEL Merabet** for his endless love, help, encouragement and patience.*

*To my dear sister **HOUDA**, her husband **ABD ELHALIM** & their coming baby "**DIAA ARAHMENE**".*

*To my beloved brothers and sister; **BILAL, DJAMEL, MAROUANE, SAMIHA.***

*To my sweet nephews; **IMED, ANISS, WASSIM, WARDA & ABD ELBAKI.***

*To my dearest cousin "**TOUTA**".*

*To my in-laws the **Merabet** family: my **MOTHER & FATHER-IN-LAW** and my **SISTER-IN-LAW "ASMA"**.*

*To all my family; my aunts **DALILA & SIHEM.** To my uncles, their wives and their children each by his/her name.*

Thank you all for your support.

I dedicate this work.

NOOR,

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Abstract

This study sets to investigate code switching among Algerian university students and to examine the effects of the existing varieties in contact. In this research, we focus on Arabic-French contact which has been the interest of many researchers. Additionally, we shed some light on the Arabic-English one. The present work concentrates on three main objectives: to see the different linguistic patterns that emerged from language mixing, to investigate the different reasons that lead university students to code switch and to check the student's attitudinal dimensions towards this phenomenon. The data analysis is based on student's natural conversations and a questionnaire administered to a group of fifty students who belong to the department of English at Biskra University. They are set to test the hypotheses related to the earlier mentioned objectives. Two linguistic patterns which include other sub-patterns are emerged. Borrowing that contains three sub-patterns: integrated, non-adapted, and non-conventional borrowings. Code-switching that includes two types intrasentential and intersentential. In addition, the analysis shows up the existence of code-switching between Algerian Arabic-French, Algerian Arabic-Standard Arabic, Algerian Arabic-Standard Arabic-French, and Algerian Arabic-English, there was also code switching between Spoken Algerian Arabic and Tamazight but our study is not concerned with this latter. The study shows that different social and personal factors lead students to code switch. Furthermore, the study reveals that both negative and positive attitudes are associated with this phenomenon. Moreover, female students use language as a communicative strategy more than male students do. The findings support the hypothesis that negative attitudes can be associated with code-switching. Besides the negative attitudes, code switchers consider their behavior positively. These contradictory opinions show the conflict between the speaker's language behavior and attitudes.

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Arabic Transcription Symbols

Symbol	Example	Arabic Letter	Symbol	Example	Arabic Letter
ɪ	(ex. MSA /taɪθiir/ "effect, impact")	أ	D	(ex. MSA /Dayf/ "guest")	ض
b	(ex. MSA /baab/ "door")	ب	T	(ex. MSA /Taab/ "he recovered, got well")	ط
t	(ex. MSA /taab/ "he repented")	ت	Ḍ	(ex. MSA /ḌaabiT/ "officer")	ظ
θ	(ex. MSA /maθalan/ "for example")	ث	ʕ	(ex. MSA /ʕayb/ "shame")	ع
j[1]	(ex. MSA /jadiid/ "new")	ج	ɣ	(ex. MSA /ɣaaba/ "forest, jungle")	غ
h	(ex. MSA /habb/ "he loved")	ح	f	(ex. MSA /faqiir/ "poor")	ف
x	(ex. MSA /xabar/ "news")	خ	q (g)	(ex. MSA /qurʕaan/ "Qur'an")	ق
d	(ex. MSA /daqqiqa/ "minute")	د	k	(ex. MSA /kayfa/ "How?")	ك
ð	(ex. MSA /haaða/ "this")	ذ	l	(as in MSA /bi-l- ^c arabi/ "in Arabic")	ل
r	(ex. MSA /rajul/ "man")	ر	m	(ex. MSA /maal/ "money, wealth")	م
z	(ex. MSA /zabiib/ "raisins")	ز	n	(ex. MSA /naas/ "people")	ن
s	(ex. MSA /sab ^c a/ "seven")	س	h	(ex. MSA /haaða/ "this")	هـ
š	(ex. MSA /ša ^c b/ "people")	ش	w	(ex. MSA /ward/ "roses")	و
S	(ex. MSA /Sayf/ "summer")	ص	y	(ex. MSA /yaabis/ "dried, desiccated")	ي

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Introduction

Code switching is a natural occurrence when two bilingual speakers engage in discourse. For the most part, such individuals are not consciously aware that they are code-switching. With diglossic, bilingual or multilingual societies, the linguistic phenomenon "Code switching" emerges and becomes a sub-field of sociolinguistics which attracts many sociologists. Whenever there is more than one language spoken in a community, their populations will code-switch. Algeria is one of the countries in which we can deal with sociolinguistic studies, simply because it is a bilingual, multilingual, and a diglossic community and this phenomenon can easily be observed among its population.

Statement of the Problem

The Algerian society is an excellent laboratory for sociolinguistic studies since it is a diglossic, bilingual, and even multilingual society. These linguistic situations have created a phenomenon of mixing between the existing varieties so that "code-switching" the use of two language varieties in the same conversation becomes a common practice among all the Algerian society. The latter contains four unrelated languages; Arabic (Standard and Dialect), Berber (Tamazight), French and English. Algerian people whether elite or uneducated routinely use mixture of those four varieties in their daily lives, Algerian Arabic is the mother tongue; Berber (Tamazight) is also a native language of a number of Algerians, Standard Arabic is the first language in school, French is the first foreign Language and English is the second foreign language.

This study investigates code switching in the Algerian society; it is an attempt to see how the existing varieties are related linguistically and socially and to check the attitudes towards this phenomenon in one speech community in Algeria. The university students can expose a real situation where code-switching is widely used since students have long been in contact with different codes. In this study we intend to investigate the socio-cultural factors and attitudinal dimensions towards code-switching of a representative community of university students in the department of English, Biskra.

The study entitled by "Investigating Code Switching Among Algerian Students". It raises the following questions:

- ❖ What is the nature of code switching?
- ❖ Do tertiary students switch Arabic-English?

- ❖ In what way do tertiary students switch code?
- ❖ What are the students' attitudes towards code switching?
- ❖ Which type of language mixing results from the contact between the existing varieties?
- ❖ What is the students' main objective in using code switching in their speech?
- ❖ What are the reasons that lead university students to code switch?

Aims of the Study

In this study our fundamental aim is to shed some light on the phenomenon of code-switching and to show the extent of using such phenomenon in the Algerian society through the eyes of students at Mouhamed Biskra University, it focuses on the Arabic-French code switching and tries to investigate whether students code switch Arabic-English or not.

Furthermore, this study examines the different patterns of code switching used by university students. It also looks for the various reasons that led students to code switch in their daily conversations. Moreover, it investigates the different attitudinal dimensions towards code switching.

Hypotheses

The present dissertation examines the below hypotheses:

- ❖ If students show knowledge of two languages, they will use a combination of the two.
- ❖ If students are not influenced by the other language culture and do not consider it as more prestigious than their language, there will be no need to embody words through the process of code switching.
- ❖ Different social and personal factors may affect the students' language choice and attitudes.
- ❖ If students use the codes available in their repertoire, different language patterns (borrowing and code-switching) will be occurred.
- ❖ Students may show negative attitudes towards code-switching.

Research Tools

In this research, the data needed have been collected using recordings of the students' natural conversation and a questionnaire as research tools. Recordings provide examples of the way students code switch and examples of the different patterns of code-mixing.

Moreover, the questionnaire shows the motivations and factors of language choice and code-switching and the attitudes towards code switching. The sample consists of fifty university students (both genders) from the department of English at Mohamed Kheider University of Biskra. It is a random sample where every student has no chance of being selected.

Research Methodology

The method that is used to investigate the research problem is a descriptive-interpretive method depends on the analysis of recordings and questionnaire. In one hand, we are going to describe and present the nature of the phenomenon of code switching among the university students. In the other hand, we are going to explain some points concerning code switching; we will intend to investigate the factors and the different reasons that lead students to switch code in their daily conversation. Furthermore, we will try to look for the students' attitudinal dimensions towards code-switching and their main objectives in using such phenomenon in their speech.

Structures of the Study

The present research paper is divided into three main chapters:

- Chapter One: Status of Languages in Algeria

This chapter is concerned with the linguistic description of Algeria. It deals with the historical background of the existing languages in Algeria, notably Arabic (Dialectal and Standard), French, Berber and English.

- Chapter Two: Codes witching: Theoretical Background

This chapter intends to deal with a review of the literature in relation to types or patterns of code switching and other types of mixing languages such as borrowing and code mixing.

- Chapter three: The frame work of the study.

This chapter tends to analyze some of the important points that are related to the phenomenon of code switching such as the different languages which are used by university students and the various reasons that lead students to code switch. In addition, this chapter will provide an investigation of students' attitudes towards code switching.

- Finally, the general conclusion will be a summary of all that was mentioned before, answers to the proposed questions and the obtained results.

Chapter one
Status of Languages in Algeria

Introduction

Contact between languages has always aroused the language scholars' interest; such contact resulted in different language problems such as code switching and borrowing which have attracted sociolinguists. In the last decades a lot of sociolinguistic studies have been carried out to investigate the different phenomena that occurred in "multilingual" communities. The language variety emerged from the process of code switching and borrowing shows the interaction between the sociolinguistic categories of the mixed languages. The uses of different combinations result when these languages come into contact over a period of time. Furthermore, the following chapter is concerned with the linguistic description of Algeria. It deals with the historical background of the existing languages in Algeria, notably Berber, Arabic (Dialectal and Standard), French and English.

1.1. Language contact

Over time, the language contact may lead to language change. This change can be in the lexical and grammatical systems as well as different social patterns in the community. Davies and Elder (2004) stated that in situations of language contact and language change the changes that can be seen in the linguistic system of one of these languages are because of the "encroaching" of one language on the other. They added that concerning the lexis, effects like code-switching and code-mixing come from the linguistic system of the L2.

Most language contact studies examine situations where speakers of different languages come into contact by living and working together, but in our research we will deal with a different situation where the same speakers use a mixture of two or more languages. These speakers are Algerian university students who have been in contact with different codes for a long time; in addition to the spoken dialectal variety of Arabic, they have learnt the standard variety as a first language, French as a first foreign language right from the primary school and English as a second foreign language from the middle school. They are a perfect example to observe language contact phenomena or code switching between the available codes.

Furthermore, language contact leads to different attitudes towards one or both languages and the language phenomena that result from this contact. In addition, in literature attitudes towards code-switching are mainly negative. This study will examine attitudes towards

code-switching among Algerian university students and check whether these attitudes are really always negative.

1.2. Language Status in Algeria

In Algeria we can find indigenous languages, such as, Algerian Arabic and Berber which are the languages of native inhabitants. In addition to the French language which is commonly used these days despite the Arabization policy. We can notice that the influence of French did not stop with independence.

Algeria is a country with a long colonial history; it is one of the most problematic postcolonial societies. It has a very complex linguistic situation, in this regard Ahmed Sid (2008, p.25) wrote:

The debate over the linguistic situation is neither over nor solved, and is capable of provoking the same passion and controversies almost half a century after the country's independence, almost as much as it did in the early years of independence. Due to the divergent aspects that characterize each of the three main languages at work, namely Arabic, Berber and French, controversial opinions as to the represent ability and legitimacy of each of these languages have always prevailed.

These are the languages that have existed in Algeria; the spoken languages are the Low variety of Arabic (Algerian Arabic) and the four dialects of Berber (Kabyle, Shawia, Mozabite and Tamshekt in addition to other dialectal varieties that are spoken by a small groups of people in different parts of the country). These languages are used in everyday life conversations as a means of communication. The written languages are the High variety of Arabic (Standard Arabic) and French which are found in administration, education, and mass media. Also, the English language is used in the domain of education as a second foreign language.

1.2.1. Historical Perspective

To know the early inhabitants of Algeria we have to return to the ancient pages of history. Haddad (2004) stated that Berber tribes were the early ones. The first comers to Algeria were the Phoenicians. They were eliminated by the Romans in 146.B.C. who settled for nearly seven centuries. Before the arrival of the Muslim Arabs conquests in the

seventh century, it was invaded by the Byzantines with the whole countries of North Africa. The Arab rule lasted nine centuries before the country came under Ottoman Empire in 1518. The latter ruled Algeria three centuries. It continued to be an outpost of the Ottoman Empire until 1830. The French forces invaded the country with the fall of Algiers in 1830. By 1848, the French administration declared Algeria a French territory. The French occupation lasted one hundred and thirty two years i.e., until 1962 when Algeria gained independence. Algeria has a long colonial history which led to the existence of such combination of languages.

Before Muslim Arabs settled in Algeria, Berbers appeared to have avoided adopting the languages and religions of their invaders. They succeeded to keep their mother tongue, their religions, and their customs. Then, came the Arabs, Berbers at first fought and resisted them as they did with the previous invaders, but later they knew that the Muslims come to spread the principles of their religion (Islam) not to invade them. Subsequently, they embraced Islam and adopted Arabic. At first, Arabic was spoken only in the big cities, and Berber remained as a means of communication in the small mountain villages. (Elmili, 1986, p.110) Consequently, Berbers living in such places kept their Berber language till the present time (the Great Kabylia, the Aures and the Mزاب). in this regard, Ahmed Sid (2008, p.27) quoted Camps (1987, p.135) who wrote "La Berbérie devient musulmane en moins de deux siècles alors qu'elle n'est pas entièrement arabisée, treize siècles après la première conquête arabe"; it means that the Berbers became Muslims in less than two centuries, but even thirteen centuries after the first Arab conquest they still not completely Arabized. Because, Arabic was only spoken in the big cities and Berber continued to be spoken in some mountain villages till the present day.

Despite the fact that Algeria was invaded by many nations, no one of them has influenced the linguistic system of the Algerians like the French did. Msaif stated that the French language has made a great impact on the Algerian linguistic system (1981, p.52). Saad Allah mentioned that although the Ottoman domination lasted three centuries in Algeria, there was no Turkish linguistic impact except for a small number of terms that were used only in the cities (2005, p.113). When the French colonial took over the whole Algerian land, he declared that the French language is the official one. Taleb Ibrahim (1997) stated that in 1938 the French passed a law that made Arabic a foreign language and French the official language of Algerians and the European settlers (in 1960, the Europeans

in Algeria not only from France but also from different European countries like Italy, Spain and Malta reached one million).

According to Saad Allah (1998, p.30) the French administration allowed the linguists (the French ones) to make studies on Berber language and its varieties. These studies are a result of the French-Berber policy in 1940 that was based on the division between Arabs and Berbers "majority and minority"; because the Arabs were the majority of the Algerian population as opposite to Berbers. He later (2005, p.140) pointed out that The French authorities passed laws that forbade the use of Arabic language, made French the official one and prevented the use of Arabic history and Arabic literature for teaching, in addition to that Arabic was not allowed to be learnt at school. However, Algerian Arabic was allowed. In this regard, Bachèr (2013, p.25) pointed out that the Algerian linguistic situation and the social unity has been strongly affected by the policy implemented by the French colonial authorities, yet those effects still persist. Laws that forbade the use of Arabic, were in fact attitudes against Islam, because Arabic is the language of Quran.

1.2.2. The Sociolinguistic Profile

The Algerian sociolinguistic profile seems to be complex. Although France ruled Algeria for a hundred and thirty two years which is a short period when we compare it with the other invaders, it left a very strong influence on the Algerian language and culture. The French language and culture succeed in spreading within the Algerian community, during the French colonist. That is why after the Algerian independence in 1962, in addition to the Algerian Arabic and the language of the indigenous inhabitants (Berber), the French language was commonly used. Nowadays, despite the execution of the *Arabization* policy, the impact of the French colonization did not stop with the independence.

Ahmed Sid (2008, p.30) stated that by examining the Algeria's sociolinguistic situation, we can see that Algeria fitted what Fishman (1972) named a type "B nation or uni-modal". This type is characterized by an indigenous language with a literary tradition (Classical Arabic or Modern Standard one), plus a language of wider communication (French) that exists as a result of colonial policy.

Furthermore, four languages are spoken and/or written in Algeria. The spoken languages include Algerian Arabic, French, the different dialects of Berber (Kabyle, Shawia,

Mozabite, and Touaregs' mother tongue "Tamashekt", etc.), in addition to English which is spoken by a very small group of Algerians; the majority of them are youngsters. The written languages are Modern Standard Arabic and French (in education and administrations) and English (in education).

1.2.2.1. Berber

Imazighen (singular Amazigh), meaning "free men" were the early inhabitants of Algeria who spoke varieties of Tamazight language which came to be called Berber by the Roman invaders. The term "Berber" may originate from the Latin word "Barbarus", which was used to indicate anyone living within the Roman boundaries (under the rule of the Roman Empire). Algeria became a Roman province in 46 BC. (Haddad, 2004).

Ahmed Sid (2008, p.33) quoted Greenberg (1963) who pointed out that Tamazight (or what is known as Berber) is one of the five Afro-Asiatic languages. In the past this group was known as Semito-Hamitic languages which in addition to Berber includes; Semitic, Chadic, Cushitic and Egyptian. These languages are spoken in North Africa as Morocco and Algeria, and other countries like Niger and Mali.

In ancient time, Berber texts were written in special scripts called Tifinagh (Touareg alphabet). After that it was written by Latin and Arabic scripts. Although it has not got special scripts, it still existed as an oral means of communication (Haddad, 2004). Brahimi (2000, p.71) stated that Berber is spoken in a number of African countries including Mali, Niger, Mauritania and Morocco. He estimated that Berber spoken natively by 20% to 30% of the population in Algeria and it has four varieties:

- Kabyle spoken in Kabylia.
- Shawia spoken in the Aures.
- Mozabite spoken in Mzab.
- Tamashekt (the mother tongue of Touareg) spoken in the Sahara Desert.

Berber has different dialectal varieties that are spoken in several parts of Algeria (Kabylia, Aures, Mzab and the Sahara Desert...):

- Kabyle: spoken by eight millions of Algerians; five millions live in Great Kabylia and the others who immigrate to Europe and other places in Algeria.
- Shawia: spoken by four millions who live in the Aures.

- Shnawia: spoken by 56.300 persons who live in the Shnawa Mountain (Tipaza), in addition to Shershel and Shlef.
- Another variety of Tamazight spoken in the region of Blida.
- Matmata: spoken in some areas in the Wansharis.
- Bni Mesous and Bni Said: spoken in different villages in Tilemsane.
- Tumzabt: spoken in Mزاب.
- Twate and Gorar: spoken by Znata tribes (tznatit).
- Righia: a variety spoken in Toughort and Temacine.
- Tachelhit: spoken in Ourgla.
- Tamashekt: spoken by Touareg in the Sahara Desert. (Antara & Aterkine, 2007).

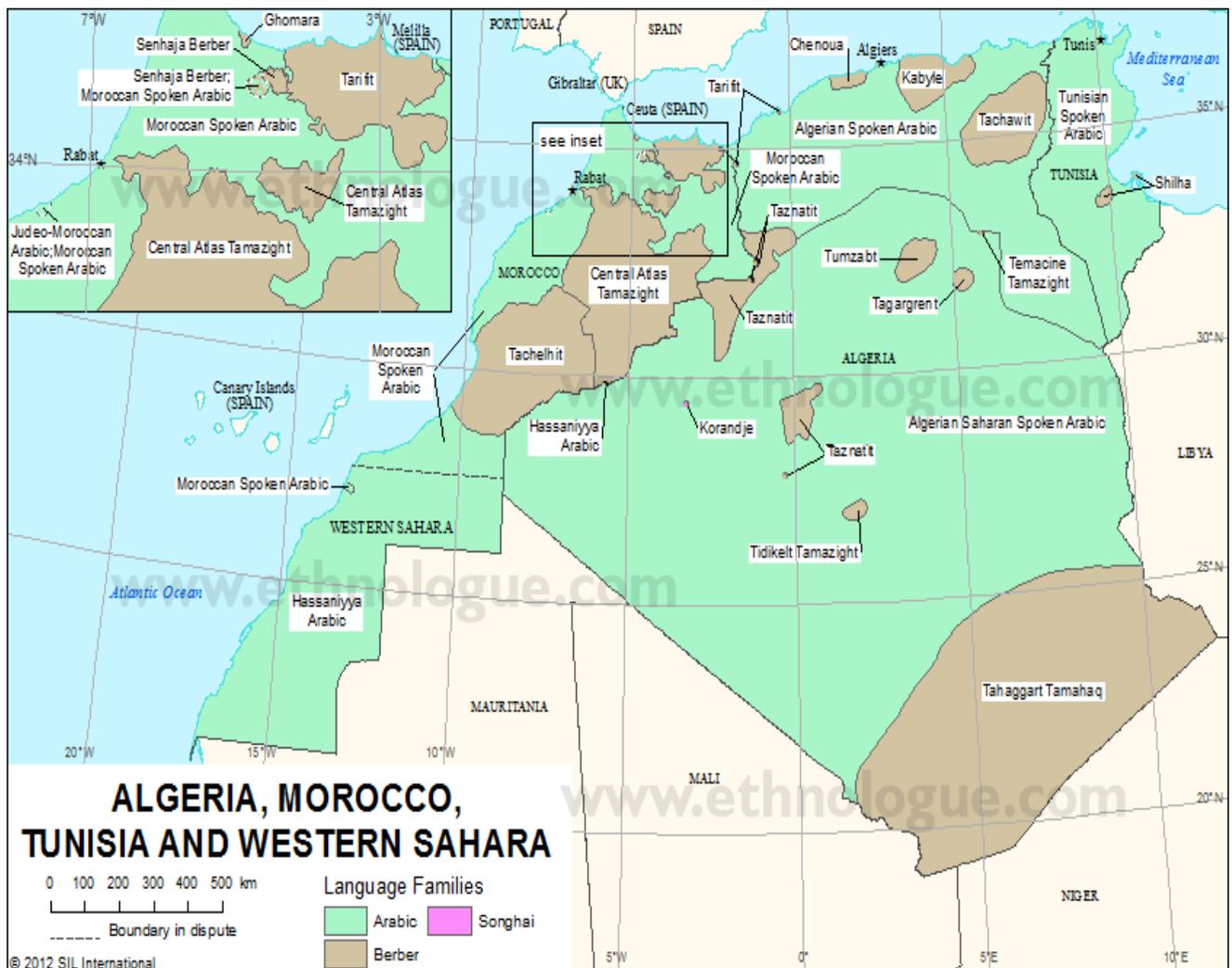


Figure.1 Berber language in Algeria and its neighboring countries.

These are the different dialectal varieties of the Berber language in Algeria. All of them derived from the language of native inhabitants (ancient Berber) that is why they have many terms in common. The Map above (from: <http://www.ethnologue.com/maps>) shows the locations of the different varieties of the Berber language in Algeria and its neighboring countries including Tunisia, Morocco and Western Sahara.

Although it is just an oral language, Berber succeeds to resist the linguistic influences of the invaders and became the mother tongue of Berbers. Ahmed Sid (2008, p.34) quoted Robert (1980) who wrote about the different reasons that prevent the Berber language from incorporation:

As a consequence of their geographical separation from one another and the absence of both any sustained commercial intercourse between them and a written language, there has been no tendency for their culture to become unified or for their language to become standardized in the course of their history.

Tamazight recognized as a national language by the application of article -3- of the Algerian Constitution. Antara & Aterkine (2007) pointed out that this article was redressed in March 2002, so that, in addition to establishing Tamazight as a national language it confirmed its use among Algerian institutions and authorities. After that, there was a decision about teaching the Tamazight language for all levels starting from the academic year 2003-2004.

1.2.2.2. Arabic

Haddad stated that with the arrival of Arab Muslim armies in the seventh and eighth centuries a large number of Algerians embraced Islam and adopted Arabic. Consequently the Arabic language gained domination with the spread of Islam. Arabic is the language of daily communication for between 150 and 200 million people (the Arab world), and the language of worship for more than a billion of Muslims around the world (2004). People who embraced Islam were obliged to learn and acquire Arabic because it is the language of the holly Quran.

Haddad (2004) stated that Arabic is spoken by 73% of the Algerian population. The spoken Arabic in Algeria (Algerian Arabic) is very different from the written one; because the former has a simplified linguistic system which is totally different from that of the

standard one. He added that the Algerian Arabic itself contains of local varieties such as Jijel Arabic which is marked by the pronunciation of the "qaf" as "kaf" in addition to the use of different terms borrowed from the Berber language. Also the dialect spoken in some parts of the country show influence from Andalusí Arabic which is brought by refugees from Al-Andalus. In addition to that the variety spoken by people live along the Tunisian and the Moroccan borders shows a great influence by the accent of the Arabic spoken in Tunisia and Morocco. Another example is Al-Badouin; a variety spoken in different places in the Sahara, it is marked by the pronunciation of the "ghin" as "qaf". Furthermore, the Sahrawi (from the Western Sahara) refugees at Tindouf speak Hassaniya Arabic.

After the independence in 1962, Algeria tried to improve fluency by using Arabic teachers from Egypt and Syria. Haddad (2004) pointed out that The constitution of Algeria in 1963 made Arabic the national and the official language, and this was retained in the constitution of 1976. But both constitutions do not mention Berber and French. Even though, classical Arabic still not mastered even at higher educational level.

In the past, Arabic was classified into two categories: Classical Arabic which is the language of holy Quran and ancient literature. In addition to Colloquial Arabic that is the language of daily life conversations. Nowadays Arabic is classified into three categories; Classical Arabic, Modern Standard Arabic and Dialectal Arabic.

1.2.2.3. French

French language in Algeria came with the French occupation since 1830. The French colonialist remained in Algeria for one hundred and thirty two years, which is long enough to leave a great influence on the Algerian linguistic system. The French authorities made a great effort to eradicate utterly the use of Arabic as a language of education and communication. Consequently, they left a great impact on the linguistic and the cultural situation of the Algerian population before and after the independence. Till the present days, French still has a notable position in Algeria; it is used formally in administrations, media and education.

Ahmed Sid (2008, p.36) quoted (Morsly, 1984) who mentioned that Boumediene, the president of Algeria (1965-1978) described the position of French language as follows; "Une langue étrangère qui bénéficie d'une situation particulière du fait des considérations historiques objectives." This means "a foreign language that benefits from a particular

situation because of objectives historical considerations". Morsly added that the official discourse in Algeria avoids mentioning French as a second language; it is referred to as "the first foreign language" (1984). This shows that the Algerian authorities were working on the exclusion of the French language from the Algerian society, but it seems that the French linguistic impact was bigger than what was expected.

1.2.2.4.English

English is a global language. It is the language of development and technology, wherefore it is taught from the middle school many years ago. However, only a small number of Algerians speak English, most of them younger people.

Benrabah (2007) stated that from the end of the 1970s to the early 1990s English was taught as a secondary obligatory foreign language (after the French language) right from the fourth grade in the middle school. He added that in September 1993 the Ministry of Primary and Secondary Education allowed the pupils to choose between English and French; two separate choices for the first foreign language. Unfortunately, between 1993 and 1997 only 0.33% to 1.28% of the schoolchildren chose to study English rather than French. This statistic was described by Benrabah as "insignificant". The rate was expected to be much more than that, because English is the most used and spoken language in the world.

1.3. Language Policy in Post-Independence Algeria

One hundred and thirty two years of colonization left a great impact on the linguistic situation in Algeria. During that time the French authorities worked hard to eradicate the Arabic language from the Algerian society. Consequently, knowledge of Standard Arabic had dwindled. Even some élite persons were unable to read or write in Standard Arabic because they have been educated in French. Griss stated that in 1962, there was a sincere will of the Algerian leaders to promote and generalize Arabic for identity concerns, quoted in (Ahmed Sid, 2008, p.36). After the independence the Algerian government decided to launch an Arabization policy and replaced the language of colonial (French) in all its uses; in schools, the administration and everyday life with the Standard Arabic language. Therefore, the policy that was implemented to restore the use of Standard Arabic was known as the Arabization policy.

1.3.1. Arabization policy

The Arabization policy was implemented since 1962 in the purpose of eradicating the French language presence in Algeria after more than one hundred and thirty years of conquest. Benrabah (2007, p.231) states:

Starting from 1962 the Algerian government that inherited the remnants of an education system focused on European content and conducted in a foreign language by foreign teachers, sought to gradually increase Arabic sessions in all levels and all subjects were taught in Arabic and there was a decrease in the amount of time for teaching French. This policy, of course favoured the national integrity and unity and religion.

Benrabah (2007, p.237) added that this policy was widely criticized for the lack of teaching, so that in 1964 the government decided to hire 1000 instructors from different Arabs countries such as Egypt and Syria. He wrote:

In 1966, out of a total of 13,000 Arabized primary school teachers, 3,500 (27%) were non-Algerians, of whom 2,000 were instructors or tutors and only 1,500 were teachers. The report complained of these teachers' lack of qualifications, their lack of faith in their task, the handicap their accent represented and their political involvement in the country's domestic policy.

Moreover, Bachar (2013, p.25) stated that after independence the French language continued to be taught in Algeria but it has been reduced by implementing the Arabization policy which is based on replacing the French language by the official language "Arabic". In this regard Abdellatif Mami (2013, p.7) wrote:

After independence in 1962, Algeria has adopted an eradication policy of the French rule and culture. Consequently, to avoid being in contradiction with their ideology, the Government of Colonel Boumediène imported hundreds of Arabic teachers and imams from the Middle East for securing "Arabization". However, the number of such Arabic teachers could never compare with the thousands of French and Algerian-French teachers who had been sent to secondary schools during the 1960s and 1970s.

Furthermore, the Arabization policy was implemented to eradicate the existence of the French rule, language and culture from the Algerian society. Moreover, it strived to build a free country with its own policy, laws, language, and culture far from that of the French colonial.

1.4. Languages in Education

In the early 1960s, instead of the French language Arabic became the language of instruction at the primary level. Later in the 1960s Arabic was standardized as the language of instruction at the secondary level. Despite the fact that in 1991 the authorities passed a law mandated the use of Arabic in all sectors and at all levels, French continued to be used in technical fields at different levels. (Ahmed Sid, 2008, p.34)

Abdellatif Mami (2013, p.5) pointed out that although the application of the Arabization policy, the French impact continued to appear within the Algerian society; in different domains including education. In this regard she wrote:

[...] At the same time, an educational policy regarding the elites has emerged and was very much similar to the one prevailing in France. Shortly after, within a decade or two, new national universities and some selective “Grandes Écoles” were created in independent Algeria. Consequently, new administrators in Science, Industry, university, research and alike worked according to the French standards and usually spoke and wrote in the French language.

1.5. Languages in contact

The language situation in Algeria may be characterized as diglossic, bilingual, and even multilingual. Diglossia means the use of two varieties of the same language (Arabic); a High variety (H) and a Low one (L). Bilingualism refers to the use of two different unrelated languages (the interaction between Arabic and French). Multilingualism refers to the use of more than two languages. In Algeria, multilingualism is concerned with the use of Berber as a mother tongue in addition to Arabic and French.

1.5.1. Bilingualism

Bilingualism is one of the factors that lead to language change. Most of sociolinguists agreed on the view that bilingualism is a worldwide phenomenon. Hundreds of million people around the world routinely use two or three and even four languages in their daily life as the occasion demands. Moreover, bilingualism has an important role in the determination of variation and language change. When two speakers from different linguistic background came into contact for a certain period of time, significant changes may occur in one or both languages.

Saad Allah (1998) stated that Algerians were influenced linguistically during the French occupation; because of the long colonial period the French language entered the Algerian linguistic system and remained even after the independence. Algerians widely use the French language in their everyday interactions; they mixed it with their Algerian Arabic. The existence of two unrelated languages in Algeria, Arabic and French, makes the country bilingual. Saad Allah pointed out that Bilingualism in Algeria is special because it is much more practiced in the big cities where there is a contact between Arabic and French.

The term "bilingual" generally used to refer to the person who has the capacity and ability to acquire or use a second language. Bonvillain stated that this term is used for both individuals and communities, she wrote "... knowledge and use of two languages the term applies both to individual speakers who know two languages and to communities in which two languages are employed by many, most, or all members" (2003, p.406). In the same sense, Sridhar (1996, p.47) stated that the term is used in the literature "to refer to the knowledge or use of more than one language by an individual or a community". Moreover, Mayers-Scotton wrote in defining bilingualism "it refers to any utterance containing either actual surface-level morphemes or abstract lexical structure from more than one language" (2002, p.7).

Wardhaugh (2006, p.96-99) stated that the ability to speak more than one language is widespread in the world. He added that a monolingual individual would be regarded as a "misfit", lacking an important skill in society which as he wrote "the skill of being able to interact freely with the speakers of other languages with whom regular contact is made in the ordinary business of living". Furthermore, speaking more than one language is a normal matter of daily life. In this regard people may speak one language or more at home, another in the village, another one for purposes of trade, and another for the communication with the outside world. He pointed out that these different languages are commonly acquired unconsciously and in a natural way. Therefore, speakers shift between those languages without hesitation. Moreover, the context determines language choice, Wardhaugh pointed out that in bilingual or multilingual communities where more than one language or varieties are used, to be socially competent and fitted for a successful communication you have to know "who uses what, when, and for what purpose...your language choices are part of the social identity you claim for yourself".

In some cases the existence of more than language within the same society may be seen as an issue, in this regard Wardhaugh wrote:

Bilingualism is actually sometimes regarded as a problem in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with 'inferiority.' Bilingualism is sometimes seen as a personal and social problem, not something that has strong positive connotations (2006, p.96-99).

Moreover, bilingual or multilingual speakers do not necessarily have exactly the same abilities in the languages (or varieties) they speak, they develop their linguistic competence to the extent that they need and according to the context in which the codes are used. Those linguistic capacities may range from simple terms to high complex ones. As Sridhar says:

multilingualism involving balanced, natively like command of all the languages in the repertoire is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles. (1996, p. 50)

1.5.2. Diglossia

The term "diglossia" was first proposed by the sociolinguist Ferguson (1959). Wardhaugh stated that a diglossic situation exists in a society when it has two distinct codes which have a clear separate function; that is means that each code is used in a specific different set.(2006, p.89). Furthermore, Ferguson (1959, p. 336) has defined diglossia as follows:

diglossia is 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. qtd in (Wardhaugh,2006, p. 8)

Generally, almost linguists and sociolinguists agree about the definition of the term diglossia. For his part Bonivillain (2003, p.407) defined diglossia as “a pattern of languages use in a bilingual community in which two languages (or two dialects of the same language) are systematically employed in different social contexts”

In the same article Ferguson identifies four language situations which show the major characteristics of the diglossic phenomenon. Wardhaugh (2006) mentioned those situations as follow: Arabic, Swiss German, Haitian and Greek. In each situation there is a ‘high’ variety (H) of language and a ‘low’ variety (L). Each variety has its own functions, and each is viewed differently by those who are aware of both. In the Arabic situation the two varieties are Classical Arabic (H) and the various regional colloquial varieties (L). In Switzerland they are Standard German (H) and Swiss German (L). In Haiti the varieties are Standard French (H) and Haitian Creole (L). In Greece they are the Katharévousa (H) and Dhimotiki, or Demotic (L), varieties of Greek. In each of the mentioned cases the two varieties have been in contact for a long period of time, as in the case of Arabic, for many centuries. Consequently, he wrote " the phenomenon of diglossia is not ephemeral in nature; in fact, the opposite is true: it appears to be a persistent social and linguistic phenomenon".

Moreover, in diglossia the two varieties have distinct and different functions. As mentioned above; one is used in one set of circumstances and the other in a different one. For example, the H varieties may be used in sermons and formal lectures, in political speeches, in broadcasting the news on radio and television, and in different kinds of writing. However, the L varieties may be used in giving orders to workers in "low-prestige" occupations or to household servants, and in conversation with familiars. We can also find cases where a person may give a lecture in an H variety but answer questions about the content or explain some parts in an L variety to ensure understanding. (Wardhaugh 2006, p.90)

Ferguson (1959) described Arabic language as diglossic. In Arabic, the high variety (H) it is Modern Standard Arabic (MSA) that is used in reading, writing, and non-spontaneous speech usually from an official source. The low variety (L), differing from MSA but

sharing some features, it is referred to as “vernacular,” “dialect,” “colloquial,” “slang,” or “spoken Arabic” Algerian Arabic (AA) is the language of communication in everyday life, particularly in the family, but it is also sometimes used in the media (radio and television programs) and it is more used in plays and movies. AA is a spoken form with a variety of regional dialects. qtd in (Sridhar, 1996, p. 59)

Holmes (2001, p.27) listed three conditions that should be required in a community in order to be regarded as diglossic, these conditions are:

1. Two different varieties of the same language are used in the community, one variety is high and the other is low.
2. Those different varieties have distinct functions.
3. The high variety is not used in everyday conversations.

The Arab-Speaking world is an example of diglossic communities. They in general have two distinct varieties of Arabic; one variety is used only for informal situations and in everyday conversations, this variety is known as the Low variety or the "dialect". The other variety is used for formal situations, in education, administrations and media, this variety is the High one or the "standard". Haddad (2004) pointed out that Almost Arabs, if not all, give great prestige and importance to the high variety because it is the language of Quran and ancient poetry, whereas, the other variety is not prestigious at all. It is very important to mention that sometimes the low variety is the mother tongue of a group of Arabs. For example, Algerian Arabic (AA) is the mother tongue of a number of Algerians.

According to Kaouach (2008, p.37) diglossia differs from bilingualism, in that bilingual speakers or communities have the knowledge of two different languages such as Arabic and French while diglossic communities have the knowledge of two varieties of the same language. Moreover, we can distinct between code switching and diglossia; in situations where code switching occurs, speakers unconsciously switch from one language to another in the same conversation or speech. Whereas in diglossic situations speakers are aware when they switch between varieties of the same language (switch from the high variety to the low one deliberately).

Conclusion

To sum up, in common with many parts of the world, the linguistic situation in Algeria is very complex. It is diglossic, bilingual, and even multilingual. Throughout history, Algerians have been in contact with many languages, especially of their invaders; Phoenicians (Punic), Romans (Latin), Byzantines (Latin), Muslim Arabs (Arabic), Ottomans (Turkish), French (French), in addition to the Berber language of the indigenous inhabitants. The languages of Ottomans and Romans who settled in Algeria for a long time did not leave a mark on the Algerian linguistic situation in contrast to French and Arabs who imposed their languages from the beginning of their conquest.

Chapter two

Code switching:

Theoretical Background

Introduction

In this chapter, we present an overview about the theoretical background of the phenomenon of code switching. We focus on its types and the different reasons that lead bilingual and/or multilingual speakers to use code switching. In addition to that, we concentrate on the attitudinal dimensions towards code switching. We also deal with another way of switching; code mixing and borrowing.

In the study of language contact phenomena, research on code switching falls into the issue of "terminological confusion". Researchers do not use the same terms in the same way, in addition to that they do not agree about a specific definition for terms such as code-switching, code-mixing, and borrowing. There are some researchers who distinct between these terms; for example (Gysels, 1992; Myers-Scotton, 1992; Poplack, 1980, 1981) who distinct between the terms code-switching and borrowing, and (Kachru, 1984; Sridhar & Sridhar, 1980) who distinct between code-switching and code- mixing. Different explanations are provided for Code switching, Code mixing and Borrowing throughout the study of code variation. Each one will be dealt with separately in the following chapter.

2.1. Code Switching

Language gives individuals opportunities to express their feelings and thoughts and shape their identity. It also helps them to satisfy their social needs in the different contexts of the language used. Bilingualism is one of the opportunities for speakers to use two or more languages in their daily lives. It offers the ability to choose between the two spoken languages as the situations demand.

Many studies have dealt with the phenomenon of code switching, (e.g. Gumperz & Chavez, 1972; Pfaff, 1979; Kachru 1978; Poplack, 1980) but yet most linguists have not come into agreement about a clear and cohesive definition for code switching. Also many researchers did not really explain the term code switching in their definitions. For instance, Ahmed Sid (2008, p.58) quoted Jacobson (1990) who wrote about this problem:

The notion of alternation between varieties is not conceived of a homogenous way, but, rather, that different investigators examine the phenomenon in ways that elude the possibility of providing a definition of code switching that all will subscribe to.

However, many others have tried to define it. Among these linguists; Ayeomoni (2006, p.91) quoted Hymes (1974) who defines code switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles". For his part Sridhar (1996, p.56) wrote that the phenomenon of code switching occurs in societies where two or more languages are existed. As a result people switch between the available codes. He also stated that the explanation of code switching needs a theory of language which considered with both the structure of sentences and the structure of conversations. It also focuses on the grammaticality and acceptability of sentences in relation to the functions and contexts of languages in which it is used.

This disagreement about the definition of code switching is due to the ambiguous definition of the word "language" itself. Haugen (1956) first used the term "code switch" to refer to the use of unassimilated words by a bilingual speaker from a different language. According to him, "switching" refers to alternating between two or more languages, interference to overlapping between two languages, integration to constant use of words from another language by a bilingual speaker and code-switching to introducing a single word.

Moreover, some researchers used the term code switching to refer to language switching rather than to registers or dialects. For instance, Hudson (1996, p.52) wrote that "the term code-switching is preferred to language-switching in order to accommodate other kinds of variety: dialects and registers". Hudson added that there is a very important thing that should be taken into account which is that language can be understood by the addressee. The choice of languages in bilingual communities is controlled by social rules because the different languages are used in different situations. One is typically used at home whereas the other is used outside (working or shopping).

Myers-Scotton (1993, p.1) defined it as "alternations of linguistic varieties within the same conversation". Other researchers emphasize that switching can occur not only between languages but also dialects of the same language. Moreover, Gumperz (1982, p.59) refers to the term as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems". He simplifies this by saying that code switching is alternating between two or more languages within the same interaction.

Furthermore, Trudgill (1992, p.16-17) defines code switching as being "the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation". He wrote that code switching is a linguistic behavior which is very common in bilingual and multilingual communities. Researches on this phenomenon concentrate on the different social and linguistic context's factors that affect code switching. In addition, the grammatical rules where code switching can and cannot occur are included.

Code switching is a natural occurrence when two bilingual speakers engage in discourse. For the most part, such individuals are not consciously aware that they are code-switching. Trask defined code switching as "Changing back and forth between two language varieties, especially in a single conversation". (2005, p.24)

Peccei (2006, p.38) defined code switching as "the alternating use of two languages in the same utterance or the same conversation", he also added that it is one of the characteristic of the bilinguals' speech. Occasionally it is aroused by a shift in the subject of the conversation and sometimes it is aroused when the speakers face a difficulty to find a word in the spoken language, so that they replace it with the equivalent word from their other language. In the same regard, Bouton(1987, p.37) quoted Jakobson(1969) who stated that code switching happens in tow sequential steps language disability then replacement that happen respectively in few seconds; the first one when the speaker faces difficulty or feels unable to find the appropriate word in his/her first language. Then s/he moves to the second step by replacing the unavailable word with the equivalent one from the second language.

Arts and McMahon wrote that code-switching often emerges in interaction between bilinguals. That is, "speakers engage in a bilingual mode where both languages are used and structures from one language may well be transposed onto the other" (2006, p.646).

McWhorter (2008, np) in his lecture emphasized the idea that switching between the existing codes is not a random process:

[...] Switching between the two within sentences. This does not occur in a random fashion but according to traffic rules. The rules are not determined by the difference between concrete and

grammatical morphemes as well as social factors. This phenomenon is called code-switching.

The definition of code-switching given by Bentahila and Davies (1983, p.302) seems to be more comprehensive, they write:

We shall henceforth use the term code-switching to refer to the use of two languages within a single conversation, exchange or utterance. The result is an utterance or interaction of which some parts are clearly in one of the bilingual's languages and other parts in the other language.

In bilingual communities speakers have the opportunity to choose one from the existed languages. The choice of language depends on situations and circumstances. Moreover, the language used is based on social rules that have been learnt from daily life experience. Each of these languages has distinct functions. For example, Arabic language each of its varieties serves different functions; the high variety is used in religious rituals such as prayers in addition to the readings of the Holy Quran, whereas the low variety is used in daily life conversations.

From this overview of code-switching, it is clear that different researchers use different definitions of the term. The above definitions show that many of them have a common point; almost of them stated that code switching occurs in bilingual or multilingual communities and it is the use of the existing varieties within the same conversation.

2.1.1. Types of Code Switching

Literature in code switching shows that there are two languages participate in code-switching the first one is the Matrix language (ML) the more dominate language and the other one is the Embedded language (EL). The matrix language might be identified as the first language of the speaker.

According to Lipski there are two types of Code switching: intersentential and intrasentential code switching. The former relates to the switches between sentences; in other words the language switch is done in sentence boundaries, this type of code switching occurs in conversations of fluent bilingual speakers. The latter relates to the switches within sentences, i.e., the alternation is done in the middle of sentences. In

addition to that, intersentential code switching is known as Mechanical Switching. It occurs unconsciously; replace unavailable words of the speakers' mother tongue. Some researchers call this type of code switching 'code mixing'. The latter takes place where speakers are unable to remember a given word, but they are able to replace that word in a different language. (1985, p.5-6)

Moreover, the literature on code switching has made a distinction of another type of code switching which is known as 'code changing'. It is characterized by fluent intrasentential alternations. Code changing is motivated by stylistic and other factors, and the deliberate nature of changes between languages is emphasized (Lipski, 1985, p.12).

Many linguists accept that intersentential code switching is more complex than intrasentential one because it requires the bilingual to be fluent in both languages. The proficiency is important in order to create 'a smooth blend'. It is important mentioning here that the grammatical rules of both languages are not violated. Intersentential and intrasentential code switching may vary according to the degree of bilingualism of an individual, for example, the age of second language acquisition. (Montes, 2000, p.219)

Blom & Gumperz (1972) distinguished between another types of code switching: situational and metaphorical code switching. The former refers to the switch which is in response to a change in situation; for example when there is a change in the topic or setting, new participants enter the conversation. The latter refers to the switch which has stylistic functions. For instance, when a participant wants to quote, he switches from one language to another. (Sridhar, 1996, p.56)

According to Mihai (2001, p.54) we can differentiate four types of code-switching. Code-switching can be either inter-sentential, intra-sentential, Tag- switching or intra-word switching. He stated that concerning the first type inter-sentential, the language switch is done at sentence boundaries; this is seen most often between fluent bilingual speakers. It is known as mechanical switching and it occurs unconsciously, and it fills in unknown or unavailable terms in one language. This type of code-switching is also known as code-mixing. Code-mixing occurs when a speaker is momentarily unable to remember a term, but is able to recall it in a different language. The second type is intra-sentential code-switching; he wrote that in this kind the shift is done in the middle of the sentence, with no interruptions, or pauses indicating a shift. It often happens within one sentence or even one

phrase. It also includes mixing with word boundaries (e.g. switching of NP, VP, PP, N, ADJ, ect). It is known as code-changing, which characterized by fluent intra-sentential shifts, transferring focus from one language to another. It is motivated by situational and stylistic factors, and the conscious nature of the switch between two languages is emphasized. The third type is tag- switching. It involves the insertion of a tag in one language into an utterance that is otherwise entirely in the other language (e. g., you know, and I mean, etc.) This category involves not only tags, but also discourse markers such as “well, ok, all right” interjection and affirmative/negative articles (yes/no). The last type of code- switching is intra-word switching is a switching within a word itself such as a morpheme boundary.

2.1.2. Reasons of Code Switching

Code switching happened when more than one language is used in the same conversations. It is used to serve different functions especially the communicative ones as similar to language which is used for specific functions For instance; people use language to establish social relationships or to exchange information. Trudgill (2000, p.81) stated that "The same speaker uses different linguistic varieties in different situations and for different purposes".

Speakers in everyday life switch between codes or languages within different social situations or domains. Those situations can be influenced by different factors such as the incoming of a new participant. People use code switching for different purposes. For example, Holmes (2001, p.34-5) states an actual example that show that the participant’s reason for switching is to show solidarity and ethnic identity. Both Sarah and Mere are Maori. Sarah switches to Maori in order to greet her friend although the rest of the meeting is conducted in English. The example is the following:

Sarah: I think that everyone’s here except Mere.

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

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

[Hi. Mere. Come in. How are you?]

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

[Hello my friend. I’m fine.].

One of the important reasons for using code switching is to fulfill the interpersonal functions of communication and to convey both social and linguistic meanings. Gumperz (1982, p.144) gave an example that shows where code switching serves to convey the meanings above. These examples are the following:

- To appeal to the literate.
- To appeal to the illiterate.
- To convey precise meaning.
- To ease communication, i.e., utilizing the shortest and the easiest route.
- To capture attention, i.e., stylistic, emphatic, emotional.
- To emphasize a point.
- To communicate more effectively.
- To identify with a particular group.
- To close the status gap.
- To establish goodwill and support.

Furthermore, speakers in bilingual communities switch code to express solidarity with a particular social group and/or to eliminate someone from the conversation. Some authors stated that code switching replace a lack of vocabulary in the first language, by contrast, others think that speakers code-switch because the word they are looking for does not 'come' in second language. In addition to that, Code switching may be used in a variety of degrees, in other words, it may be used in different situations whether it is used at home with family members and friends, or used with the outside world. (Lipski, 1985)

Ariffin and Shameem (2001, p.7-15) noted that speakers use code-switching as a personal communication strategy which organized, enhanced and enriched their speech. Ariffin and Galea also added that people switch code for different reasons or purposes such as:

- To signal language preference: Studies have shown that speakers tend to code-switch to fill in the lexical gaps in the language of interaction.
- To obviate difficulties: Speakers seemed to code-switch to obviate difficulties in finding the correct referential terms.
- To frame discourse: Another function of code-switching is to attract and hold listeners' attention. This is done by framing the discourse with the use of

conjunctions like 'so' and 'then', and routines like 'well', 'ok' and 'all right'. This type of code-switching normally occurs at boundaries as an intensifying strategy to emphasize the utterance, hold the listeners' attention and move the action forward.

- To contrast personalization and objectification: Code-switching may also be employed to show a contrast between personalization and objectification. A speaker may use a language in talking about his or her personal feelings while using another language in describing facts or objectives.
- To convey cultural-expressive message: Some cultural expressions uniquely belong to a particular language and cannot be expressed in another language. Speakers often switched from the language of interaction when it comes to cultural expressions as they feel that the language will not be able to convey the intended meaning.
- To maintain the appropriateness of context: For example the trainer switched his language to keep up with the language used by the trainee in order to maintain the appropriateness to the context.
- To show membership and affiliation with others: Speakers also code-switch when they want to establish relationship between them. Speakers make effort in enacting a relationship with the others through code-switching.
- To reiterate messages: Code-switching is also used to reiterate messages, which are, repeating what has been said earlier in another language with the intention of making the message clearer and understood.
- To dramatize key words: Speakers use code-switching in order to attract listeners' attention. It can be represented by the deliberate use of words that can emphasize the speakers' point, or expressed in the forms of inventive expression.

Code switching is said to serve different functions. These functions can be social, communicative, stylistics and even linguistic ones. Sridhar (1996, p.59) says that:

Code mixing serves important Sociocultural and textual functions an expression of certain types of complex personalities and communities. It is a versatile and appropriate vehicle, especially for the expression of multicultural communities.

Furthermore, Spolsky (1998, p.49) summarized some reasons that led speakers to use code switching:

For a bilingual, shifting for convenience [choosing the available word or phrase on the basis of easy availability] is commonly related to topics. Showing the effect of domain differences, a speaker's vocabulary will develop differentially for different topics in the two languages. Thus, speakers of a language who have received advanced education in a professional field in a second language will usually not be able to have the terms in their native language.

Moreover, Peccei (2006, p.38) wrote that Code-switching also serves social purposes such as including (or excluding) monolingual participants in the conversation, marking solidarity or group identity, raising the status of the speaker, or conveying the speaker's attitude to the hearer. He also stated that when monolinguals want to change the level of formality or social distance between themselves and their hearers, they switch to more or less formal styles of speech. Bilinguals often accomplish this by switching languages instead.

Furthermore, Peccei (2006, p.38) gave an example to show this phenomenon in real life of a multilingual family:

one evening at a family dinner which included speakers of Spanish, English, and Italian, my tri-lingual 5 year old nephew decided to accommodate everyone present when he commented (rather undiplomatically) on the dessert, shifting his accent effortlessly from Italian to Spanish to English with each phrase in the sentence:
Questa torta es todo molded!
This cake is all mouldy
Italian Spanish English

Here are some examples when bilingual or multilingual speakers bring their two (or more) languages into contact and this is what we call code switching. The list is too long but we choose some examples to be mentioned.

❖ Algerian Arabic/ French:

Mayers-Scotton quoted Boumans and Caubet:

- tə-hkəm-l-u la scoliose“ he get scoliosis”
- yə-t-haka-wwahed les histoires, wahed les histoires taʃ le temp passé.

« They tell each other some (fantastic) stories, stories of past time ». (2002, p.116)

Mayers quoted Lahlou:

- Le jour djæɪ l' marige djæɪhæ, mæt bbæhæ.

“The day of her wedding, her father died”. (2002, p.116)

❖ Chinese/English:

Mayers-Scotton quoted Wei:

- nipaperhaimei finish a ? wode san-fen
you paper yet not finish my three
term paper qiantianyijin
term paper the day before yesterday already
jiaoshangqu le ni tai slowle
turn in you too slow

"you haven't finished your paper yet ? My three term papers were already turned in the day before yesterday. You are too slow". (2002, p.9)

❖ French/English:

Mayers-Scotton quoted Poplack:

- À côté il y en a un autre gros building high-rise
At [the] side there is another big building high-rise

“Next door there is another big high-rise building”. (2002, p.139)

❖ English/Japanese:

Mayers-Scotton quoted Azuma

- How do you say this nihongo de?
How do you say this Japanese in?

“How do you say this in Japanese?” (2002, p.139)

❖ Spanish/English:

Mayers-Scotton quoted Pfaff:

- No va-n a bring it up
No go to bring it up

“They are not going to bring it up”. (2002, p.146)

Zentella offers this example from her work with Puerto Rican Spanish-English bilingual speakers in New York City. In this example, Marta and her younger sister, Lolita, speak Spanish and English with Zentella outside of their apartment building.

Lolita: Oh, I could stay with Ana?

Marta: — but you could ask papi and mami to see if you could come down.

Lolita: OK.

Marta: Ana, if I leave her here would you send her upstairs when you leave?

Zentella: I’ll tell you exactly when I have to leave, at ten o’clock. Y son las nueve y cuarto. (“And it’s nine fifteen.”)

Marta: Lolita, te voy a dejar con Ana. (“I’m going to leave you with Ana.”) Thank you, Ana.

Zentella explains that the children of the predominantly Puerto Rican neighborhood speak both English and Spanish: “Within the children’s network, English predominated, but code-switching from English to Spanish occurred once every three minutes, on average.” (“Code-switching”sec4)

Paul Kroskrity offers the following example of code-switching by three elder Arizona Tewa men, who are trilingual in Tewa, Hopi, and English. They are discussing the selection of a site for a new high school in the eastern Hopi Reservation:

Speaker A [in Hopi]: Tututqaykit qanaanawakna. (“Schools were not wanted.”)

Speaker B [in Tewa]: Wédít'ókánk'egená'adi imbí akhonidi. ("They didn't want a school on their land.")

Speaker C [in Tewa]: Naembí eeyae n̄ələemo díbít'ó'ámmí k̄əyí'í wédimu::di. ("It's better if our children go to school right here, rather than far away.") ("Code-switching" sec4)

In their two-hour conversation, the three men primarily spoke Tewa; however, when Speaker A addresses the Hopi Reservation as a whole, he code switches to Hopi. His speaking Hopi when talking of Hopi-related matters is a conversational norm in the Arizona Tewa speech community. Kroskirty reports that these Arizona Tewa men, who culturally identify themselves as Hopi and Tewa, use the different languages to linguistically construct and maintain their discrete ethnic identities. ("Code-switching" sec4)

2.1.3. Attitudes Towards Code Switching

Contrary to current knowledge, people in bilingual and multilingual communities think that there is a language which is "better", "worse", "wrong", and "correct" than another one. They also believe that linguistic variation necessarily leads to value judgments. Bentahila (1983) in his study examined the language attitudes among Moroccan Arabic-French bilinguals. The results showed that although Moroccan bilinguals have negative attitudes towards code-switching, they switched for lexical needs, and rhetorical purposes such as emphasis and contrast. He concluded that Arabic bilinguals switched between Arabic and French in order to resolve a hesitation or make a fresh start when the thread of discourse had been lost.

According to the studies on code variation, for example, in the United States (Lipski, 2005 & Montes, 2000) and Nigeria (Ayeomoni, 2006), most of the findings have showed both positive and negative attitudes towards code switching behavior. These attitudes especially the negative ones are because of the widespread belief which says that due to their lack of linguistic repertoire, bilingual and multilingual speakers use switch codes.

Moreover, the majority of people whether bilinguals or monolinguals consider code switching as a threat to their mother tongue, i.e., speakers who code switch by time their language become weak. For instance, Sridhar (1996, p.59) wrote that code switching:

[...] has often been regarded negatively by teachers, prescriptive usage legislators, and even by the speakers themselves [...].Code mixing has been regarded as a sign of laziness or mental sloppiness and inadequate command of language. It has been claimed to be detrimental to the health of language.

2.2. Code Mixing

Code switching is based on a change of situation such as the participants, setting and the topic. However, some speakers of a bilingual and/or multilingual community are fluent bilinguals and others are not. When two fluent bilinguals speak to each other without any change in the situation and both speakers switch between languages which they master, these switches are known as ‘cod mixing’.

Several linguists attempted to define the concept of code switching and code mixing, among these are Amuda (1989), Bokamba (1989).For instance, Ayeomoni (2006p91) quoted (Bokamba 1989) who defines both concepts :

Code-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event [...]code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.

Trudgill (1992, p.16) defines code mixing as:

the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentences and phrases, that it is not really possible to say at any given time which language they are speaking.

Kachru (1984, p.65) differentiates between code-switching and code-mixing by the degree of code sharing between the participants:

Code-switching refers to the alternation in which the speech event does not necessarily require that the speaker and hearer share identical code repertoires. The user may be bilingual and the receiver a monolingual. On the other hand, in code-mixing, the

codes used and the attitudinal reactions to the codes are shared both by the speaker and hearer.

Furthermore, Peccei (2006, p.38) stated that in the literature on bilingualism the terms code-switching and code-mixing are sometimes used interchangeably. He wrote:

[...]Other authors use code-mixing to refer to the unsystematic use of two languages in one utterance and view its appearance in the early stages bilingual development, as evidence that the child has not yet separated their two languages into two distinct systems.

Moreover, Ahmed Sid (2008, p.60) quoted McClure (1978) who defines code mixing as:

[...] the individual's use of opposite language elements which cannot be considered to be borrowed by the community. It occurs when a person is momentarily unable to access a term for a concept in the language which is using but access it in another code or when he lacks a term in the code he is using which exactly expresses the concept he wishes to convey.

2.3. Borrowing

In everyday conversations, speakers use words from another language in order to describe, explain, and express a given idea or an object. The equivalents of these words are not available in their mother tongue. This phenomenon of switching is known as 'borrowing'. Hornby (2005, p.169) defined borrowing: "a word, a phrase or an idea that sb [somebody] has taken from another person's work or from another language and is used in their own".

Borrowing is another way in which switching between languages may take place. It involves mixing languages at the level of language-systems as opposite to code switching and code mixing that involve the mixture of languages at the level of speech. Hudson (1996, p.55) stated that "... borrowing involves mixing the systems themselves, because an item is 'borrowed' from one language to become part of the other language".

In addition to that Spolsky (1998, p.49) stated that the process of code switching is the first step of borrowing, he wrote:" the switching of words is the beginning of borrowing,

which occurs when the new word becomes more or less integrated into the second language”.

Borrowing is concerned with single lexical items, words whether nouns or adjectives. These borrowed words or "loan words" can be found in the speech of monolinguals. They may represent various semantic fields such as music, food, kitchen equipments and buildings and so forth. It is different from code switching and code mixing where speakers have the opportunity to choose which words or phrases they will use. Loan words are adapted to speakers' mother tongue and are used in ordinary speakers' native language. They are treated and pronounced as its words. It is very important to note that borrowed words can keep their foreign associations for a certain period of time (Sridhar, 1996, p.58).

For example, Algerians borrow words from other languages which do not exist in Algerian Arabic especially in kitchen equipments such as "Spatule" and "les gnats" (spatula and gloves). This lack of vocabulary obliges Algerians to borrow words from French.

Hudson (1996, p.55) stated that speakers use loan words for different reasons:

One reason for using a word from such a language is to pretend, just for a moment, to be a native speaker with whatever social characteristics we associated with the stereotype. Another reason, of course, is that there is simply no other available word, in which case the link to the country may be irrelevant, or at least unintended. (In some countries all loan-words are frowned upon because of their foreign associations, so steps have to be taken to invent native words with the same meaning.

Moreover, Gumperz (1982, p.66) states:

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

Heath (1989, p.23) makes a distinction between code-switching and borrowing as follows:

By code-switching is meant a pattern of textual production in which a speaker alternates between continuous utterance of segments in one language, L_x, and another language, L_y, with abrupt and clear-cut switching points, often at phrasal or clausal boundaries. By borrowing is meant the adaptation of a lexical item, P_y, from L_y into L_x, becoming P_x (that is, a regular lexical item in L_x satisfying phonological, canonical-shape and morphological rules for this language).

2.3.1. Types of Borrowing

Ahmed Sid in his study pointed out that borrowing among Algerian students occurs in three faces:

2.3.1.1. Integrated Borrowing which includes the following types:

The first type is completely integrated; nouns are integrated phonologically and morphologically into the systems of Arabic, so that they seem to have an Arabic origin. The phonological integration appears in French words such as /bLa:ʔa/ (place) and /fila:dʒ / (village); the phonemes /p/ and /v/ pronounced /b/ and /f/, and some short vowels in French are used as long ones in Spoken Algerian Arabic for example the word /bu:sta/ (poste) . Moreover, the morphological integration appears when Algerians add /a/ to make the feminine of many words like /barwi:Ta/ (brouette), to make the plural they use the suffix /-a:t/ as in / fila:dʒa:t/, it is a rule of the regular plural feminine in both Modern Standard Arabic and the classical, they also use the irregular plural (broken plural) for instance the word /bla:jas/ (places).

The second morphologically integrated but Phonologically Partly adapted; nouns which are well integrated morphologically but phonologically they are not completely adapted or they may be partly adapted. They are usually used by educated people who know French. Words such as /pi:ppa/ plural /pi:ppa:t/ (pipe, pipes) and /vi:sta/ plural /vi:sta:t/ (veste, vestes), are completely integrated morphologically; they add /a/ at the end of the word to form the feminine also they add the suffix /a:t/ to get the plural of the word (regular feminine plural). Phonologically, they are not completely integrated because /p/ and/v/ phonemes do not exist in the phonological system of Arabic, but they are used in Spoken Algerian Arabic.

2.3.1.2. Non-adapted Borrowing

In which the French verbs are adapted morphologically; they take Arabic prefixes and suffixes and follow the rules of Spoken Algerian Arabic inflection. However, they are almost unchanged phonologically. For example, the verb (doubler) used as /dubli:tu/ and /dublina:h/ (Je l'ai doublé, Nous l'avons double).

2.3.1.3. Non-conventional Borrowing

French nouns are used as if they are verbs and all the changes and rules which have been applied to verbs in non-adapted borrowing are applied to these nouns. For instance, /gripi:t/ (J'ai la grippe). In French, these nouns used by adding verbs (avoir la grippe). (2008, p.198-205)

According to what is mentioning above, a distinction can be made between code switching and borrowing. Overall, Borrowed items are the ones which are assimilated phonologically and morphologically or only morphologically with the recipient or the first language (in our case Arabic). However, code-switched items are the ones which are completely unassimilated phonologically and morphologically with the recipient language.

Conclusion

What is clear is that code-switching has been the topic of numerous books and innumerable articles, and the focus of many theories. It is a common practice among bilingual and multilingual communities. Speakers use code switching in order to serve some functions whether linguistic or social. Moreover, earlier studies have shown positive and negative attitudes towards this phenomenon. Code-switching is an important element in many cases of lexical and structural interference. Some linguists view code-switching as a way that helps to express meanings more precisely, while others believe that code-switching can pollute a language, rather than enhance the communication between bilingual individuals. Others view code-switching as an indication of language disability. However, others believe that when code-switching is used to maximize communication and to strengthen the content and the meaning of the message, and does not used a lot it can be considered an asset, not a deficiency or disability.

Chapter three

The Field work of the Study

Introduction

To investigate the language used by university students, the different linguistic patterns that emerged from the mix between the available codes and their attitudes towards the phenomenon of code switching. We have at first to look for their linguistic and socio-cultural background and then we have to analyze the language used by them in their daily life. In that purpose a questionnaire has been designed and answered by fifty students that have been selected randomly from different levels in the English department, Biskra University. Furthermore, recordings of the students' natural conversations have been gathered and then analyzed in an attempt to detect the different emerged linguistic patterns.

We have selected this category because university students have been in touch with Arabic, French, and English for a long time and that helped us to see the use of these languages in contact. Throughout this work, qualitative and descriptive analysis is used to analyze the gathered recordings. In addition to that quantitative data are given in the form of tables and their corresponding figures in graph format.

3.1. Questionnaire

By definition, a questionnaire refers to a series of question to be addressed (or answered) by respondents for a specific academic or commercial purpose. The questionnaire that we designed and administered to the participants with a view of verifying our hypotheses is analyzed and interpreted in the following section.

3.1.1 Administration of the Questionnaire

The questionnaire is designed to get personal information about the participants themselves, and about their parents' educational level. Moreover, their opinions about the phenomenon of code switching and some information concern the language used in their homes and university environment. They are required to answer by picking up the appropriate answer from a series of choices. Whereas some questions need to be answered with the participants' own words in order to give their opinions or to explain their choices as in questions number 10, 18, 19 and 20. The questionnaire took place in the department of English .Moreover; students who participate in this study are from Biskra and other cities. Although the questionnaire was written in Arabic; French and English; only the English version was used because in our research we have dealt with students of English.

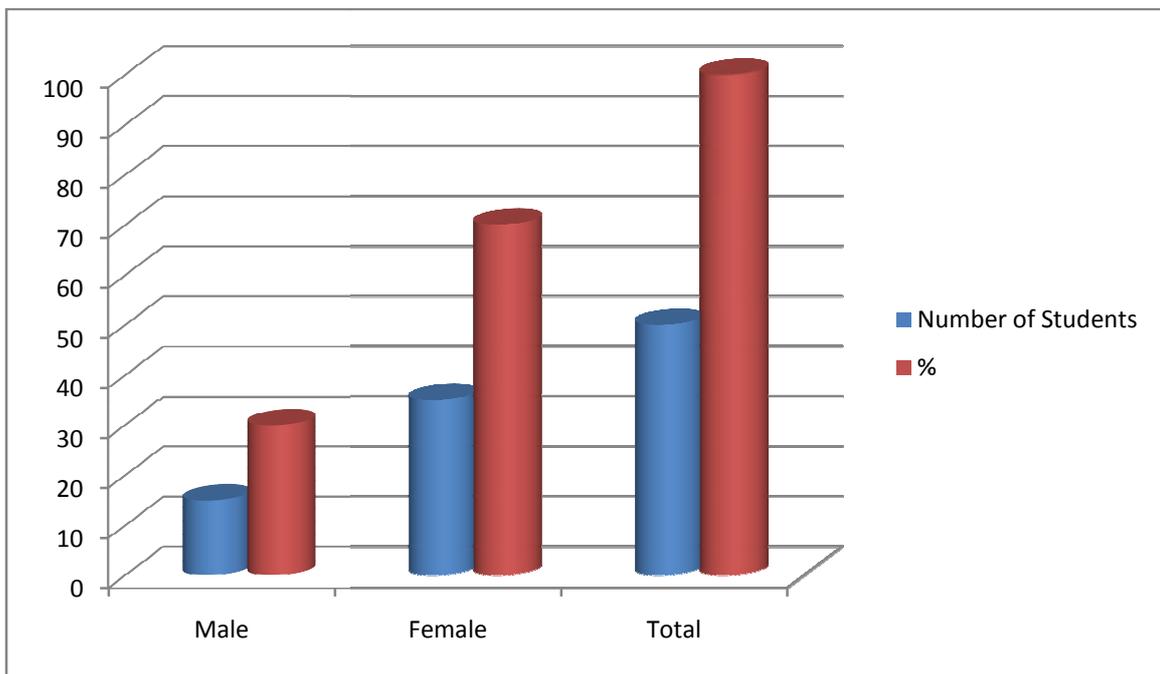
3.1.2. Data analysis

The data that were collected from the participants of this study are analyzed to determine the different linguistic patterns that occurred in their speech and the attitudes towards the phenomenon of code switching. A number of participants have Tamazight as a mother tongue. However, they all know Algerian Arabic and use it with other students. Since we are concerned only with the Arabic-French and Arabic-English code switching, switching between Tamazight and the other codes is not taken into consideration in this study.

Questions:

Gender	Number of Students	%
Male	15	30
Female	35	70
Total	50	100

Table 1. Gender



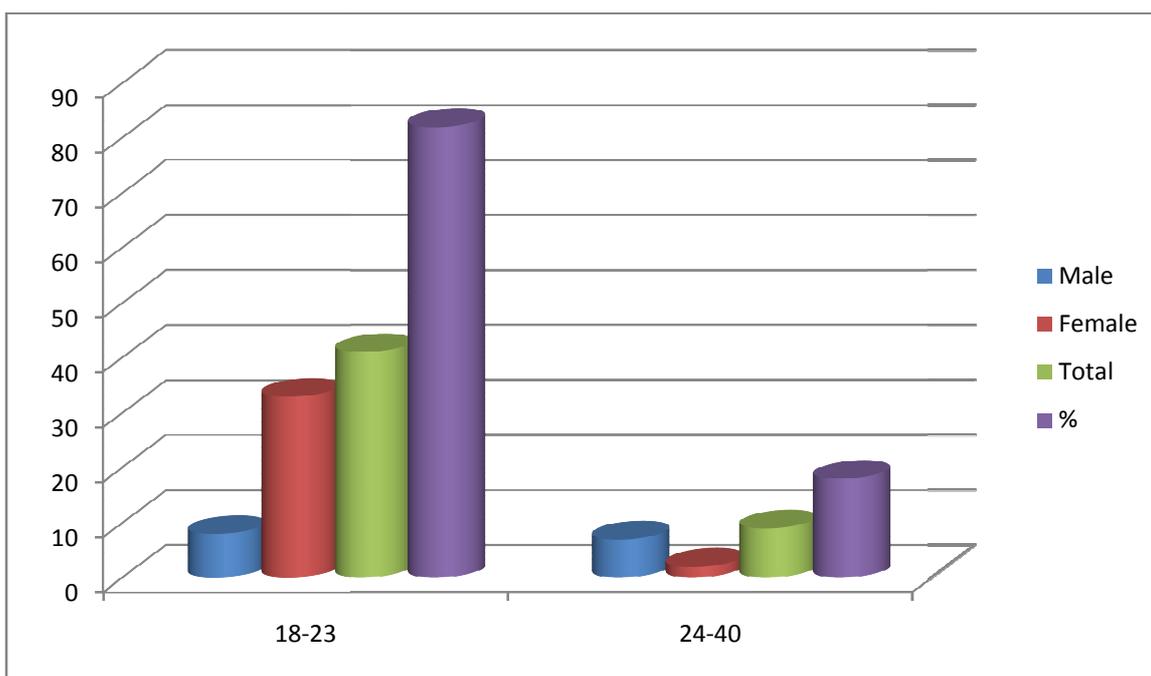
Graph 1. Gender

We have used this Question to check whether the gender affects the respondents' language choice and attitudes or not. It is often said that females prefer to use French in their daily interaction more than males.

This question is set in order to see whether females use code switching in their conversations more than males do. The population investigated consisted of (70 %) females and only (30 %) males. This explains the fact that women are more interested in education than men and that girls have always showed a preference for language studies (according to Biskra university web site, the English department contained only 382 male students and 1468 female students). In contrast to males, the results show that female students have positive attitudes towards code switching; they routinely switch codes when they speak.

Age	Male	Female	Total	%
18-23	8	33	41	82
24-40	7	2	9	18

Table 2. Age



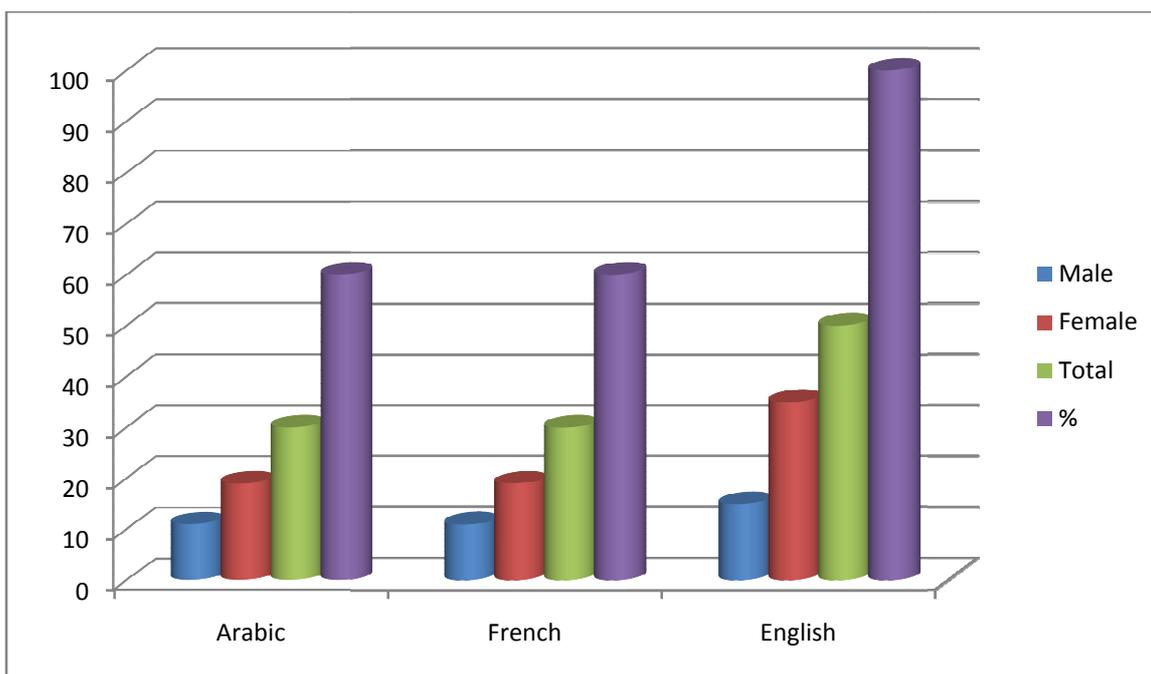
Graph 2. Age

Age was asked to look for the differences in language use and attitudes between young students and older ones. Students are divided into two groups from 18 to 23 and from 24 to 40. There are students who are graduate and postgraduate, which means that graduate students are expected to finish their studies at the age of twenty two or twenty three because they have to study for three (License's degree) or five (Master's degree) years.

The figures show that the majority are mainly from the first age group (82%). Students in the second age group (18%) are either married unemployed female students or male students who have jobs in the public or private sectors. This question is handed out to these students in order to know whether age affects the use of code switching or not. The results show that most of the participants who use routinely and so much code switching in their daily lives are whose age is (18-23), in addition to that most of them have positive attitudes towards the process of code switching.

Language of study	Male	Female	Total	%
Arabic	11	19	30	60
French	11	19	30	60
English	15	35	50	100

Table 3. The Language of Study



Graph 3. The Language of Study

The speakers may be influenced by the language of study. All the participants in this research are from the same department of English at Biskra University. Therefore, they pursue their studies in the same language. These participants pursued their studies in English. In addition to the different programmed modules of English they are studying

Arabic and French as separated modules (3rd year, 1st & 2nd year Master), and that is what makes them an appropriate sample where code switching can be observed.

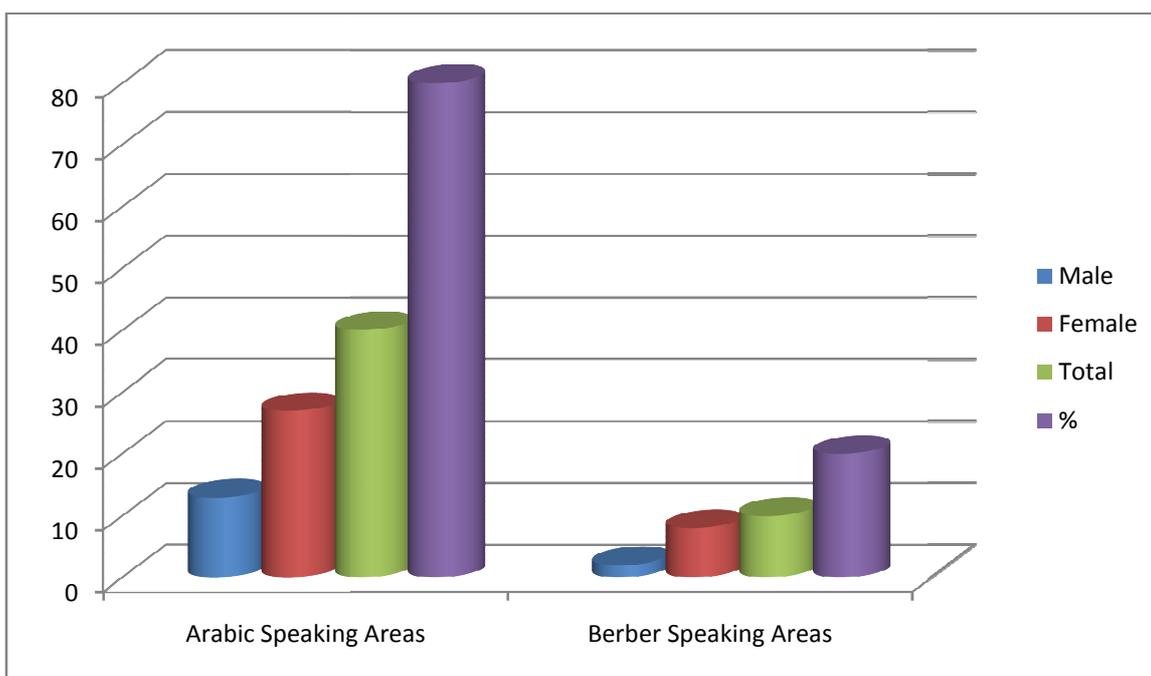
All respondents are from the department of English. Unfortunately, we haven't dealt with students from different department so that we can not apply this study to all Algerians.

4. Place of Living

In this question the respondents were classified under two categories:

Place of Living	Male	Female	Total	%
Arabic Speaking Areas	13	27	40	80
Berber Speaking Areas	2	8	10	20

Table 4.1. Arabic Vs Berber Spoken Areas



Graph 4.1. Arabic Vs Berber Spoken Areas

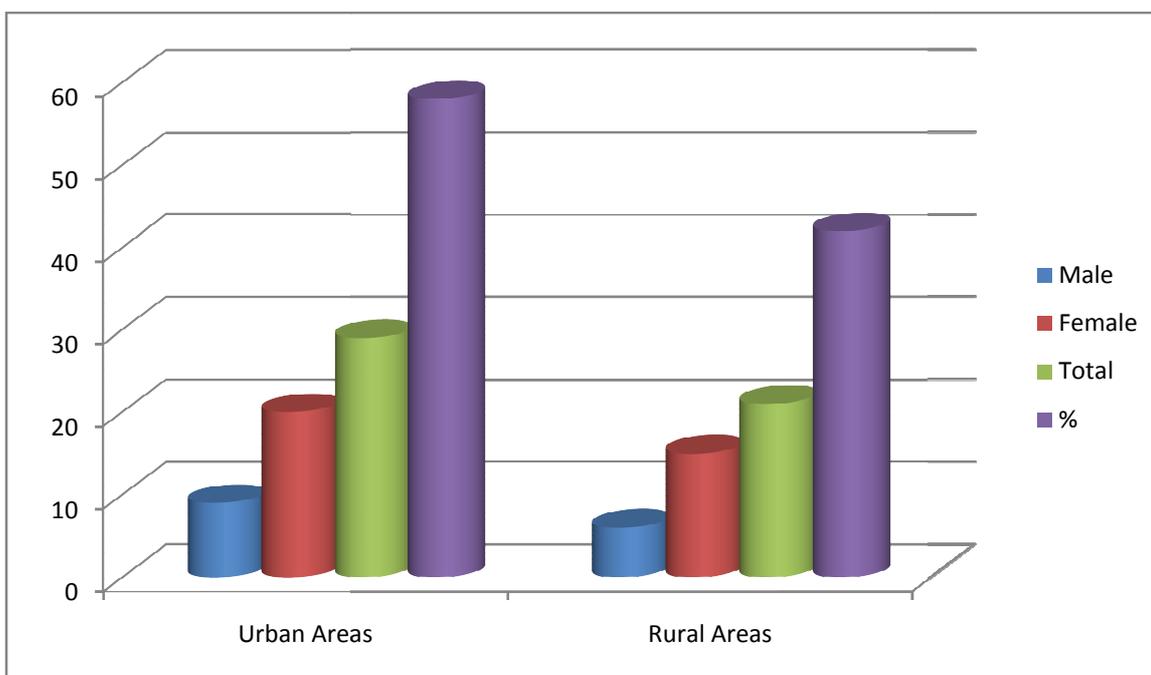
In this section respondents are required to specify their place of residence in order to have a linguistic background, whether they live in Arabic-speaking regions such as; Biskra, M'sila, Bousaada, etc., or Berber-speaking ones such Arris, M'chouneche, Mansourah, etc. It is known that environment or the language used in a society may affect the language choice and attitudes of the speakers.

The table above indicates that the majority of the respondents (80 %) live in Arabic speaking areas; their mother tongue is Spoken Algerian Arabic and a minority of them (20 %) lives in Berber speaking regions; their mother tongue is Shawia, Kabyle, etc.

In this study forty respondents live in Arabic spoken regions, three of them have Berber origins. In their daily life they use two languages in parallel; the first one is their native language (Shawia) which came as a result of the parents' influence. Whereas, the second one is Algerian Arabic, they acquired it in touch with the outside society. Furthermore, one respondent is of Arab descent but she uses both Algerian Arabic and Shawia, because her mother is of Shawi descent. In this case, the respondent seems to have acquired both codes (Algerian Arabic & Berber) at the same time as being both her native language. It is clear that parents' linguistic background and society affect the respondent's language choice and attitudes.

Place of Living	Male	Female	Total	%
Urban Areas	9	20	29	58
Rural Areas	6	15	21	42

Table 4.2. Urban Vs Rural Areas



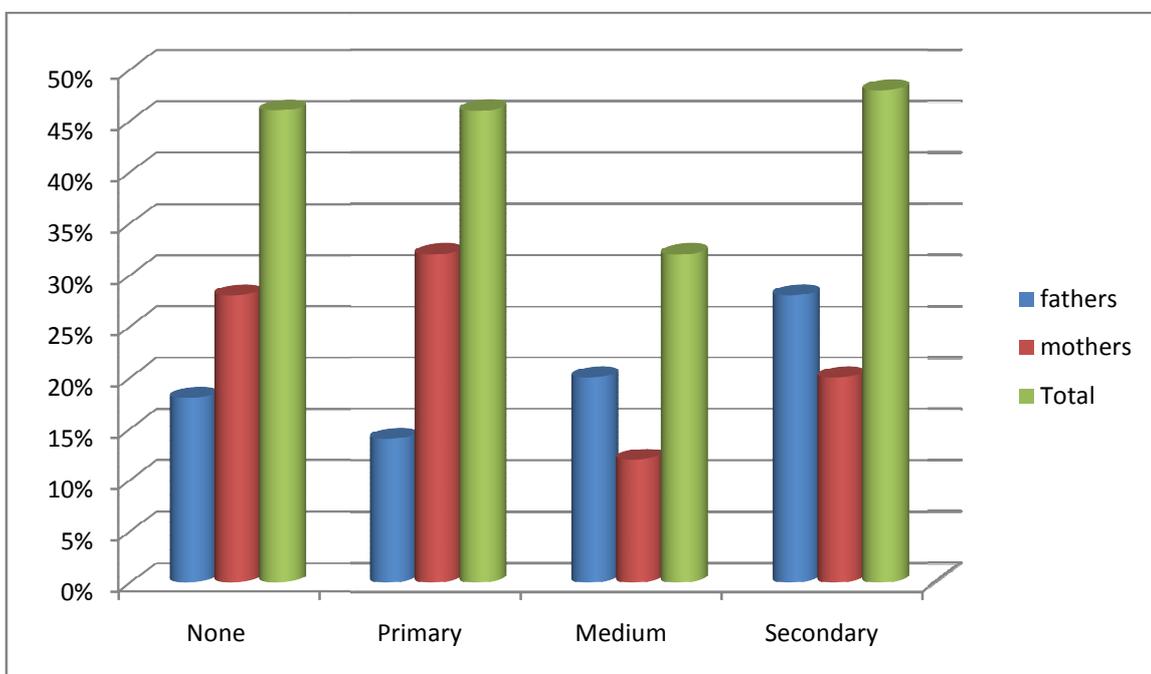
Graph 4.2. Urban Vs Rural Areas

In addition, place of residence was requested to check possible differences in language choice and attitudes between students who came from urban areas and those who came from rural ones.

The results show that the number of students came from urban areas (58%) and those who came from rural places (42%) is approximate. Furthermore, students who live in urban places show positive attitudes to the phenomenon of code switching more than those who came from rural regions.

Level of education	fathers	%	mothers	%
None	9	18	14	28
Primary	7	14	16	32
Medium	10	20	6	12
Secondary	14	28	10	20
Tertiary	10	20	4	8
Total	50	100	50	100

Table 5. Parents' Educational Level



Graph 5. Parents' Educational Level

The Algerian educational system is divided into five levels: tertiary, secondary, medium and primary. The first level concerns with those who hold a university degree, the secondary level for those who hold secondary degree, the medium one for the intermediate degree and the primary level for the primary degree. None level relates to those who have no educational degree.

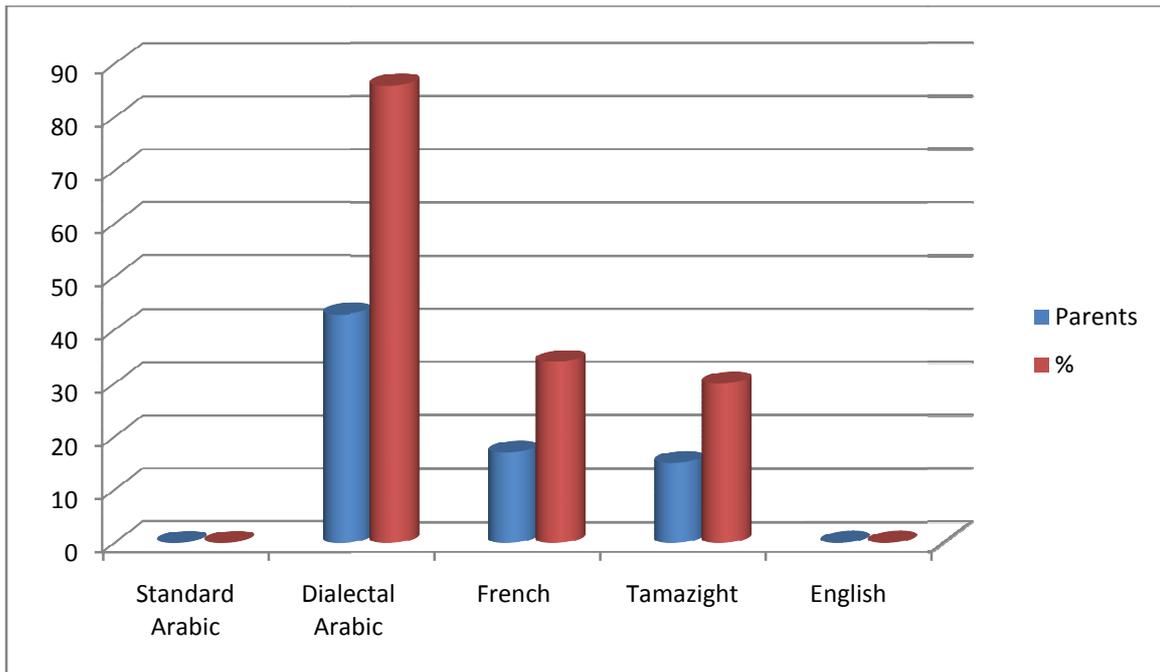
Results in the table show that, concerning fathers; (18%) did not have education at all, (14%) of them have primary education, while (20%) are intermediate and (28%) of the respondents' fathers have secondary level. Finally (20%) has university degree.

Moreover, concerning mothers; only (8%) of the informants' mothers have a university degree, (20%) secondary, (12%) medium and (32%) have a primary level. The remaining numbers, i.e., (28%) have no education at all. It is important to emphasize here that both fathers and mothers have a university degree.

Furthermore, the large number of parents are literate, but by making a comparison we can notice that fathers have a level of education higher than that of mothers. In addition to Arabic all the educated parents have the French language in their speech repertoire. Consequently, their kids show preference to use French language. Additionally, most of them have positive attitudes towards switching between their mother tongue and French.

Parents' used languages	Parents	%
Standard Arabic	0	0
Dialectal Arabic	43	86
French	17	34
Tamazight	15	30
English	0	0

Table 6. Parents' Speech Repertoire



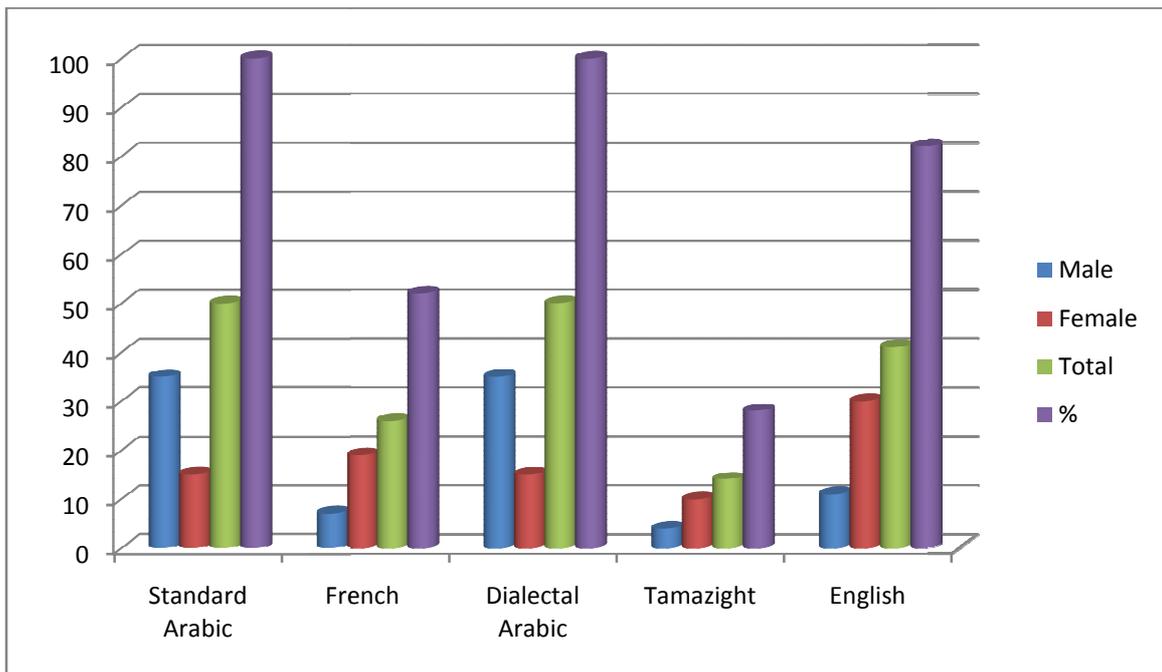
Graph 6. Parents' Speech Repertoire

The table above illustrates the different linguistic varieties (languages) used by the respondents' parents in their daily life conversations. It was set to check for possible influence by parents' behavior on the respondents' language choice and attitudes. It is well known that children influenced by their parents' linguistic habit especially that of the mothers.

The majority of parents use only Algerian Arabic (86%) and (34%) of them use both Algerian Arabic and French, i.e., a mixture between Algerian Arabic and French. Moreover, (30%) of them have Berber origin; they use Tamazight in their communication. All the respondents influenced by the varieties used by their parents for example one of the respondent's father has Arab origin but her mother has a Berber one; so she uses both codes (Arabic & Tamazight) in her daily life. What can be noticed is that, although Standard Arabic is the formal variety of Arabic language none of the parents uses Modern Standard Arabic in daily communications (0%). Also, a significant number of the respondents' parents have tertiary level but none of them has English in his/her speech repertoire; that means that the respondent influenced by English language from education.

Language spoken	Male	Female	Total	%
Standard Arabic	35	15	50	100
French	7	19	26	52
Dialectal Arabic	35	15	50	100
Tamazight	4	10	14	28
English	11	30	41	82

Table 7. Respondents Speech Repertoire

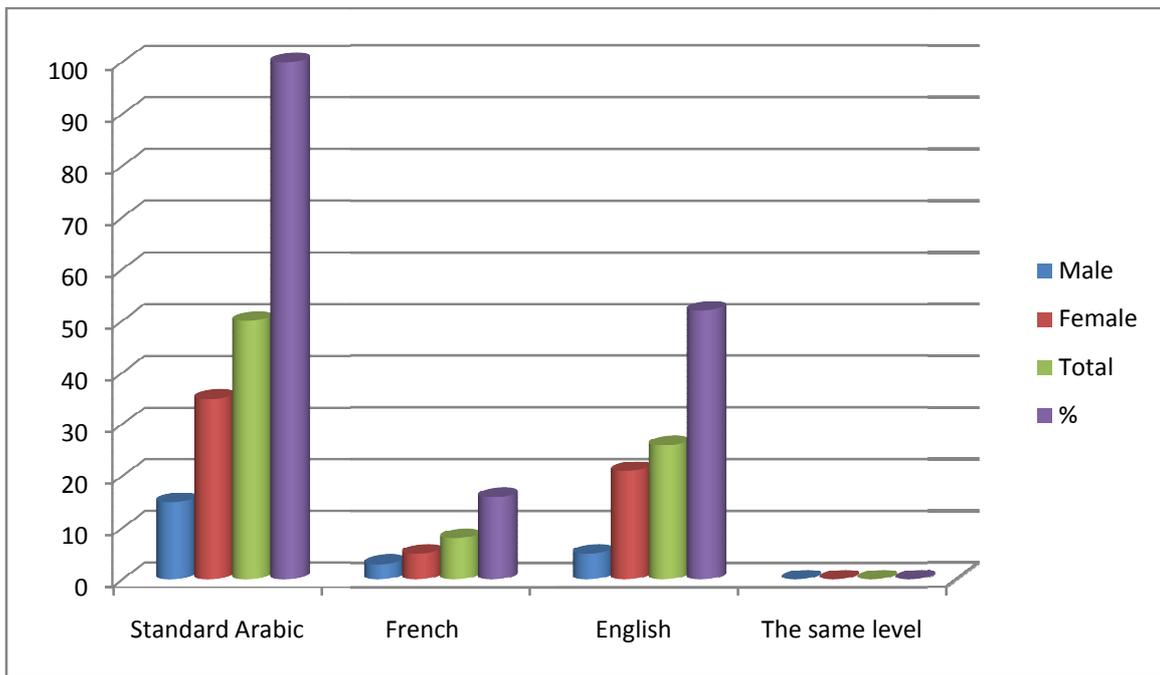


Graph 7. Respondents Speech Repertoire

The table above indicates the respondents' speech repertoire (the language used in daily life conversations). All of the respondents (100%) speak Standard Arabic which is the formal (High variety) and Algerian Arabic which is the mother tongue of a number of Algerians; others (28%) have Berber as a mother tongue. (52%) speak French; this is a normal situation since all students have pursued their previous studies in Standard Arabic and French as a foreign language. Moreover, (82%) of the respondents speaks English and this shows the impact of education; they are students of English so they pursue their studies in English and this makes them have at least three codes in their repertoire, because in addition to the language of the study (English) they speak Arabic (standard and dialectal), French and others have Berber in addition to the mentioned codes. Furthermore, students tend to mix the earlier mentioned codes in their daily conversations.

Language Competence	Male	Female	Total	%
Standard Arabic	15	35	50	100
French	3	5	8	16
English	5	21	26	52
The same level	0	0	0	0

Table 8. Respondents' Language Competence



Graph 8. Respondents' Language Competence

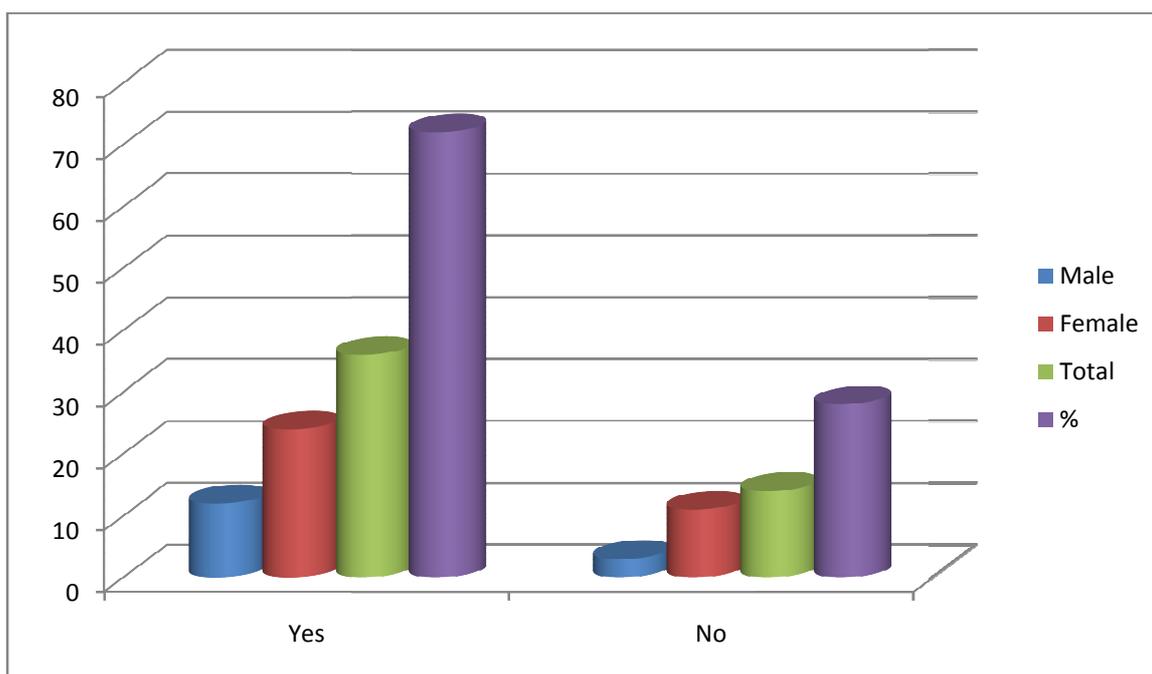
The table illustrates the language competence of the respondents. The respondents were asked to evaluate their language proficiency to see whether being competent in two or more languages entails mixing between them within the process of code switching.

The data show that in all respondents master Standard Arabic (100%) better than French and English. However, no one of the students reported having the same competence in the three languages. The number of female and male students who stated that they are competent in French is too small (16%) when we compare it with the number of students who switch Arabic-French (72%) so mixing between two languages does not required being competent in both codes. Moreover, only (52%) of them are competent in English, it

is quite near to the number of the respondents who switch Arabic-English; this means that some of them switch Arabic-English although they do not master both codes.

Arabic-French code switching	Male	Female	Total	%
Yes	12	24	36	72
No	3	11	14	28

Table 9. Admitting or Denying Using Arabic-French Code Switching



Graph 9. Admitting or Denying Using Arabic-French Code Switching

This question set to check whether students are aware of their use of Arabic-French code switching or not. The respondents have been asked to report whether they admit or deny using Arabic-French code Switching. The majority of respondent admit using code switching (72%) twenty four female students and twelve male students, whereas only (28%) three male students and eleven female students who deny using it. After checking the respondents' use of code switching two sub questions was asked the first one is, why do you switch Arabic-French? And the second one is, with whom do you switch Arabic-French?

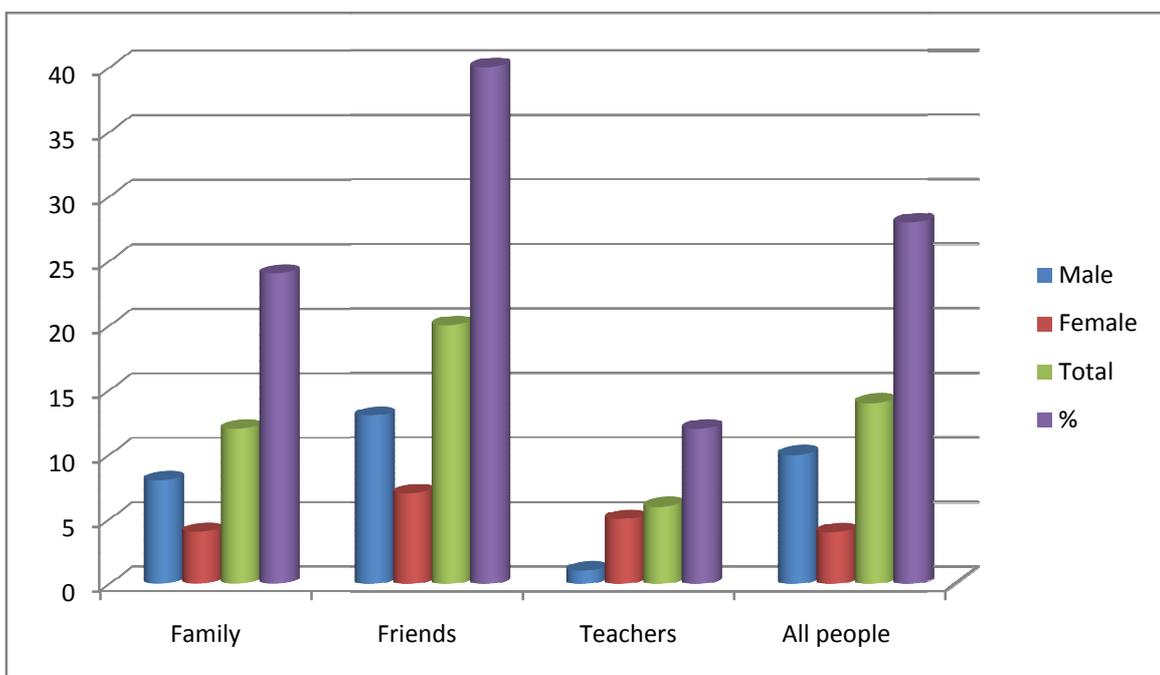
9.1. The Reasons that Lead Student to Switch Arabic-French

It was set to investigate the reasons that lead students to switch codes. Different answers were reported; the majority of the respondent said that it is something habitual and they

unconsciously engaged in the process of code switching. Moreover, others said that code switching has made it easier to communicate when there are lexical gaps; they mixed codes when they fall into what is known as a linguistic gap, since they sometimes face a difficulty to find a term in their mother tongue so they use the equivalent word from the other available code. In addition to that, they consider code switching as a means of communication; sometimes you need to use words from another language to convey the exact message. Furthermore, some respondents said that shifting between languages is a way to enhance fluency and to improve their language proficiency. Others said that the variety that resulted from switching Arabic-French was their mother tongue because the nature of the first language they acquired since they were children is a mixture between dialectal Arabic and French. Finally, some respondents said that the educational impact is the cause of code switching.

Switch language with	Male	Female	Total	%
Family	8	4	12	24
Friends	13	7	20	40
Teachers	1	5	6	12
All people	10	4	14	28

Table 9.2. The Use of Arabic-French Code Switching

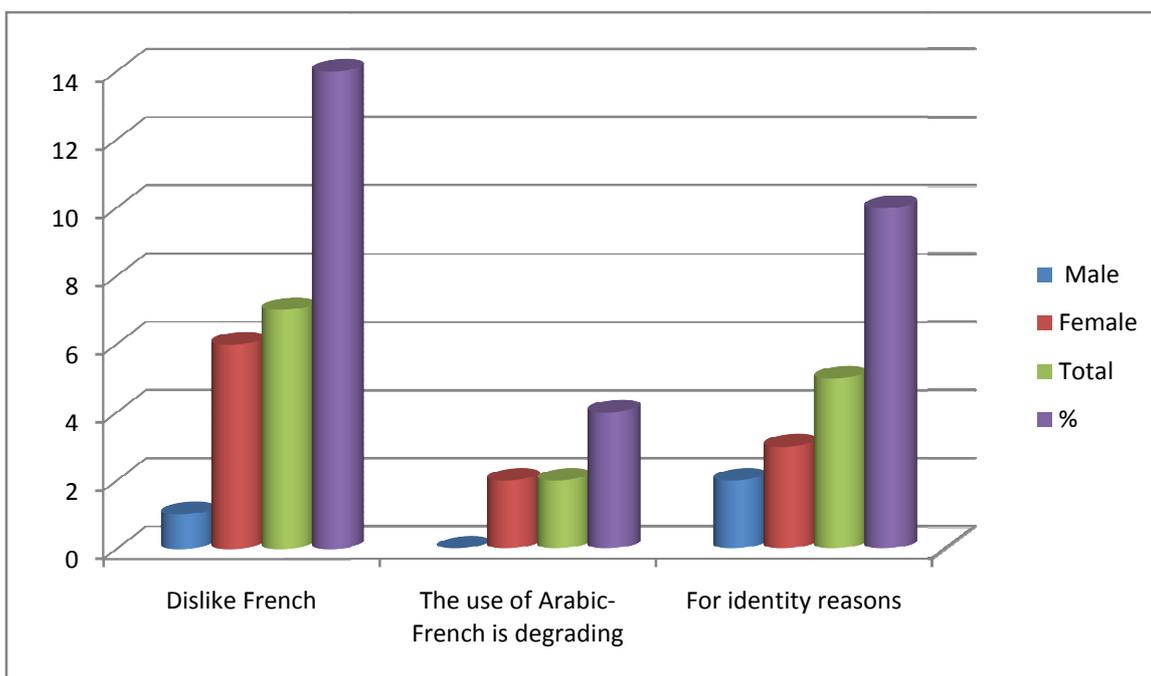


Graph 9.2. The Use of Arabic-French Code Switching

This question was asked to know whether the process of code switching is changing according to the participants of the conversation (the degree of intimacy), the results show that the majority of students switch codes when they speak with their friends (40%). Therefore, (28%) of the respondents switch codes with all people and (24%) of them use code switching with their family members. Moreover, only (12%) use a mixed language when they speak to their teachers because the situation demands the use of a formal language, also some student reported that to use such mixing of languages, both or all the participants have to be able to understand both codes.

Reasons of negative attitudes	Male	Female	Total	%
Dislike French	1	6	7	14
The use of Arabic-French is degrading	0	2	2	4
For identity reasons	2	3	5	10

Table 10. Reasons for Denying Using Arabic-French Code Switching



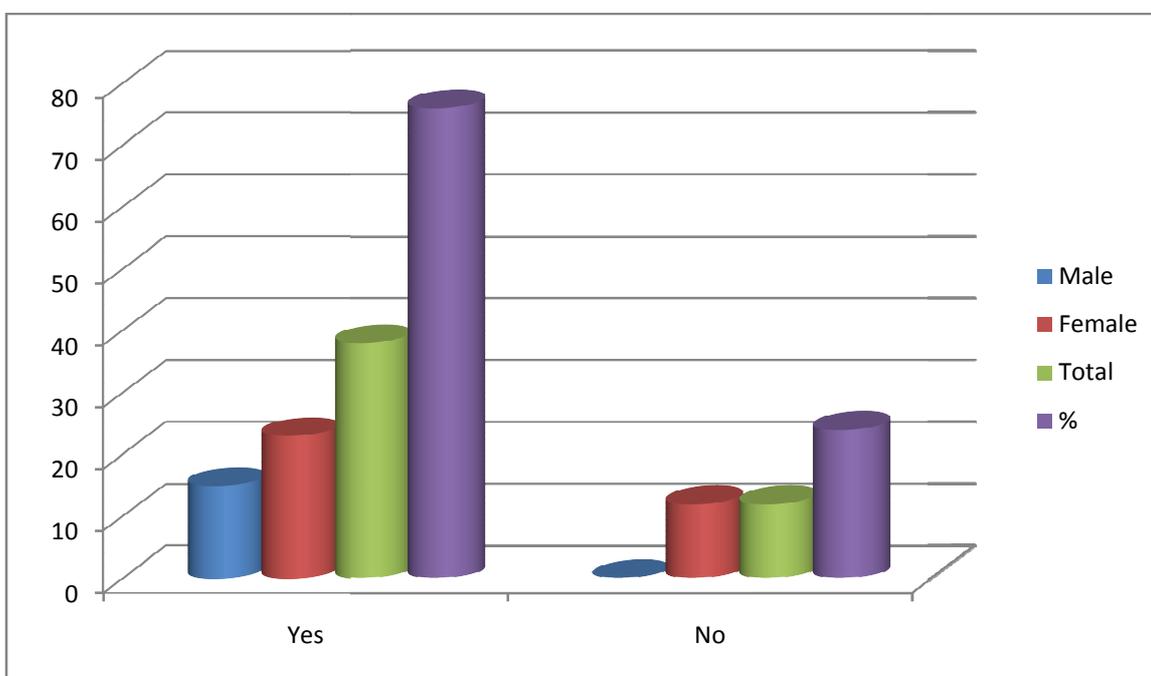
Graph 10. Reasons for Denying Using Arabic-French Code Switching

The table illustrates some possible causes leading to negative attitudes towards Arabic-French code-switching among respondents who deny using code switching. Respondents have many reasons that lead them to consider code-switching negatively. (10%) of the

respondents agree on the fact that code-switching has negative consequences on the speaker's identity. In addition, (4%) of them considered it as degrading to the speaker's personality. (14%) of the student report that they do not like French; their dislike of French can be explained by the low language proficiency in French and better mastery of English. In fact, the above mentioned fourteen respondents report having low competence in French.

Arabic-English code switching	Male	Female	Total	%
Yes	15	23	38	76
No	0	12	12	24

Table 11. Admitting or Denying Using Arabic-English Code-switching



Graph 11. Admitting or Denying Using Arabic-English Code-switching

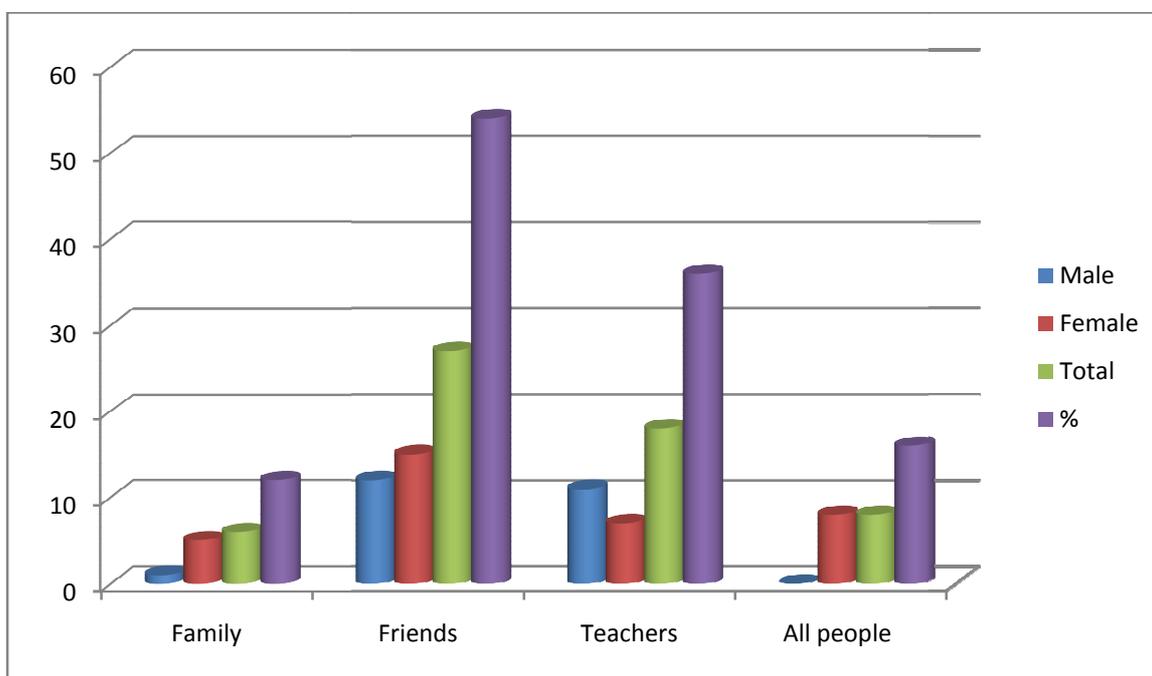
This question set to check whether students are aware of their use of Arabic-English code switching or not. The respondents have been asked to report whether they admit or deny using Arabic-English code Switching. The great majority of respondent admit using code switching (72%) twenty three female students and all male students, whereas only (24%) twelve female student who deny using it. Like the question concerning with Arabic-French code switching this question also has two sub questions; the first one is, why do you switch Arabic-English? And the second one is with whom do you switch Arabic-English?

11.1. The Reasons that Lead Students to Switch Arabic-English

This question was set to investigate the reasons that lead students to switch Arabic-English. Respondents who admit using Arabic-French code switching are the same ones who admit switching Arabic-English, in addition to two other students who changed their opinions when it comes to English. The reported causes were the same as those of Arabic-French switching, because student repeated the same answer or just wrote "the same". Moreover, one reason which can be added is that respondents who admitted using Arabic-English report that using English make them feel superior, this feeling of superiority was expected with Arabic-French switching not the Arabic-English one.

Switch language with	Male	Female	Total	%
Family	1	5	6	12
Friends	12	15	27	54
Teachers	11	7	18	36
All people	0	8	8	16

Table 11.2. The Use of Arabic-English Code Switching



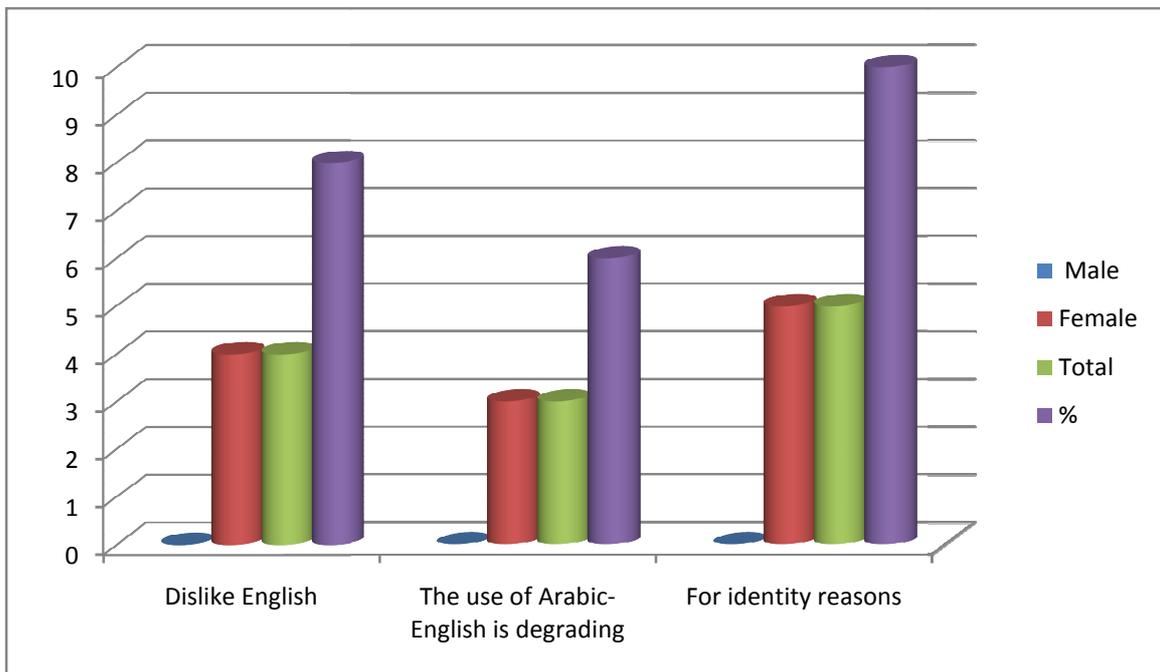
Graph 11.2. The Use of Arabic-French Code Switching

This question was asked to know whether the process of code switching is changing according to the participants of the conversation (the degree of intimacy), the results show

that the majority of students switch codes when they speak with their friends (54%). Therefore, (36%) use the mixed language when they speak to their teachers but here the switching is from Arabic to English (insert Arabic terms within English speech); because the situation demands the use of a formal language which is the language of study (English) i.e., students use English to speak with their teachers but when they face a difficulty to find a term in English they use the equivalent word in Arabic (reversed process). Furthermore, (16%) of the respondents switch codes with all people and (12%) of them use code switching with their family members.

Reasons of negative attitudes	Male	Female	Total	%
Dislike English	0	4	4	8
The use of Arabic-English is degrading	0	3	3	6
For identity reasons	0	5	5	10

Table 12. Reasons for Denying Using Arabic-English Code Switching



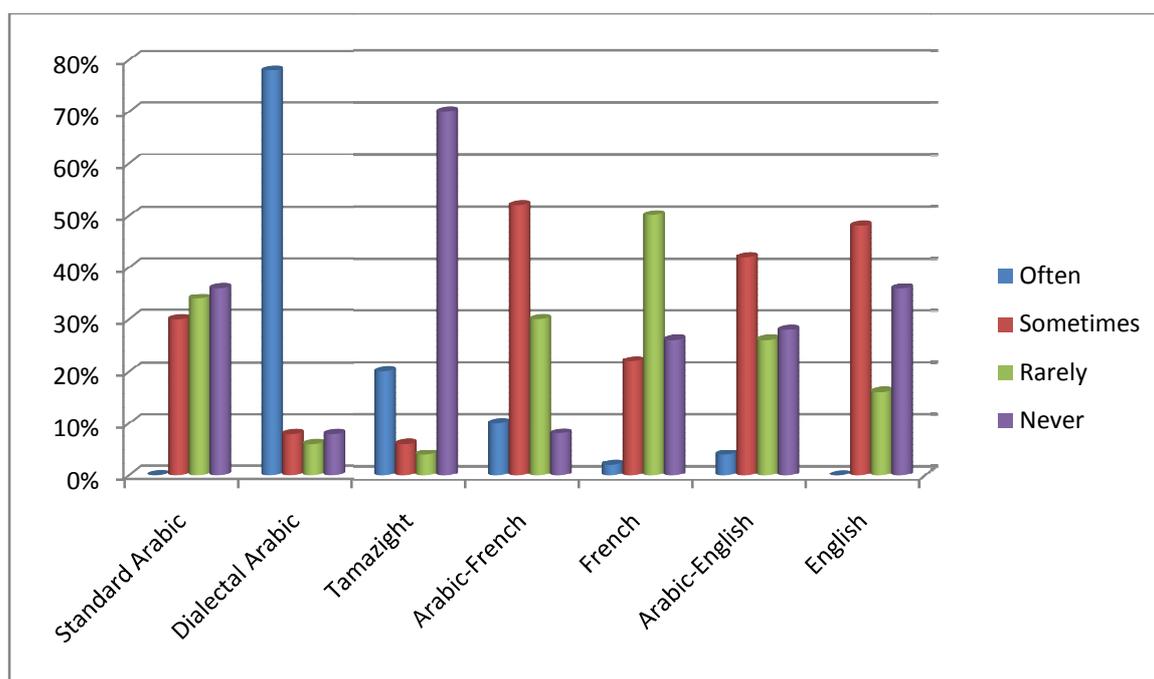
Graph 12. Reasons for Denying Using Arabic-English Code Switching

The table illustrates some possible causes leading to negative attitudes towards Arabic-English code-switching among respondents who deny using code switching. Respondents have many reasons that lead them to consider code-switching negatively. (10%) of the

respondents agree on the fact that code-switching has negative consequences on the speaker's identity. In addition, (6%) considered it as degrading to the speaker's personality. Moreover, (8%) report that they dislike English and that they prefer the French language more.

Language at home	Often	%	Sometimes	%	Rarely	%	Never	%
Standard Arabic	0	0	15	30	17	34	18	36
Dialectal Arabic	39	78	4	8	3	6	4	8
Tamazight	10	20	3	6	2	4	35	70
Arabic-French	5	10	26	52	15	30	4	8
French	1	2	11	22	25	50	13	26
Arabic-English	2	4	21	42	13	26	14	28
English	0	0	24	48	8	16	18	36

Table 13. Languages at Home



Graph 13. Languages at Home

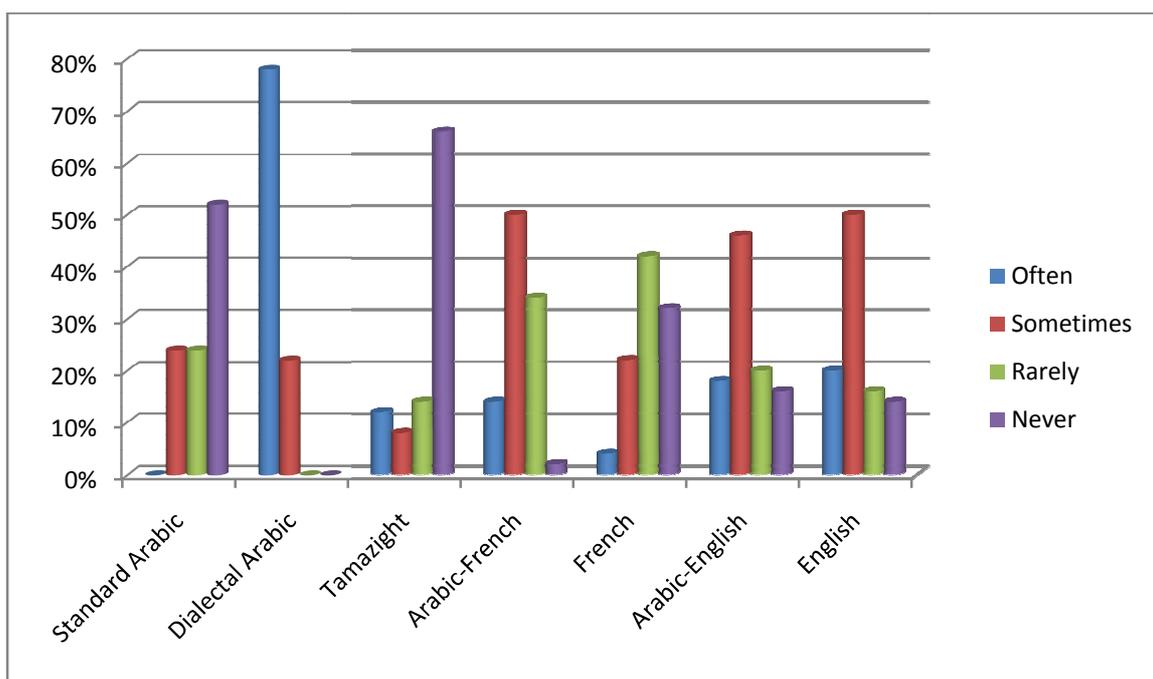
The table shows the different languages used by the respondents. Almost all the respondents reported that they do use Standard Arabic at home. (30%) of the respondents said that they sometimes use this standard form of Arabic at home and (34%) of them said that they rarely do but the remaining students (36%) said that they never use this variety at

home. Furthermore, having a glance at the background of the respondents who do not use standard Arabic shows that they have none educated parents. Spoken Algerian Arabic is the most used language variety in this context since it is the most often used language variety used by students at home (78%). Those who report that they sometimes, rarely or never use this dialectal form speak Tamazight and use it at home most often (20%). Tamazight is not used in a uniform way by all respondents who speak it. Despite having Berber parents who use Tamazight, some respondents use other language forms at home, others who have Tamazight at their repertoire but they report that they sometimes or rarely use it are students who have Arab Fathers and Berber mothers. Contrary to Modern Standard Arabic, French is used at home, but its use is limited to a very small minority including students whose parents have a university level (2%). The mixture between Arabic and French (i.e., Arabic-French) is also used (10%). Its frequency of use is higher than that of French alone, but it is also limited to the group of respondents who have well educated parents. Despite pursuing their studies in English none of the respondents often use it at home. Moreover, (48%) reported that they sometimes use English at home and (16%) use it rarely. Furthermore, (4%) of the respondents often use a mixture variety between Algerian (dialectal) Arabic and English (Arabic-English) at home, (42%) use it sometimes and (26%) use it rarely.

Although the majority of respondents reported that they switch Arabic-French (72%), only (10%) of them reported that they use this mixture at home while they use it frequently in other places with other people; this shows that context and participants are important factors that may affect language choice.

Language with friends	Often	%	Sometimes	%	Rarely	%	Never	%
Standard Arabic	0	0	12	24	12	24	26	52
Dialectal Arabic	39	78	11	22	0	0	0	0
Tamazight	6	12	4	8	7	14	33	66
Arabic-French	7	14	25	50	17	34	1	2
French	2	4	11	22	21	42	16	32
Arabic-English	9	18	23	46	10	20	8	16
English	10	20	25	50	8	16	7	14

Table 14. Languages with Friends



Graph 14. Languages with Friends

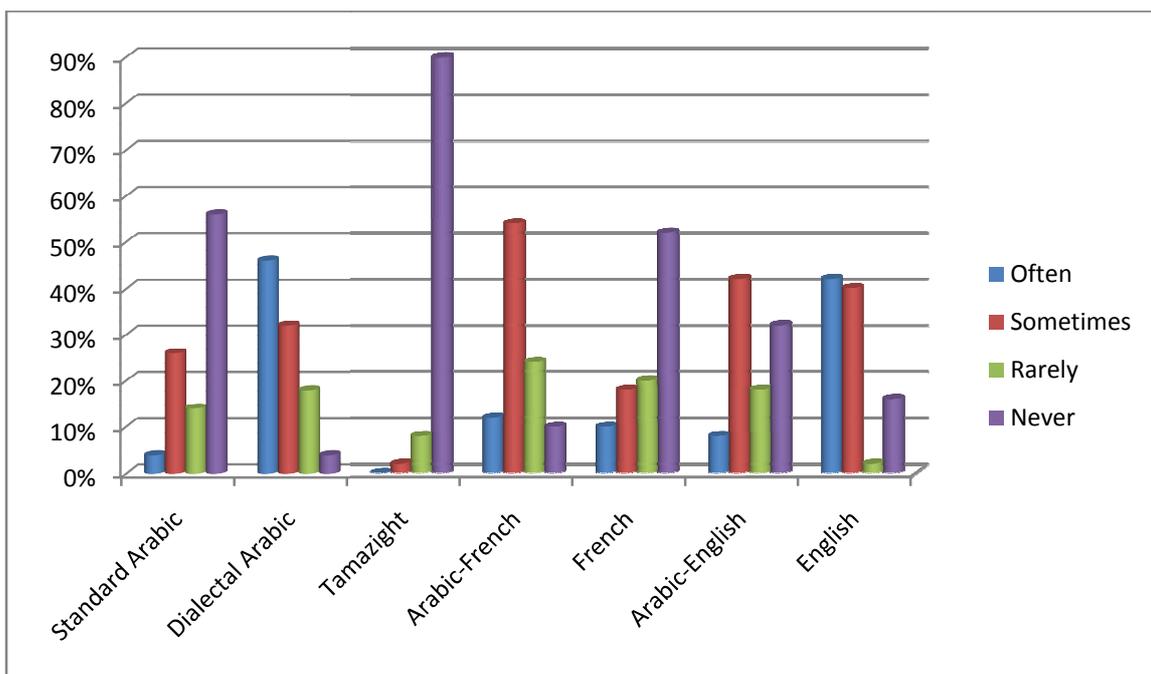
Generally speaking, languages used with friends are certainly different from that which are used at home. In this situation Dialectal Arabic is the most often used variety (78%). The formal variety that is more used notably English (20%); respondents use this language because it is the language of study, their purpose of using it is to improve and to enhance their oral proficiency and fluency. Furthermore, students use a mixture variety which is

Arabic-English (18%). Respondents with Berber origin often use Tamazight with their friends (12%). Additionally, some respondents even they do not master Tamazight language (they only know some terms in Tamazight) reported that they rarely use Tamazight (14%), whereas the majority of student denied using it (66%).

However, the findings show that there is no respondent whether male or female who often uses Standard Arabic with his/her friends. Only 4% of the respondents (female students) use French language with their friends, this shows that females are more influenced by using foreign languages in their speech.

Language in the faculty	Often	%	Sometimes	%	Rarely	%	Never	%
Standard Arabic	2	4	13	26	7	14	28	56
Dialectal Arabic	23	46	16	32	9	18	2	4
Tamazight	0	0	1	2	4	8	45	90
Arabic-French	6	12	27	54	12	24	5	10
French	5	10	9	18	10	20	26	52
Arabic-English	4	8	21	42	9	18	16	32
English	21	42	20	40	1	2	8	16

Table 15. Languages in Charge of the Faculty

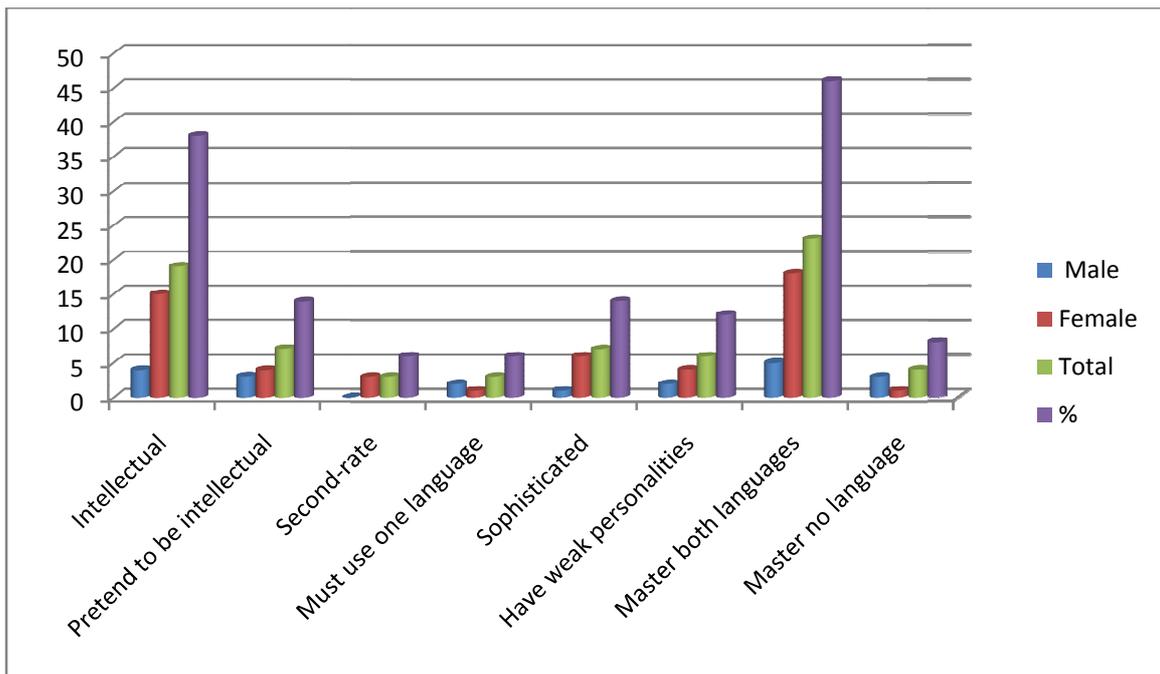


Graph 15. Languages in Charge of the Faculty

The table indicates the respondents' languages used at the university. The findings show that the most used language by students in charge of the faculty is Algerian Arabic (46%). Standard Arabic is used by a minority of students (4%), and French is used by some female students (10%). English is also used by a significant number of students (42%) and a mixture between Arabic and English is often used by only (8%) of the respondent. Furthermore, some of the students wrote that they use a mixture between English and French. Tamazight is rarely used in this context; none of the respondents often use this variety, even those who have Berber origins reported that they rarely use it (8%) because only few people understand this language. This shows that participants and context affect the language choice of the speaker.

Attitudes towards code switchers	Male	Female	Total	%
Intellectual	4	15	19	38
Pretend to be intellectual	3	4	7	14
Second-rate	0	3	3	6
Must use one language	2	1	3	6
Sophisticated	1	6	7	14
Have weak personalities	2	4	6	12
Master both languages	5	18	23	46
Master no language	3	1	4	8

Table 16. Suggested Attitudes Towards (Arabic-French) Code Switchers

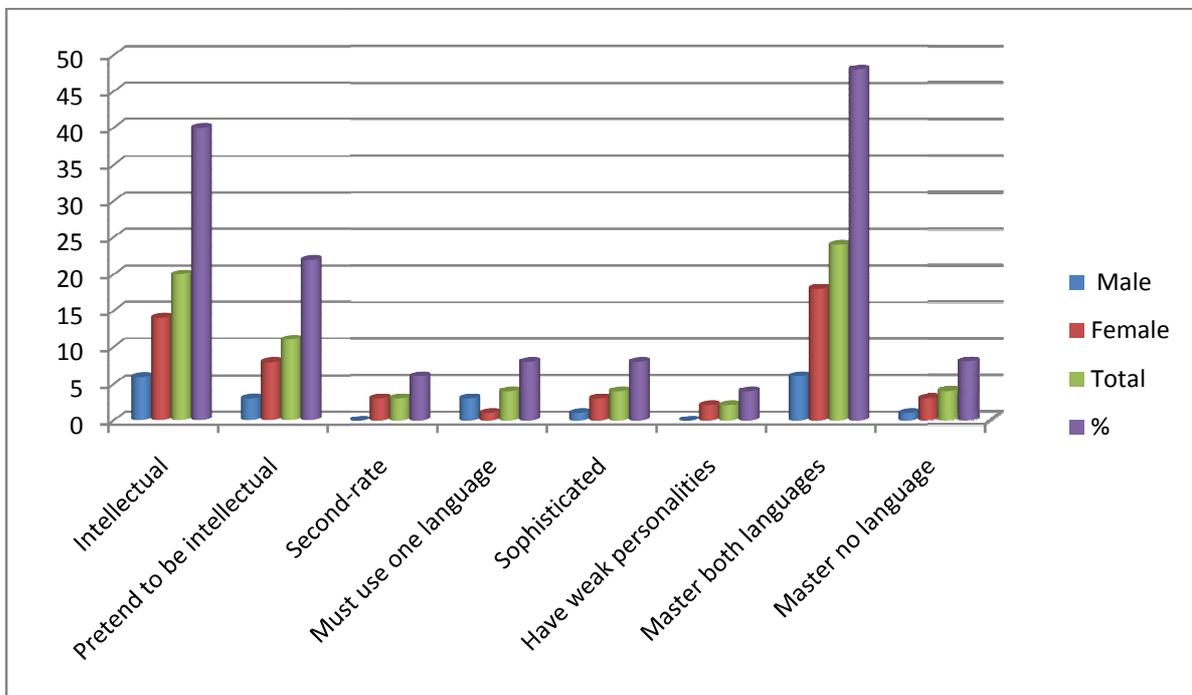


Graph 16. Suggested Attitudes towards (Arabic-French) Code Switchers

The table above shows the students' opinions towards (Arabic-French) code switchers themselves. Some respondents have positive attitudes towards Arabic-French code-switchers. Yet, some of them have negative attitudes and consider code-switching as an identity marker; they think people who code-switch have weak personalities (12%), pretend to be intellectual (14%), are second-rate (6%) and have to use one language (8%). Despite these negative attitudes, all these respondents are themselves code-switchers since they do code-switch between Arabic and French. Indeed, some respondents consider people who code-switch as sophisticated (14%) and intellectual (38%) also (46%) reported that people who switch code master both languages, but at the same time they see that they must use one language. Despite these negative attitudes towards Arabic-French code switchers, these respondents do code-switch too. Something has been noticed is that female respondents have more positive attitudes towards people who code-switch than male respondents do.

Attitudes towards code switchers	Male	Female	Total	%
Intellectual	6	14	20	40
Pretend to be intellectual	3	8	11	22
Second-rate	0	3	3	6
Must use one language	3	1	4	8
Sophisticated	1	3	4	8
Have weak personalities	0	2	2	4
Master both languages	6	18	24	48
Master no language	1	3	4	8

Table 17. Suggested Attitudes Towards (Arabic-English) Code Switchers



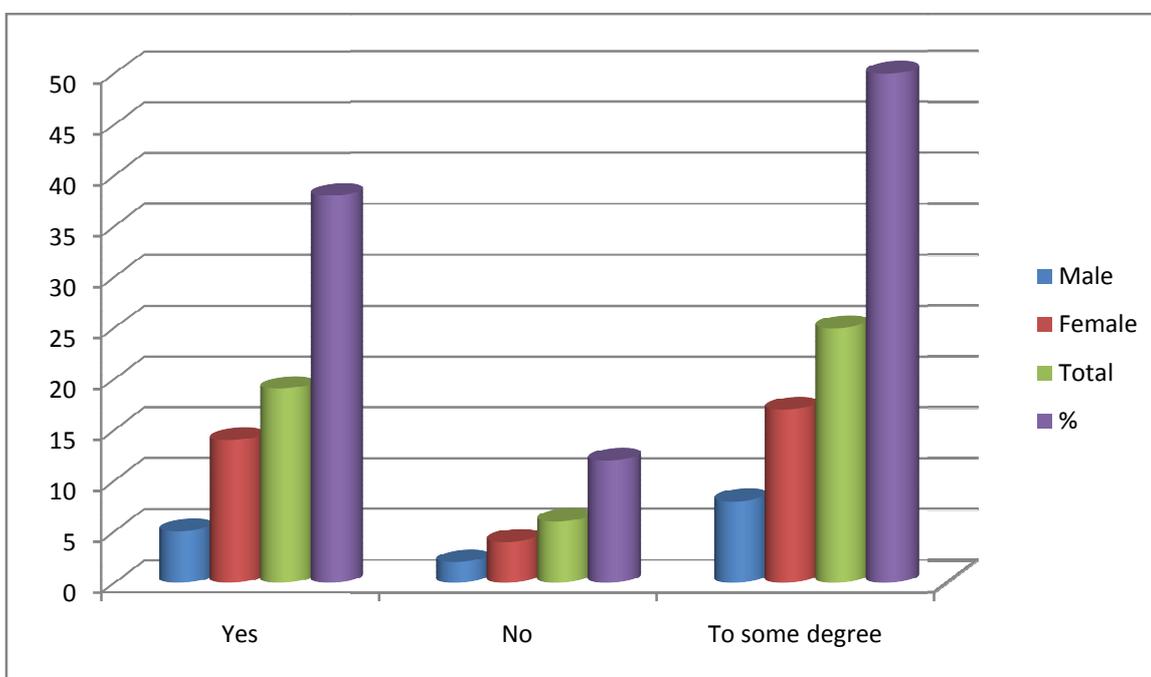
Graph 17. Suggested Attitudes Towards (Arabic-English) Code Switchers

The table above indicates the students' opinions towards people who switch (Arabic-English). Some respondents have positive attitudes towards Arabic-English code-switchers, whereas others have negative ones. Few students consider people who code-switch (Arabic-English) have weak personality (4%), (8%) of the respondents think that those people master no language and they have to use only one code in their speech, also (6%) reported that code switchers are second-rate. Despite these negative attitudes, all these respondents are themselves code-switchers since they do code-switch between Arabic and English. Moreover, the majority of students reported that code switcher master

both languages (48%) and are intellectual persons (40%). In addition to that some of the respondents have contradictory opinions; they consider people who code-switch as sophisticated and intellectual, but at the same time they see that they must use one language. In spite of these negative attitudes towards Arabic-English code switchers, these respondents do code-switch too.

The nature of the Dialectal Arabic	Male	Female	Total	%
Yes	5	14	19	38
No	2	4	6	12
To some degree	8	17	25	50

Table 18. Admitting or Denying the Nature of Dialectal Arabic

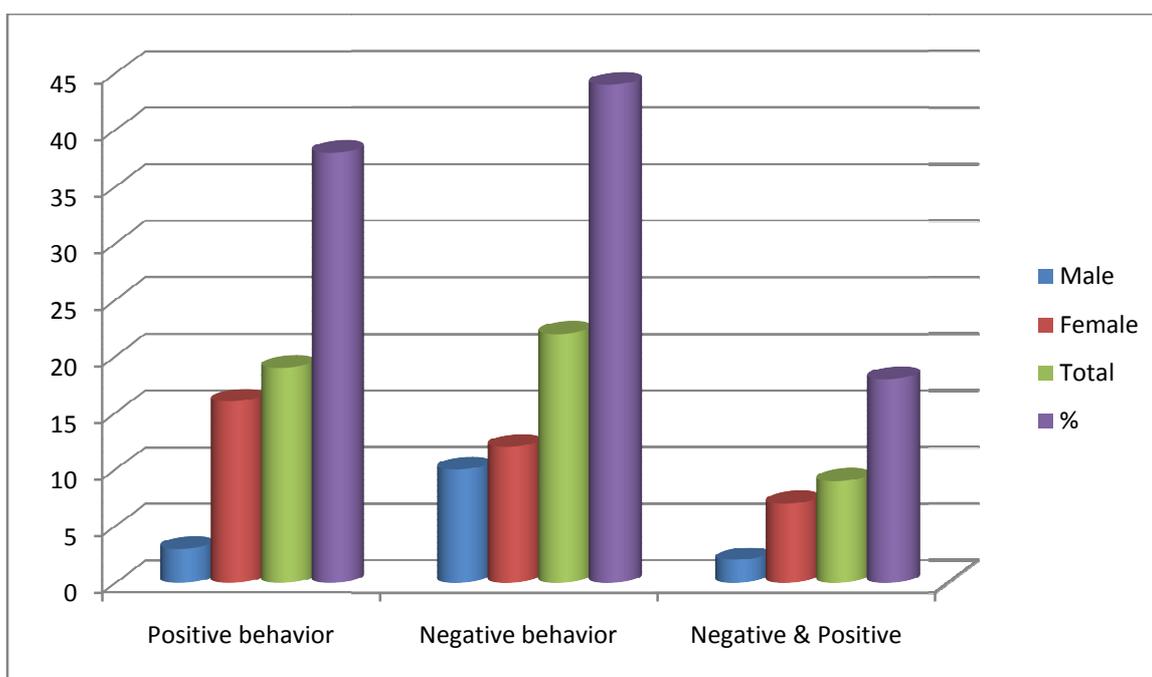


Graph 18. Admitting or Denying the Nature of Dialectal Arabic

The table above shows the respondent's opinions about the nature of the Dialectal Arabic. A common thought about the nature of Dialectal Arabic is that Algerian Arabic is a mixture of Arabic and French or it is based on a great number of French words. This question is set see the student view about this idea, opinions were different. Half of the respondents (50%) think that it is to some degree true that the Dialectal Arabic is a mixture between Arabic and French. Furthermore, (38%) of the respondent agree about that. Moreover, only (12%) reject this thought.

Attitudes	Male	Female	Total	%
Positive behavior	3	16	19	38
Negative behavior	10	12	22	44
Negative & Positive	2	7	9	18

Table 19. Opinions about Arabic-French Code Switching

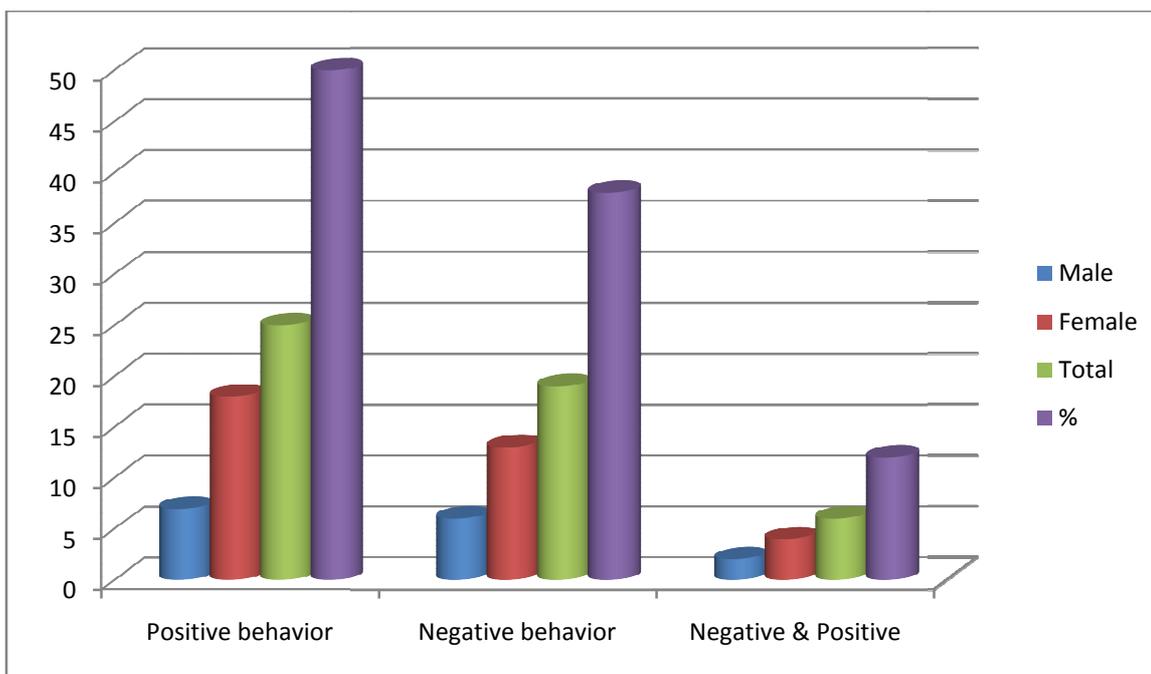


Graph 19. Opinions about Arabic-French Code Switching

The question above was asked to get additional opinions about the phenomenon of Arabic-French code switching. This question was asked to look for the students attitudes towards the phenomenon of code switching. Some of them (38%) have positive attitudes; they think that French is the language of prestige and the more they use it the more they raise their social status. Furthermore, all of them report that they usually switch code to fill a linguistic gap. Whereas, (44%) of the respondents have negative attitudes towards Arabic-French code switching; they reported that by time, using too much code switching leads to the change or the disappearance of the mother tongue, also they added that French is the language of colonial so we have to learn it but this does not required replacing our mother tongue by the colonial language. Moreover, they reported that we should not adopt others language and culture, we should have ours. The remaining students (18%) reported that they have both negative and positive attitudes; according to them this attitudes depend on the speakers themselves and the context where such codes are required.

Attitudes	Male	Female	Total	%
Positive behavior	7	18	25	50
Negative behavior	6	13	19	38
Negative & Positive	2	4	6	12

Table 20. Opinions about Arabic-English Code Switching



Graph 20. Opinions about Arabic-English Code Switching

The question above was asked to get additional opinions about the phenomenon of Arabic-French code switching. Additionally, a sub question "why?" was asked to see the respondent's answers' justifications. This question was asked to look for the students attitudes towards Arabic-English code switching. Half of the respondents (50%) have positive attitudes; they think that the process of code switching is a way for them as students of English to improve their language proficiency. Whereas, (38%) of the respondents have negative attitudes towards Arabic-English code switching for the same reason mentioned above; they reported that using code switching may damage, change or settle the mother tongue. Furthermore, many students change their opinions when it comes to English language; they reported that they like English more than French. Moreover, the remaining students (12%) reported that they have both negative and positive attitudes; according to them one should know where, with whom, and to what degree s/he switches

code. these attitudes depend on the speakers themselves and the context where such codes are required.

21. Additional comments

At the end of the Questionnaire we put an open-ended question that allowed the respondents to give additional comments about their language choice and attitudes. Almost all the respondents like this topic and view code switching as an interesting phenomenon to be investigated.

Conclusion

Language choice and attitudes may be affected by many factors. All respondents have a number of language varieties in their repertoire, and when they speak they switch from one language variety to the other one. This shift between the available codes is determined according to certain factors including age, gender, place of living, language of study, parents' educational level, participants and context. All the mentioned factors are discussed above in analysis of the data.

To conclude, the findings of the data show that the majority of students use code switching in their daily life whether at home, with friends and even at the university and each one uses it for specific purposes. Moreover, code switching is seen by some of them negatively and they consider the use of code switching may weaken their native language. The analysis of the questionnaire shows that positive attitudes are the most common feeling among the majority of the respondents. A significant number of respondents have contradictory attitudes. They consider code-switching a means of sophistication and intellectual status, but they see at the same time that people who switch codes have weak personalities. Despite these contradictory attitudes and negation of using code switching by some respondents, all respondents do switch codes in their daily natural conversations.

3.2. The Recorded Data

This part is an attempt to analyze the language spoken by students in their daily life. There were thirty five recordings varied in length. The conversations took place in various parts of the campus. Recordings of the students' natural conversations have been gathered and then analyzed in an attempt to detect the different emerged linguistic patterns. First of all, a distinction has been done between the existing patterns; code-switching and borrowing then an additional distinction is made between the different types of the patterns above. Furthermore, the analysis is provided by examples from the students' spoken language in which the process of code switching and borrowing occur. To distinguish between the different varieties, the transcription symbols used here are those of the "Transcription Guide Symbols for Transcribing Colloquial Arabic Dialects" (www.VIA Level 1 - Transcription Guide.html) and normal orthography for French and English; the terms used from Standard Arabic are Underlined, French elements Italicized and the English ones wrote in Gras to facilitate their identification. Also English translations are given below in brackets.

3.2.1 Data analysis

The recorded data that were collected from the students' daily conversation are analyzed to determine the linguistic patterns resulting from; Arabic (standard and dialectal), French and English in contact. This analysis leads to the discussion of two language phenomena; code-switching and borrowing.

3.2.1.1. Code switching

Two different types of code switching have been detected in the students' used language.

3.2.1.1.1. Intersentential code switching

Inter-sentential code switching is a switch at the sentence boundaries, it is found within different patterns:

► In case insertion of a single French lexical item in an Algerian Arabic structure, two sentences are of Algerian Arabic lexical units, with the exception of one French word inserted to join between the sentences, as in the following examples:

- /kunt bayya nroh. *Mais* ؛Lah yaleb maqdertš/

(I want to go, but I can't)

- /mani fahma walou. *C'est pour ca, ĥaba waĥed yŝawni/*
(I understand nothing. That's why I need someone to help me)

- /nsit lwraq fi-dda:r. *Donc* welit beh njibhom/
(I forget the papers at home. So I came back to bring them)

► In case insertion of a single Algerian Arabic lexical item in a French structure, two sentences are of French lexical units, with the exception of one Algerian Arabic word inserted to join between the sentences, as in the following examples:

- /*Si tu vues venir bien venu, ŝla xaTar je suis seule dans ma chambre/*
(If you would like to come you are welcome, because I am alone in my room)

- /*Les contrôles commencent dans une semaine. yaŝni il faut bien réviser/*
(The exams start in one week. It means we must revise well)

- /*j'étais choqué, yaŝni vraiment j'ais rien à dire/*
(I was choked; it means really I had nothing to say)

► In case insertion of a single English lexical item in an Algerian Arabic structure, two sentences are of Algerian Arabic lexical units, with the exception of one English word inserted to join between the sentences, as in the following examples:

- /malgit mandir **so** roĥt lSaĥebti nŝayex/
(I had nothing to do so I went to my friend to have a talk)

- /rani wejda **but** rani xayfa bzef/
(I am ready but I am so afraid)

- /kont ntfarej **that's why** margedtŝ bekri/
(I was watching that's why I did not sleep early)

► In case insertion of a single Algerian Arabic lexical item in an English structure, two sentences are of English lexical units, with the exception of one Algerian Arabic word inserted to join between the sentences, as in the following examples:

-I was in the library yesterday stennitk but you didn't come/

(I was in the library yesterday, I wait it you but you did not come)

-/have you heard the news ʕlabali you didn't/

(Have you heard the news I know you did not)

3.2.1.1.2. Intrasentential

Intrasentential code switching is the switch within sentences, it contains of a number of words of one language alternating with word strings of the other language:

► In case of inserting a number of French lexical items in an Algerian Arabic structure, as in the following examples:

-/cyber ken maħloul wla sale de sport thani maħloula, ʕayTatelha galetelha fermez les deux wroħi xarji le matériel wdiri gala beh thabes la grève/

(The internet room and the gym were opened, she called her and ordered her to close them both, then bring the instruments and make a gala in order to stop the strike)

-/non, désolé wLah meddithom lTofla beh tdi:r photo copie mais mazel marajʕthomliʕ/

(No, sorry I gave them to a girl for making photo copy but she did not turn them buck to me)

-/goltlo ʕna rani Sabeħt fi l'hôpital, lbereħ j'étais hospitalisé a le matin/

(Itold him I was in the hospital, I was hospitalized yesterday morning)

► In case of inserting a number of Algerian Arabic lexical items in a French structure, as in the following examples:

-/ʕayetlek pas male de foi mais tu n'a pas répondu, je ne sais pas wʕleh/

(I called you more than one time but you did not answer, I do not know why)

-/vint et un fois cinquante bezef sa c'est trop donc xsarti drahem homar/

(Twenty one multiplied by fifty that's too much so you spent a lot of money)

► In case of inserting a number of English lexical items in an Algerian Arabic structure, as in the following examples:

-/kayen **new films** tebšihom fil-**internet**, ħna nheb **love stories** wlmliħ fil-**Korean series** myfotoš ĉešrin ħalqa/

(There is new films see them on the internet, I like love stories and what is good in Korean series is that they do not exceed twenty episodes)

-/ħaliti l-**home work** ħna jani **too difficult** mašraftš nħelou/

(Have done the home work? I found it too difficult; I didn't know how to do it)

► In case of inserting a number of Algerian Arabic lexical items in an English structure, as in the following examples:

-/šoufi lberħ **I was going to chat with someone on face book**, gali **sorry i'm chatting with fifteen people right now see you next time**, goltlou **ok I understand**/

(Look yesterday I was going to chat with someone on face book. He told me "I am chatting with fifteen people right now, see you next time" I told him "ok, I understand")

-/rayeh ydi:r interview mša **two girls then he will come back**/

(He is going to make an interview with two girls then he will come back)

3.2.1.2. Borrowing

The remaining language pattern is borrowing. This language pattern is concerned with the integration of French terms into Spoken Algerian Arabic. Borrowing does not mean that one language will turn completely into the other but only that one language is influenced at different levels by the other one. In this study borrowing occurs in three levels of integration; integrated borrowing, non-adapted borrowing and non-conventional borrowing.

3.2.1.2.1. Integrated borrowing

In this level two types of borrowing are included:

3.2.1.2.1.1. Completely integrated borrowing

Nouns are integrated phonologically and morphologically into the systems of Arabic, so that they seem to have an Arabic origin. As in the following examples:

-/heya matoskonš griba toskon fil- *fila:j*/

(She does not live near, she lives in the village)

-/knroho *retard* manlgaweš *lbla:yaS*, ɿda rohti bekri ɿhek;ili *blaSa*/

(When we go there late we won't find places, if you go early keep a place for me)

3.2.1.2.1.2. Morphologically Integrated but Phonologically Partly Adapted

Nouns which are well integrated morphologically but phonologically they are not completely adapted or they may be partly adapted. As in the following examples:

-/habat lesog šrit *vi:sta* hayla/

(I went to the market and I bought a beautiful jacket)

-/ha:d lmara kihabeTt ldda:r *valizti* kanet ʰgila togtel maqderteš nhezha/

(This time when I went home my valise was too heavy I could not hold it)

-/portablek mafiheš l-*videowa:t*/

(Your cell phone doesn't include videos)

3.2.1.2.2. Non-adapted borrowing

In which the French verbs are adapted morphologically; they take Arabic prefixes and suffixes and follow the rules of Spoken Algerian Arabic inflection. However, they are almost unchanged phonologically. For example:

-/lberēh bdit *nrivizi fles coures* teɿ *linguistique*/

(Yesterday I started revising the courses of linguistics)

-/kinodoxlo *nprésentiw* lxedma teɿna nabdaw bl **power point**/

(When we enter we will present our work, we will start by power point)

-/lazem nroħ nħoT l-*portable ychargé* Taħet *la batterie*/

(I have to go to charge my cellphone the battery i slow)

-/ ɿodwa ɿandi *coure* saɿa lewla lezem nroħ *déjà absentit bezef* laken rohti bekri aħkmili *placa dacor*/

(Tomorrow I have a course the first hour I must go; I have made a lot of absences. I f you go there early keep a place for me ok?)

3.2.1.2.1. Non-conventional borrowing

French nouns in addition to that some English nouns are used as if they are verbs and all the changes and rules which have been applied to verbs in non-adapted borrowing are applied to these nouns. For instance:

-/wikandit la semaine passé lazem nraweh had la semaine/

(Last time I spent the weekend on the university campus, I have to go home this week)

-/lbereh bayta nfacebooki/

(Yesterday, I passed all the night chatting on face book)

-/gripit par ce que tsemext mn lmTar/

(I get flu because I get wet under the rain)

Conclusion

The code mixing (Arabic, French, English), results in several mixing patterns. Borrowing and code-switching are two common phenomena among the students. Borrowing is classified at different levels of integration that resulted in three types of borrowing. Code switching occurred in two types; intersentential and intrasentential. The findings show that the students use all the codes that are available in their repertoires, the mixing patterns can have been summarized (see appendix A)

General Conclusion

This study has examined language variation among Algerian university students. It attempts to investigate the different linguistic patterns that emerged from the mix between the available codes. Furthermore, it is sets to see the different reasons that lead university students to switch codes. In addition to that, it aims to check the students' attitudinal dimensions towards the phenomenon of code switching.

To answer the research questions, two research tools were used. On one hand, a questionnaire was administered to fifty students to investigate language choice and attitudes towards code-switching. On the other hand, students' daily natural conversations were recorded then analyzed to check the existence of the mixing patterns and to give examples about the way university students use languages.

The findings support two hypotheses; the first one is the existence of two main mixing patterns and several other sub-patterns of borrowing and code switching. Mixing between the available codes (Arabic, French and English) results in two linguistic patterns; borrowing and code-switching are common phenomena among the students. On the one hand, borrowing is classified at different levels of integration that resulted in three types of borrowing. On the other hand, code switching occurred in two types; intersentential and intrasentential. The findings show that the students use all the codes that are available in their repertoires. The second one is that respondents have negative attitudes towards code-switching. Moreover, the results show that respondents have both negative and positive attitudes towards this phenomenon. The negative attitudes include the threat to the mother tongue as well as the speaker's identity and personality. The positive attitudes include the use of code-switching as a status marker, as a normal behavior that does not affect identity or personality and as a way of communication.

Moreover, the results reveal that the students' attitudes and language choice depends on personal and external factors. The first factor is gender; the findings show that female students have positive attitudes towards code switching, they routinely switch code when they speak more than males do. The second factor is age; the results reveal that young students have positive attitudes and switch code more than older ones. Another factor is the language of study; the results show that students influenced by the language of study, almost the respondents who admit switching between Arabic and English reported that this

language choice resulted from the impact of the study. Furthermore, the place of living is one of the factors; the respondents influenced by the environment they live in. The findings reveal that students influenced by the language spoken in the environment they live in. Additionally, students who live in urban places show positive attitudes towards the phenomenon of code switching more than those who came from rural regions. Parents' educational level is another factor which affects the students' language choice and attitudes. The results show that all respondents influenced by their parents' speech repertoire; most of the respondents who have literate parents reported having positive attitudes towards code switching. Also students' language choice and attitudes changed according to the context; the language used at home not the same one used at the university. Furthermore, a large number of students admit switching codes in charge of the university but they deny doing so at home. Finally, the language used by the respondents depends on the participants; the language used with the family members is totally different from that used with friends or teachers. Moreover, the findings show that Algerian Arabic and Arabic-French are the most used language varieties.

Limitation of the study

During the preparation of this research we faced a number of difficulties. The first limitation is the few number of studies about the phenomenon of code switching especially Arabic-French mixing in Arabic societies, and in Algeria in particular. The second limitation is the short time we had to complete our research that led us to put aside some important points on code switching. Finally, is about the very small number of participants which prevented us from generating the findings of our research on all the Algerian students.

Implications for Further Researches

This study attempted to investigate the language used by university students and the different linguistic patterns that emerged from the mix between the codes available in their repertoire, in addition to that their attitudes towards the phenomenon of code switching. It would be interesting to make further research in order to investigate the phenomenon of code switching in the written language.

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Appendices

Appendix A

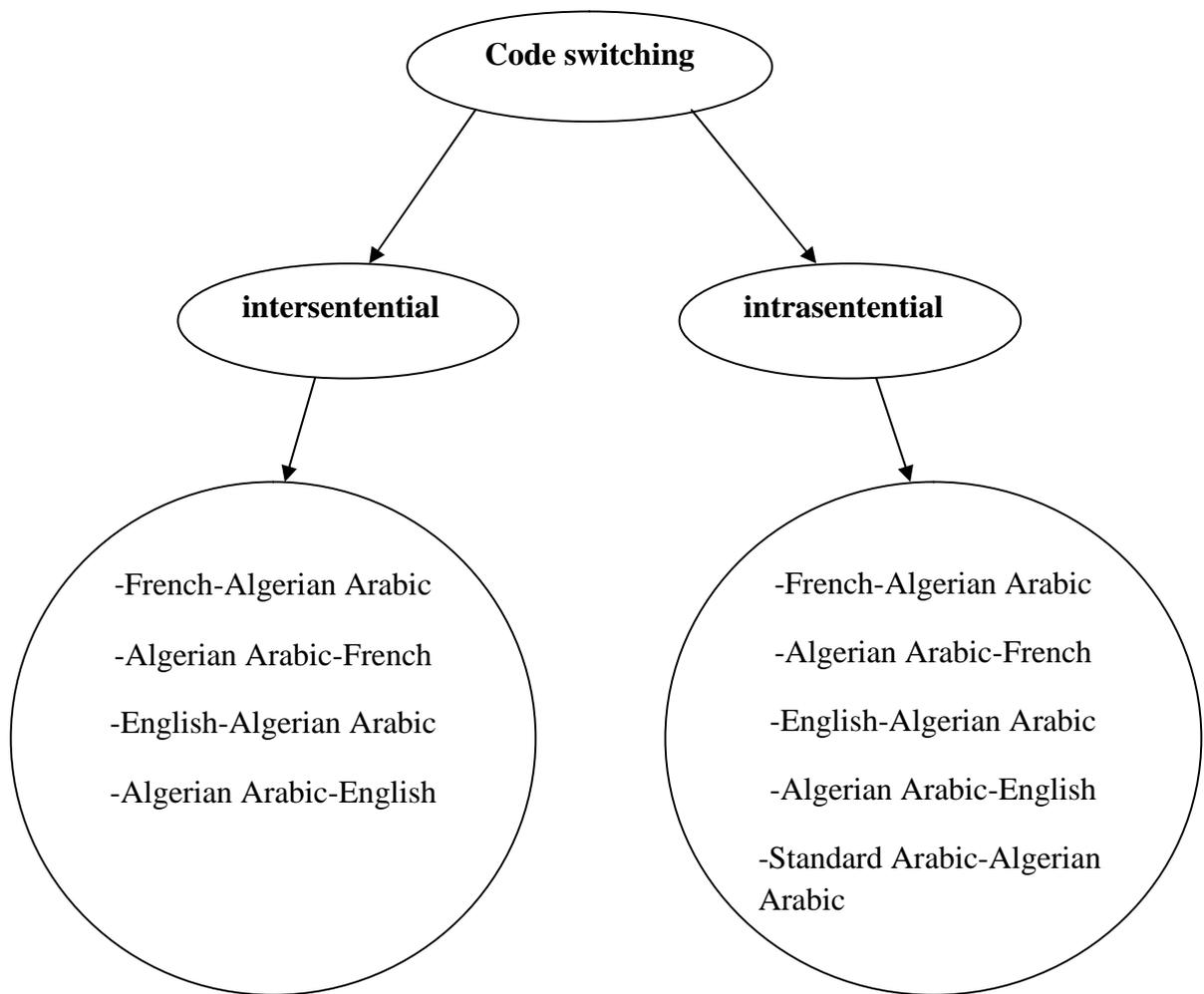


Figure.1 Code switching among university students

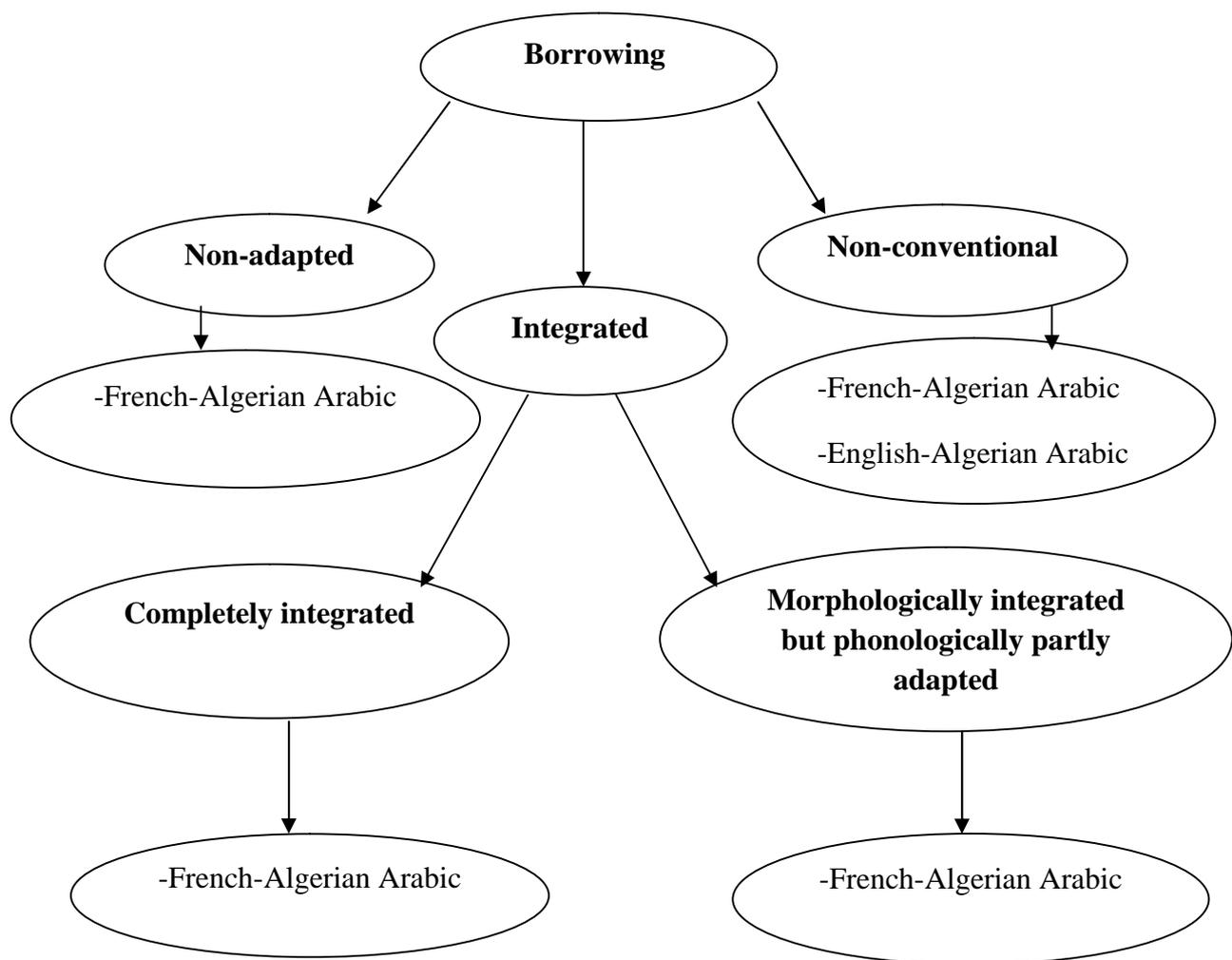


Figure.2 Borrowing among university students

Appendix B

Questionnaire

Dear Students,

This questionnaire is a part of a research for a Master's degree in the sciences of the language. In this research, we will investigate the language (s) used by the Algerian students. Your opinion as an Algerian student is very important. Be certain that your responses will remain strictly confidential and will not serve any other purpose than the one stated above. Thank you for your cooperation.

Answer the questions and tick (✓) the corresponding square. You can give more than one answer where necessary.

1. Gender: Masculine Feminine

2. Age:
3. Language of study:
4. Place of living:
5. Educational level of father:
a. primary b. medium c. secondary d. tertiary e. none
6. Educational level of mother:
a. primary b. medium c. secondary d. tertiary e. none
7. Do your parents use the following languages in their daily conversations?
a. Standard Arabic (Al-Fus'ha)

b. French

c. Dialectal Arabic

d. Tamazight

e. English

f. Other:

8. Do you speak the following languages?

a. Standard Arabic (Al-Fus'ha)

b. French

c. Dialectal Arabic

d. Tamazight

e. English

9. In which language you are more competent?

a. Standard Arabic (Al-Fus'ha)

b. French

c. English

d. The same competence in all

10. Do you switch between Arabic and French when you speak?

a. Yes b. No

* If the answer is Yes, why do you switch languages?

.....
.....

* With whom do you switch languages?

a. Family

b. Friends

c. Teachers

d. All the people

* If the answer is No, is it for the following reasons?

a. You do not like French

b. The use of Arabic-French is degrading

c. For identity reasons

d. Other:

11. Do you switch between Arabic and English when you speak?

a. Yes b. No

* If the answer is Yes, why do you switch languages?

.....
.....

* With whom do you switch languages?

a. Family

b. Friends

c. Teachers

d. All the people

* If the answer is No, is it for the following reasons?

a. You do not like English

b. The use of Arabic-English is degrading

c. For identity reasons

d. Other:

12. Do you use the following languages at home?

Often- Sometimes -Rarely -Never

a. Standard Arabic

b. Dialectal Arabic

c. Tamazight

d. Arabic-French

e. French

f. Arabic-English

g. English

13. Do you use the following languages with your friends?

Often -Sometimes- Rarely -Never

a. Standard Arabic

b. Dialectal Arabic

c. Tamazight

d. Arabic-French

e. French

f. Arabic-English

g. English

14. Do you use the following languages with people in charge of the faculty (teachers, secretaries...)?

Often –Sometimes- Rarely -Never

a. Standard Arabic

b. Dialectal Arabic

c. Tamazight

d. Arabic-French

e. French

f. Arabic-English

g. English

15. Persons who mix Arabic and French you think they :

a. are intellectual

b. pretend to be intellectual

c. are second-rate

d. must use one language

e. are sophisticated

f. have weak personalities

g. master both languages

h. master no language

16. Persons who mix Arabic and English:

a. are intellectual

b. pretend to be intellectual

c. are second-rate

d. must use one language

e. are sophisticated

f. have weak personalities

g. master both languages

h. master no language

17. Do you think that Dialectal Arabic is a mixture of Arabic and French?

a. Yes b. No c. To some degree

.....
.....

18. What is attitude towards Arabic-French switching?

a. Positive behavior b. Negative behavior

Why?

19. What is your attitude towards Arabic-English switching?

a. Positive behavior b. Negative behavior

Why?

20. Additional comments: Do not hesitate to add any further comments.

.....
.....

Thank you for your cooperation.

Questionnaire

Cher Etudiant :

Ce questionnaire fait partie d'une recherche pour l'obtention du Master en Sciences de langage. Cette recherche a pour objectif d'étudier l'utilisation et le mélange de la langue arabe, la langue française et la langue Anglaise par les étudiants algériens (alternance codique ou 'code-switching'). Votre opinion est très importante pour la réalisation de cette étude. Soyez sûr que votre réponse restera strictement confidentielle et ne sera utilisée que dans le but susmentionné. Merci beaucoup pour votre aide.

Veillez répondre aux questions et mettre une croix (✓) dans la case correspondant à la réponse choisie. Vous pouvez choisir plus d'une réponse là où c'est nécessaire.

1. sexe: Masculin Féminin

2. Age:

3. Langue d'études:.....

4. Adresse (Ville):

5. Niveau d'instruction du père:

a. primaire b. moyen c. secondaire d. universitaire e. aucun

6. Niveau d'instruction de la mère:

a. primaire b. moyen c. secondaire d. universitaire e. aucun

7. Votre parent utilisent fréquemment les langues suivantes dans ses communications quotidiennes?

a. Arabe Standard (Al-Fus'ha)

b. Français

c. Arabe dialectal

d. Anglais

e. Tamazight

f. Autres (Précisez s'il vous plait):.....

8. Parlez-vous les langues suivantes?

a. Arabe Standard (Al-Fus'ha)

b. Français

c. Arabe dialectal

d. Anglais

e. Tamazight

9. Est-ce que vous êtes plus compétant dans:

a. L'Arabe Standard (Al-Fus'ha)?

b. Le Français?

c. L'Anglais

d. Même compétence dans les trois langues

10. Est-ce que vous sautez d'une langue à une autre (Arabe-Français) quand vous parlez?

a. Oui b. Non

* Si la réponse à la question est positive (Oui), pourquoi mélangez-vous l'Arabe et le Français?

.....
.....

.....
* Avec qui employez-vous le mélange Arabe-Français?

.....
* Si la réponse à la question est négative (Non), est-ce pour les raisons suivantes:

a. vous n'aimez pas le Français

b. l'utilisation du mélange Arabe-Français est dégradante

c. pour des raisons d'identité

d. autres (Précisez s'il vous plait) :

11. Est-ce que vous sautez d'une langue à une autre (Arabe-Anglais) quand vous parlez?

a. Oui b. Non

* Si la réponse à la question est positive (Oui), pourquoi mélangez-vous l'Arabe et l'Anglais ?

.....
* Avec qui employez-vous le mélange Arabe-Anglais?

.....
* Si la réponse à la question est négative (Non), est-ce pour les raisons suivantes:

a. vous n'aimez pas l'Anglais

b. l'utilisation du mélange Arabe-Anglais est dégradante

c. pour des raisons d'identité

d. autres (Précisez s'il vous plait) :

12. Parlez-vous les langues suivantes a la maison?

Souvent- Des fois- Rarement- Jamais

a. Arabe Standard (Al-Fusha)

b. Arabe dialectal

c. Tamazight

d. Arabe-Français

e. Français

f. Arab- Anglais

g. Anglais

13. Parlez-vous les langues suivantes avec vos amis?

Souvent -Des fois- Rarement- Jamais

a. Arabe Standard (Al-Fusha)

b. Arabe dialectal

c. Tamazight

d. Arabe-Français

e. Français

f. Arab- Anglais

g. Anglais

14. Quelle langue employez-vous avec les responsables de votre faculté(les professeurs, les secrétaires...)?

Souvent- Des fois- Rarement- Jamais

a. Arabe Standard (Al-Fusha)

b. Arabe dialectal

c. Tamazight

d. Arabe-Français

e. Français

f. Arab- Anglais

g. Anglais

15. Les personnes qui mélangent l'Arabe et le Français:

a. sont des intellectuels

b. prétendent être des intellectuels

c. sont des médiocres

d. doivent utiliser une seule langue

e. sont très sophistiqués

f. n'ont pas de personnalité

g. maîtrisent les deux langues

h. ne maîtrisent aucune

16. Les personnes qui mélangent l'Arabe et l'Anglais:

a. sont des intellectuels

b. prétendent être des intellectuels

c. sont des médiocres

d. doivent utiliser une seule langue

e. sont très sophistiqués

f. n'ont pas de personnalité

g. maîtrisent les deux langues

h. ne maîtrisent aucune

17. Pensez-vous que l'arabe dialectal est un mélange de la langue arabe et la langue française?

a. Oui b. Non

18. Que pensez-vous du mélange Arabe-Français ?

a. Négative b. positive

Pour quoi?

19. Que pensez-vous du mélange Arabe-Anglais ?

a. Négative b. positive

Pour quoi?

20. Commentaires additionnels : Si vous avez d'autres commentaires, n'hésitez pas à les ajouter.

.....
.....

Merci pour votre coopération

استبيان

أخي الطالب:

هذا الاستبيان جزء من بحث للحصول على شهادة ماستر في علوم اللسان. و يهدف هذا البحث إلى دراسة اللغتين العربية والفرنسية والمزج بينهما في الاستعمال من طرف الطلبة الجزائريين، ويعد رأيك مهما جدا لتحقيق هذا البحث. كن على يقين أن إجابتك ستبقى سرية ولن تستعمل إلا للغرض المذكور أعلاه و شكرا على تعاونك.

الرجاء الإجابة عن الأسئلة و وضع علامة (✓) في الخانة المناسبة للإجابة المختارة. يمكنك اختيار أكثر من إجابة. حين

تقتضي الضرورة

1. الجنس : ذكر أنثى

2. العمر :

3. لغة الدراسة:.....

4. العنوان:.....

5. مستوى تعليم الأب:

أ. ابتدائي

ب. متوسط

ج. ثانوي

د. جامعي

و. بدون مستوى

6. مستوى تعليم الأم:

أ. ابتدائي

ب. متوسط

ج. ثانوي

د. جامعي

و. بدون مستوى

7. هل يتكلم والديك عادة اللغات الآتية في محادثتهما اليومية؟

أ. العربية الفصحى

ب. الفرنسية

ج. العامية

د. الأمازيغية

و. الانجليزية

ي. لغات أخرى (حدد من فضلك):

8. هل تتكلم أنت اللغات الآتية؟

أ. العربية الفصحى

ب. الفرنسية

ج. العامية

د. الأمازيغية

9. أي لغة تتقنها أكثر أو تجدها أسهل؟

أ. العربية الفصحى

ب. الفرنسية

ج. الانجليزية

د. نفس المستوى

10. هل تمزج بين العربية و الفرنسية عندما تتكلم؟

أ.نعم ب.لا

*إذا كان الجواب عن السؤال بنعم، لماذا تمزج بين العربية و الفرنسية؟

.....
.....

* مع من تستعمل هذا المزج؟

أ. العائلة ب. الأصدقاء ج. الأساتذة د. جميع الناس

.....
*إذا كان الجواب عن السؤال بلا، هل لهذه الأسباب؟

أ. لا تحب الفرنسية

ب. استعمال المزج بين العربية و الفرنسية تقلل من شأنك

ج. لأسباب متعلقة بالهوية

د. أسباب أخرى (حدد من فضلك).....

11. هل تمزج بين العربية و الانجليزية عندما تتكلم؟

نعم لا

*إذا كان الجواب عن السؤال بنعم، لماذا تمزج بين العربية و الانجليزية ؟

.....
.....

* مع من تستعمل هذا المزج؟

أ. العائلة ب. الأصدقاء ج. الأساتذة د. جميع الناس

*إذا كان الجواب عن السؤال بلا، هل لهذه الأسباب؟

أ. لا تحب الانجليزية

ب. استعمال المزج بين العربية و الانجليزية تقلل من شأنك

ج. لأسباب متعلقة بالهوية

د. أسباب أخرى (حدد من فضلك).....

12. هل تتكلم اللغات الآتية مع في المنزل؟

غالبا - أحيانا - نادرا - أبدا

أ. العربية الفصحى

ب. العامية

ج. الأمازيغية

د. المزج بين العربية و الفرنسية

و. الفرنسية

ي. المزج بين العربية و الانجليزية

ن. الانجليزية

13. هل تتكلم اللغات الآتية مع اصدقائك؟

غالبا - أحيانا - نادرا - أبدا

أ. العربية الفصحى

ب . العامية

ج . الأمازيغية

د . المزج بين العربية والفرنسية

و . الفرنسية

ي . المزج بين العربية والانجليزية

ن . الانجليزية

14. أي لغة تستعمل مع الموظفين في الجامعة(أساتذة، وسكرتيرين...)؟

غالبا- أحيانا -نادرا -أبدا

أ . العربية الفصحى

ب . العامية

ج . الأمازيغية

د . المزج بين العربية والفرنسية

و . الفرنسية

ي . المزج بين العربية والانجليزية

ن . الانجليزية

15. حسب رأيك الناس الذين يمزجون بين العربية و الفرنسية:

أ . متقنون

ب. يتظاهرون بأنهم مثقفون

ج. مستواهم التعليمي ضعيف

د. يجب أن يستعملوا لغة واحدة

ز. متحضرون

هـ. ليس لهم شخصية قوية

و. يتحكمون في كلتا اللغتين

ي. لا يتحكمون في كلتا اللغتين

16. حسب رأيك الناس الذين يمزجون بين العربية والانجليزية:

أ. مثقفون

ب. يتظاهرون بأنهم مثقفون

ج. مستواهم التعليمي ضعيف

د. يجب أن يستعملوا لغة واحدة

ز. متحضرون

هـ. ليس لهم شخصية قوية

و. يتحكمون في كلتا اللغتين

ي. لا يتحكمون في كلتا اللغتين

17. هل تعتقد أن اللغة العامية هي مزيج من العربية و الفرنسية؟

أ. نعم ب. لا ج. إلى حد ما

18. ما رأيك في المزج بين العربية و الفرنسية؟

أ. سلوك سلبي ب. سلوك ايجابي

لماذا؟

19. ما رأيك في المزج بين العربية و الانجليزية؟

أ. سلوك سلبي ب. سلوك ايجابي

لماذا؟

20. إذا كان عندك أي اقتراح آخر أو آراء أخرى فالرجاء إضافتها.

شكرا على تعاونك

Appendix C

الملخص

تهدف هذه الدراسة إلى البحث في التداخل اللغوي عند الطلبة الجامعيين الجزائريين ودراسة الآثار المترتبة على الربط بين الأصناف اللغوية المتوفرة. في هذا البحث نركز على المزج بين اللغة العربية واللغة الفرنسية الذي كان محل اهتمام العديد من الباحثين. بالإضافة إلى هذا تطرقنا إلى المزج بين العربية والإنجليزية. هذا البحث يركز على ثلاثة أهداف رئيسية هي: معرفة الأنماط اللغوية التي تنتج عن التداخل اللغوي، البحث في الأسباب التي تقود الطلبة الجامعيين إلى المزج اللغوي ودراسة مواقفهم تجاه هذه الظاهرة. تحليل البيانات يستند إلى المحادثات الطبيعية للطلاب واستبيان أجري لمجموعة تتكون من خمسين طالبا ينتسبون إلى قسم اللغة الإنجليزية في جامعة بسكرة. تم تعيينهم لاختبار الفرضيات المتعلقة بالأهداف المذكورة سابقا.

ظهر نمطان لغويان يحتويان على أنماط فرعية أخرى. الاقتراض اللغوي يحتوي على ثلاثة أنماط فرعية: التوليد، التعريب و الاقتراض بالنحت، التداخل اللغوي الذي يشمل نوعين المزج اللغوي والتعاقب اللغوي. بالإضافة إلى ذلك، أظهرت النتائج وجود التداخل اللغوي بين اللهجة الجزائرية و اللغة الفرنسية. اللهجة الجزائرية و العربية الفصحى، اللهجة الجزائرية و العربية الفصحى والفرنسية، اللهجة الجزائرية و اللغة الإنجليزية، كما يوجد تداخل لغوي بين اللهجة الجزائرية و الأمازيغية والفرنسية ولكن لسنا معنيين بهذا الأخير.

تظهر الدراسة وجود عوامل اجتماعية وشخصية مختلفة تدفع الطلبة إلى المزج اللغوي. علاوة على ذلك، بينت الدراسة ارتباط هذه الظاهرة بمواقف سلبية وإيجابية على حد سواء. بالإضافة إلى ذلك، الطالبات تستخدم اللغة باعتبارها إستراتيجية للتواصل أكثر مما هو عند الطلاب الذكور. النتائج تدعم الفرضية القائلة بأن المواقف السلبية يمكن أن تتعلق بالتداخل اللغوي. بالإضافة إلى ذلك، إلى جانب المواقف السلبية، الذين يستعملون التداخل اللغوي ينظرون إلى سلوكهم بشكل إيجابي. تظهر هذه الآراء المتناقضة الصراع بين المواقف و السلوك اللغوي للمتكلمين.