People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Ibn Khaldoun University of Tiaret

Faculty of Letters and Languages
Department of English Section of English

Investigating the Use of Code-Switching Phenomenon in Algerian Movies

Case Study Master students of Ibn Khaldoun University

A Dissertation Submitted to the department of Letters and Foreign Languages in Partial Fulfillment of the Requirement for the Degree of Master in Linguistics

Submitted by: **Supervised by:**

Mrs. Razika NEGHAL   **Dr.   Khaled BELARBI**

Mrs. Soumia Amina Haddad

Dr. Moustapha TOUBEIDA	(MAA) Chairman
Dr. Khaled BELARBI	(MAA) Supervisor
.Dr Asma LAKHDAR TOUMI	(MAA) Examiner

Academic Year 2022/2023

Dedication

Without the determination and inspiration that Allah bestowed upon me,

I would not have been able to complete this task.

I dedicate this accomplishment first

To my mother who supported me and gave up everything so I

may have a happy life.

To my dad

Who always encouraged me, corrected me, looked out for me, and

taught me to take the correct path.

To my beloved siblings and cousins

For being by my side throughout my entire life.

And I will always be appreciative of my friends,

Who never made me feel abandoned.

Acknowledgements

ALL work is due to Allah. the most merciful and the most loving.

In addition, there are a lot of people to whom we want to express our gratitude.

First and foremost, we would like to express our gratitude to our teacher and

supervisor, whose expertise and advice have helped us greatly in the completion of this research project.

Additionally, we would like to extend our profound gratitude to the board of

examiners, for agreeing to review our research.

We'd also like to take this chance to thank all of the professors, students, and staff members of Ibn khaldoun University.

Abstract

In multilingual communities such as Algeria sociolinguistic situation, speakers tend to speak multiple languages and they often switch back and forth between those languages in a conversation; this practice is known as code-switching CS. Henceforth, this study investigates the usage of code-switching in Algerian movies. where it seeks to identify the most utilized type of CS, as well as, its function and impact on students' language learning. To carry out this research "an online semi-constructed questionnaire" was sent out to 60 students at Ibn Khaldoun University, 56 of whom are masters, resulting in a convenient sample. The analysis and interpretation of the findings revealed that movies used Code-switching, linguistically to inform and clarify the character's speech or the movie storyline, and psychologically to demonstrate the character's social rank and intellect. Furthermore, it has been found that a person's restricted vocabulary has an impact on their ability to transfer between languages. because the code-switch function concentrates on filling in the gaps that could cause a misunderstanding. Finally, this study, while primarily descriptive, offers the possibility for additional research from a unique viewpoint.

Key words: Code-switching CS, Algerian movies, Function, Type, Algeria sociolinguistic situation

Table of Content

Chapter One: Theoretical Background

List of Tables

List of Figures

List of Charts

List of Abbreviation and Acronyms

MSA: Modern Standard Arabic

ADA: Algerian Dialectical Arabic

BR: Berber

FR: French

P1: Participant One

Q1: Question One

N: Number

CM: Code Mixing

CS: Code-Switching

H: High

L: Low

L1: First Language

L2: Second Language

General Introduction

Language is a dynamic entity that constantly changes its form, use, and function to keep up with the rapidly changing world, and languages have never been so close to one other to the point that being bilingual is regarded trivial in comparison to being multilingual, and Aspects of multilingualism have pushed it to the roof in light of globalized media, such as television shows and movies that targets a wider range of audiences; however, this has resulted in a situation in which various language and dialect varieties come into direct contact, this interaction allows such people to engage in a language phenomenon known as code-switching or mixing.

Algeria is regarded as a multilingual country due to the coexistence of numerous languages, including Standard Arabic, Algerian Arabic, and Berber, as well as French, which is frequently spoken as a second language, and English, which is growing in popularity. As a result, it is necessary to analyze the country's complex sociolinguistic situation. These latter languages also gave rise to a number of linguistic phenomena, such as diglossia, borrowing, and code switching. Henceforth, the current linguistic study will focus on the use of code switching from the perspective of Ibn Khaldoun English master students, who will serve as the research main sample.

Provided that Algeria is a diglossic, multilingual society in which people converse with each other almost every day using code-switching (CS), that CS is viewed as a way to improve communication, and that it is most commonly used by bilinguals such as language students, where its use varies depending on the circumstances and status of the conversation. For a variety of key reasons, this study project will focus on the usage of code-switching, particularly in Algerian films, how movies embodied such phenomena in their scripts, and for what function, as well as the outcomes on student language learning since many view movies as a way to gain vocabulary. These distinguishing characteristics have aroused the researchers' interest.

The problem that researchers wish to overcome is that code-switching in Algeria has only been researched from a macro sociolinguistic viewpoint, with an emphasis on issues such as frequency, attitudes, and social reasons. However, few works have addressed the incidence of code-switching on another expressive level. such as in movies.

The current study attempts to fill a gap in the literature by providing thoughtful insight into the usage of code-switching in Algerian movies. Also, to raise awareness among Algerian students about the phenomenon of code switching and its impact on their everyday lives

In this regard, the research revolves around the following core questions;

1. What are the various types of code-switching observed in Algerian movies, along with their reasons and functions?

2. What are the advantages and disadvantages of employing code-switching in movies?

3. how the use of Code-switching will affect students' language learning and acquisition?

In our attempt to answer the above questions, we have advanced the following hypotheses:

1. The predominant type observed is likely to be Intrasentential Code-switching, which might stem from a limited proficiency in one of the languages being used.

2. The disadvantages of code switching outweigh the benefits.
3. CS will assist students in expanding their vocabulary in a foreign language.

This dissertation is divided into three chapters to better reflect the research investigation's methodology and subject matter. The first chapter's "theoretical background", which aims to provide a thorough understanding of the key linguistic terms that are crucial to the study and focuses mostly on defining code-switching types, forms, functions, and theories, outlines the theoretical underpinnings of this research. The numerous dialects and languages that make-up Algeria's sociolinguistic profile are described in the second chapter, Besides, it will define a number of linguistic phenomena, including diglossia, code-switching, and borrowing, that occur within Algerian language groups. The history of Algerian cinema will then be addressed. The third chapter, "Data Analysis and Findings," explains the design of the research methodology, research instruments, and sample. This chapter also focuses on compiling and analyzing the collected data. Finally, the research paper will conclude with a set of recommendations and restrictions followed by a general conclusion.

Chapter One
Theoretical background

Chapter One: Theoretical Background

1.1. Introduction

In this chapter, we will define various concepts that are significant to the study and will be used in the forthcoming analysis. As such, the chapter will be divided into three parts. The first part will discuss the state of multilingualism and bilingualism. The second part will introduce the concept of code-switching and its related phenomena such as code-mixing and borrowing. It also aims to reflect the functions of code-switching. Additionally, It clarifies several forms of code-switching, including its patterns. The final section examines common code-switching theories such as conversation analysis and the markedness model.

1.2. Aspects of Multilingualism & Bilingualism

Multilingualism is a state where A speaker's or a group of speakers' capacity to interact effectively in three or more languages. As such, A polyglot or multilingual person, for instance, is someone who speaks multiple languages. and this phenomena is quite visble accourding to Cenoz, Jasone. (2013). who stated that multilingualism is obvious due to a number of factors such as. Globalization, population transnational mobility, and the development of new technology all of which gives it a significant impact on fields that involve politics, societies, and educational settings. Moreover, Aronin and Singleton (2008) highlighted seven distinctions between historical and present multilingualism. These distinctions can be divided into three categories: • Geographic: Unlike in the past, multilingualism is not limited to languages spoken in close proximity to one another, or to specific border regions or trade routes. It is a more widespread event that occurs all across the world. • Social: There is no longer an association between multilingualism and a specific profession, social class, or cultural practice. It is becoming more common in a wide range of socioeconomic groups, occupations, and sociocultural pursuits. • Medium: Mail was slow, and multilingual communication was sometimes limited to writing in the past. In thetwentyfirst century, multilingual communication is rapid and multimodal due to the Internet.

Moreover, based on Richard Nordquist "the term 'bilingual' refers to an individual who uses two or more languages or dialects in his or her everyday life, regardless of the context of use. Taking this definition into account, more than half of the world can be considered bilingual" (Giussani, Roux, Lubrano, Gaini and Bello, 2007: 1109 as cited by Messiliti H, 2016) to emphasise. On one hand, bilingualism in its broadest sense is known as the mastery of two languages where it does not demand being fluent in two Languages, in that, it can also fit a person who has not yet acquired a full grammar for a language but may still be able to construct meaningful utterances in that language. (Haugen. 1953) In the other

hand, bilingualism in its narrowed definition as put by Bloomfield (1993) who defines bilingualism as having "*a native-like control of two languages*" (p.56). Consequently, according to the different conflict views of Bloomfield and Hugen, as put by Messiliti H 2016 bilingualism appears to be a widespread global phenomenon used by speakers of two languages in a certain speech group. And it has two different types where Perfect bilinguals are those who have mastered all the four skills of two languages and non-perfect are those who have knowledge of at least one of the four skills. However, Grosjean (1982) provides a more suitable definition of bilingualism: 'The most important component is the regular use of two languages,' because language is something vivid and failing to practice ensures losing the language proficiency. Additionally, Bilinguals typically use their two languages in a different contexts and for different purposes.

In brief, balanced bilinguals with equal and strong proficiency in both languages are scarce. Bilinguals regularly switch codes, which is seen as a distinguishing feature, and several researchers have investigated it. Consequently, the study of bilingualism has been conducted from linguistic, pedagogical, psychological, and sociological perspectives because it is fundamentally a multidisciplinary field. Different classificatory, normative, and methodological criteria are employed in its definition (Kachru, B. (1980). However, Kachru 1980 emphasized that there is no universally accepted definition of bilingualism because linguists such as Bloomfield (1933:56), Haugen (1953:6), and Weinreich (1953:1) all define it from their respective viewpoints. Nonetheless, the most visible result of bilingualism is the habit of code-switching, which shall be referred to as fellow

1.3. What is Code Switching CS?

Code-switching is a concept formed by two words, switch means the act of swapping or replacing and code will be taken as a verbal component that can be as small as a morpheme or as comprehensive and complex as the entire system of language (Messiliti H, 2016). Consequently, The phenomenon of code-switching only exists in multilingual or bilingual speech communities because according to Garden (2009) CS is the outcome of language exchange. It describes bilingual individuals conversing all at the same in a number of languages or dialects, that is to say, CS involves shifting back and forth in different ways between two or more languages, similarly, (Paradis, Genesee, & Carago, 2011.p.88 as cited by Messiliti H, 2016) stated that The term Code-Switching refers to the "use of elements from two languages in the same utterance or the same stretch of conversation" suggesting that shifting from one code to another takes place within a single utterance.

In the same line, Rafat AI Rousan and Kenza Merghmi(2019) stated that MyersScotton 1993 has defined Code-switching as one of the frequent and natural aspects of bilingual behaviour and she further adds that CS is an example of skilled performance at its finest (p. 74) where Two separate languages or language variations are used, in particular, it reflects the simultaneous use of two separate languages or language variants (codes). also, It can be viewed as a linguistic skill possessed by a particular speaker or as a sociolinguistic characteristic that identifies a certain speech community (Wardhaugh 2006).

Furthermore, according to Halliday (1978), Code-Shift is actualized as a process within the individual: in that the speaker shifts from one code to another and back, more or less rapidly within the course of one sentence. This alludes to how the bilingual individual's self, level of language proficiency, and flexibility between languages.Moreover. CS in general is "a common term for alternative use of two or more languages, varieties of a language or even speech styles" Hymes (1974) as cited by Messiliti H, 2016 while in a more detailed definition made by Bokamba (1989)

> *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.*
>
> *As cited in (AYEOMONI, M.O. 2006p.91)*

1.4. Code Mixing CM

Code-mixing (CM), also known as intrasentential code-switching, is a phenomena in which elements from multiple language systems or subsystems of the same language are combined in a single utterance. Similar to codeswitching, this occurrence indicates individual bi- or plurilingualism. CM appears to be mostly independent of speaker intent and is caused by the difficulties of distinguishing two overlapping language systems; it is not motivated by any obvious communicative function. In the recent decade, structural phenomena of CM have been thoroughly explored, yielding a classification of CM process typologies, notably the three listed below: 1) the insertion of linguistic items from one language into the structure of

another; 2) the alternation of structures from various systems; and 3) the 'congruent lexicalization' of linguistic items into a shared grammatical structure (Muysken 2000) as cited in (CONSANI, C. (2013)00

1.5. CS Versus CM

Hudson (1999: 53) characterizes code mixing as a form of linguistic cocktail, consisting of a few words from one language, then a few words from the other, then back to the first for a few more words, and so on. In fact, some researchers, such as Kachru (1983), regard CS and CM as separate processes. Other researchers, such as Eastman (1992) and Scotton (1992), believe there is no differentiation between them.

Scotton (1992), for instance, uses both of these phrases interchangeably. Also, Code mixing is a term used by Bhatia (1992) and others to refer to code mixing and CS.

Nevertheless, Regarding the distinction between code mixing and CS, there are various points of view, for instance, Clyne (2003: 75) makes a distinction between the processes in this regard and states: We should save the term "CS" for the transfer of single lexical items across entire segments of speech; however, in situations where the speaker totally switches to the other language, we should use an other term, such as "transversion." Others utilize CS for alternation, or when speakers switch between languages in the same discussion, as Muysken (2000). According to Gardner-Chloros (2009), CS has drawn more attention to the study of the phenomenon of language interaction, but most linguists are divided over whether or not to keep the distinction between the two phenomena. Other academics, like as Hill and Hill (1980: 122), disregard the distinction between CS and code mixing and use the two terms synonymously.

In conclusion, one can say the position of the altered parts differs structurally between code-switching and code-mixing—with code-switching, the modification of the codes occurs intersententially, whereas in code-mixing, it occurs intrasententially. However, as Eastman (1992) put it, efforts to separate CS, code mixing, and even borrowing are futile. After all, the two notions share more similarities than differences.

1.6. CS Types and Their Frameworks

CS has three distinct types of code and according to Yleyinen (2004), those types are situational, metaphorical, and conversational code-switching. those latter types can be employed in three different forms which are Intrasentential, intersentential code-switching, and tag.

1.6.1. Types of CS

1.6.1.1. Situational CS

According to Hudson (1999), situational CS is a phenomenon that occurs. In bilingual societies, where the choice of language is influenced by circumstances and is thus controlled by social rules that community members acquire from their combined linguistic knowledge. that is to say, bilingual individuals or communities use different varieties of language or switch back and forth between them due to the context that the discourse may occur at in addition the latter can be influenced by the interlocutor.

Moreover, situational code-switching incorporates the knowledge of the chosen language by the participant and takes into account the topic or environment, kind of activities, person, and purposes for instance it cares about social meanings. as emphasized by Bloom and Gumperz (1972) who stated that"distinct codes are employed in particular settings and speech activities and with different categories of interlocutor i.e. there is a direct relationship between code use and observable features of the situation." this also suggests that Situational CS entails a change in the communication's location and topic.

1.6.1.2. Metaphorical CS

Participants' choices to code switch at a certain time in a conversation are the basis for metaphorical switching. In other words, In order to create a distinctive communication, the speaker switches to a metaphorical CS. Where it is regularly used to accentuate or bring attention to anything specific in the speaker's discourse. in addition, Myers et al (1977) stated that "Metaphorical switching also depends on cultural agreements,"(P. 5).since according to Bloom and Gumperz (1971 as cited in Hudson, 1996)

> *But in some cases the situation is less clear, either because its embigious or because the speaker decides to ignore the observable external situation and focus instead on less observable characteristics of the people concerned. Such case where it is the choice of language that determines the situation are called (METAPHORICAL CODESWITCHING.)*

Moreover, Situational CS differs from metaphorical CS in that the former relies on the speaker to choose the appropriate code, whilst the latter relies on the social context. Hymes and Gumperz (1972) effectively explain the distinction by saying that Situational switching involves a change in the participant or/and techniques while Metaphorical switching solely

implies a change in topical emphasis (p. 409). In other words, the decision encodes a certain social value, and the context determines the speaker's language.

1.6.1.3. Conversational CS

Conversational code-switching, (Hudson 1999), occurs when bilingual speakers are conversing with other bilinguals and switch languages without changing the context of the discussion. (Hudson 1999 P. 52-53).in other words Additionally, according to Gumperz (1982). Some of the components of conversational CS include quotations, addressee specificity, interjections, reiteration, message qualification, and personalization vs objectivization (Yleyinen, 2004). Conversational code-switching is described by Gumperz (1982) as a language switch that refers to certain sorts of subjects or subject areas rather than a change in a social situation. The existence of regular links between variables and social situations of the sort just determines the semantic impact of metaphorical switching.The context in which one of a set of alternates is regularly used becomes parts of its meaning so that when this form is then employed in a context where it is normal, it brings in some of the flavours of this original setting." (Hudson 1999, p. 162)

1.6.2. CS Frameworks

We reckon that bilingual speakers can switch between their languages in the middle of a phrase or between sentences. When this happens, it is referred to as code-mixing when it involves only one statement, and code-switching when it involves many sentences. In this regard, when switching takes place within a sentence it happens at the intrasentential level. when several phrases are used it means that CS occurs at the Intersentential level. when it happens, at last, it is called tag switching which does not change the meaning or the form of the sentence. Subsquantly, Poplack (1980) distinguishes between tag switching, intrasentential switching, and intersentential switching as follows;

1.6.2.1. Intrasentential CS

According to Poplack (1980), intra-sentential which entails Switching inside a Sentence is arguably the most complex type of switching because it can happen at the clausal, sentential, or even word level. An excellent illustration to use here would be;

1.   E.g Sometimes I'll Start a Sentence in English Y termino en espanol.(and I finish it with spanich)(Cakrawarti, 2011)

2.   E.g. kemelt lkhadma ala katre:r du swar (I finished work at four in the afternoon. A combination of Algerian Dialectual Arabic and French)

1.6.2.2. Intersentential Code Switching

Switching at sentential boundaries, where one clause or sentence is in one language and the next clause or sentence is in a variety of languages, Poplack (1980) divided this type of CS into five groups where one can code switch an entire phrase, between verb and adverb, noun and adjective, noun and adjective and auxiliary and verb, single noun, or interjection. (As cited in Velázquez (2010), P. 24)

1. E. g. mazel majesh tram /The Tramway has not come yet.

1.6.2.3. Tag CS

Adding a tag or brief sentence in one language to an otherwise totally foreign-language statement is known as tag-switching. This sort of CS happens the most frequently because tags typically have little syntactic constraints, which means that when they are introduced into a sentence that is presented in the L1, they do not break syntactic norms (Hamers & Blanc, 2000). As noted in Poplack (1980), a tag example is;"I'm sorry, verdad, you know what I mean" (Becker, 1997, p. 6) Tag swapping also makes use of discourse markers like "okay, ok, right" and interjections E.g wallahi, I miss you bro (I seawr to allah, I miss you bro)

1.7. Purposes of Code-Switching

According to Trudgill CS as cited by Messiliti H, (2016) is employed for various reasons in different settings. Also, according to Woolard (1988), CS is socially motivated, functional, and strategic, and it represents the intersection of social identity, consciousness, and action, consequently, one of the most common reasons behind the use of Cs according to Wong (1979) is bilinguals can alternate to demonstrate their distinct linguistic and cultural heritage, as well as the repetition of an expression's meaning in another code to emphasize meaning or clarify communications Additionally, bilingual speakers may switch codes to include or exclude someone from a conversation, (Holmes ,2008). Also They will occasionally use distinct codes to show solidarity. Furthermore, a speaker may switch between codes to discuss a topic, for referential purposes, and when speakers switch to communicate their thoughts.

Furthermore, a speaker may transition between codes to discuss a topic, for referential purposes and switch for effective functions when speakers switch to express their sentiments and views. In short, Code-switching can be used to convey unity among persons of different or similar ethnic groups. in the following table we highlight five essential purposes bhind code-switching;

CS purposes	Explanation
to show solidarity with a social group	In her book Introduction to Sociolinguistics, Janet Holmes says that "a speaker may...switch to another language as a signal of group membership and shared ethnicity within an addressee" (Holmes, 2000).
, to participate in social encounters	Different languages are sometimes used by speakers to signify a certain social standing or to separate themselves from other social strata. 'Other motivations for Code Switching have been discovered, such as sounding elite or classy' (Shabt, 2007). According to Professor Peter Auer's book Code-Switching in Conversation: Language, Interaction, and Identity, "code-switching bears a concealed prestige that is made plain by attitudes" (Auer, 2002).
, to discuss a certain topic	'according to Holmes (2000) People may switch within a speech event to discuss a certain topic,' .Subsquantly, depending on the topic, speakers may utilize more than one language within the same utterance. In various occasions, a bilingual may prefer to speak about one issue in one language over another. for instance, in most Arabic societies, discussing emotional and sexual topics within the community is easier when done in a language other than the native Arabic language. in that, Taboo words and themes are sometimes code-switched to avoid expression in the speaker's native language' (Leung, 2006).
to express feelings and affections	Speakers can use different codes to express feelings such as happiness , joy, rage, grief, and a variety of other emotions. Most multilingual speakers utilize CS to indicate a sudden or unexpected emotion.

to impress and persuade the audience.	Code-switching is frequently employed on purpose in speaking and rhetoric to either entice or persuade an audience. When a speaker employs They will be more capable of attaining their goal and influencing their audience if they use codeswitching in persuasion and eloquence. codeswitching captures attention and represents a specific socioeconomic identity, which can lend the speaker more credibility and reliability (Nerghes, 2011).as cited by Ma. Beatriz H. Lazarte(2021)

Table 1.1: CS purpose paraphrased from Reasons For Code Switching - code-switchingexplained (google.com)

1.8. Function of CS

Shin (2010) is one of the several scholars who have claimed that bilingual speakers typically use CS to achieve certain communicative aims or functions in their dialogues with others. Those latter functions of CS can be understood in terms of three major incentives which are social, linguistic, and psychological subsequently the first function According to Auer (2013) and Hawazen (2012), social motives are the primary cause of CS. Speakers code-switch to negotiate a change in social distance between themselves and other conversation participants. consequently, the employment of specific languages in specific communities is determined by social circumstances (Myers-Scotton, 1997).

As cited by (Heeti, Niemahamad & Al Abdely, and Ammar. (2016))In terms of linguistics CS is a type of skilful performance with a communicative aim, in which speakers employ different languages for communication to transmit the message more easily and quickly. When speakers are unable to recall information or terms in their home language, they will resort to using foreign words instead, often because these foreign words are more extensively diffused and utilized in their community than the comparable words in L1 (Heredia & Altarriba, 2001). This can be attributable to the bilingual speakers' little use of this information, rather than a lack of ability. People that are proficient or fluent in both languages use code switch for communicative efficiency employ this type of CS.

Furthermore, speakers for psychological reasons may use CS. A psychological side of CS is not frequently highlighted when discussing CS reasons, yet it is quite important in explaining the usage of CS, particularly when talking about Arabs. for instance, People in Algerian society frequently utilize french to avoid embarrassment. E.g Algerians prefer to say mercy rather than a term that individuals find difficult to speak because they believe it

impacts how they and others value them. In the same way, false thankfulness is communicated.

Moreover, Auer (1995) argues that functions of CS are related with the sequential pattern in which CS occurs based on CA principles. He offers four major CS sequential patterns each of which implies a distinct frame of reference for interpreting CS. Auer's (1995) sequential CS patterns provide an innovative and systematic approach to identifying and explaining CS, furthermore, Auer proposes two code-switching functions. DiscourseRelated Code-Switching and Participant-Related Code-Switching are two components of his sequential approach. To begin, as mention by (Messiliti H, 2016)Discourse-Related Code-

Switching is defined as "the use of code-switching to arrange a

discussion by contributing to the interactional meaning of specific utterances.Thus, language is tied to discourse in this context, which means that new knowledge elicits interaction and is accepted and shared by all speakers. Participant Related Code-Switching, on the other hand, is a "more or less persistent phasis of divergent language choice."(as cited in Heeti, Niemahamad & Al Abdely, Ammar. (2016) It considers the listener's linguistic preferences or competencies (Martin Jones 1995: 95) as cited by (Messiliti H, 2016) . There is a debate on which language should be used for communication. To summarize, bilingual speakers code switch according to the situation as well as to the person they are speaking to, and the speaker is responsible for the type of discourse and language choice, whereas the participant code-switching is hearer-oriented.

1.9. Borrowing

As it was put by Bates L. Hoffer (2002) "Borrowing is the process of importing linguistic items from one linguistic system into another, a process that occurs any time two cultures are in contact over a period of time." The current interest in borrowing can be traced back to Haugen's 1950 paper on the subject. Much of the early work was concerned with historical linguistics, while much of the subsequent work was concerned with other fields of linguistics. The early research on the borrowing process and its outcomes focused on linguistic systems like lexicon, phonology, and grammar. Over the last four decades, there has been a greater emphasis on the study of borrowing from other aspects of communication systems. The subject matter overlaps. Intercultural Communication is concerned with a variety of disciplines.

Furthermore, borrowing, according to Anderson (1973:95) as cited by (Dewi, Komang. 2021). takes place predominantly in the field of lexical item, and borrowed words normally retain their general sound pattern, but they are modified according to the phonetic and phonological system of the borrowing language. Adnan (2013) cites Dulay et al. 1982:114.

In brief, When a bilingual or multilingual speaker cannot find a comparable word in their native language, they use words from the second language to fill in a linguistic gap and convey a meaning or express a given idea. This switching process is called borrowing. In Algeria, for example, the colloquial language known as Algerian dialectical Arabic is generated by many borrowed and loaned words, mainly French, Spanish, and Italians, that came into contact over the colonial ages, either antagonistically or for commerce. the following table shows many borrowed words in ADA

1.10. CS is not Borrowing.

Gumperz (1982) distinguishes borrowing from code-switching by claiming that codeswitching entails using phrases from one language, whereas borrowing entails matchingthe morphological and syntactic constraints of another language. to emphasise, Linguistic information from both languages is often combined within the same conversation when a bilingual speaker converses. In that, it can start by Speaking one language, then another, where they switch back and forth frequently between phrases or clauses, this is codeswitching. However, borrowing is different it only involves changing words to fit the language, including sounds and grammar, and thus, incorporating the borrowed word into your language. Besides, Borrowings are limited. They have phonological and morphological adaptations to the language in use. They are separated from their native grammar and adapt to the host language's structure.

1.11. Theoretical Models of CS

1.11.1. The Markedness Model

According to Messiliti H, (2016) Carol Mayers-Schotton created The Markedness Model hypothesis in 1993. The markedness model is based on the Matrix language-frame theory, a production-based explanation for code-switching as a universal rule-governed phenomenon, in which she argued that what caused speakers to alternate between codes or languages did not have to be socially motivated. Thus, according to her, the markedness model is an explanation accounting for speakers' socio-psychological reasons for engaging

in CS. Following that, speakers select code through the negotiation of social roles in the discussion. Code-switching is a tool and a technique of influencing social expectations for the speaker, but it is the message for the listener.

From a more detailed perspective, The main assumption of this model is that participant languages maintain an unbalanced relationship with each other during the transfer. The matrix language (ML) is the dominant language and provides the morphosyntactic framing of the bilingual clause or sentence. The other language serves an auxiliary function by providing content morphemes that are embedded in the ML. This language is referred to as embedded language (EM) (Myers-Scotton 1993, p. 35). Another asymmetrical relationship exists between the two morpheme types: system and content morphemes. This morpheme differential will be examined further below. (Lena P. 2014)

Furthermore, as mentioned by (MESSILITI Hayat, 2016) Mayers-Schotton believes that whether code-switching serves a discourse function or serves a societal purpose is dependent on both the speaker and the audience. This concept of mutual agreement between the expectations of the listener and the speaker is what distinguishes marked from unmarked choice. Mayers-S defines markedness as "what community norms would predict being unmarked, what is not foreseen being marked." as cited by Messiliti H, (2016) implying that code-switching is governed by implicit social convention. When code-switching is employed with motivation in mind, it is a marked choice; when it is used with a specified motivation, it is an unmarked choice, and switches are more frequent.

Moreover, according to Myers-Scotton (1993) as cited by (Jean Mathieu Tsoumou, 2018) there are five maxims that help the speaker understand the code-switching choices that people make , and form the foundation of the markedness model.; The unmarked-choice maxim, the marked-choice maxim, the exploratory-choice maxim, the virtuosity maxim, and the respect maxim. The goal of this approach is to attain a specific goal while taking into account the conditions surrounding the speaking activity.

However, a number of linguist has criticized it. The markedness paradigm, according to analyst Peter Auer, does not accurately describe speakers' evaluations of their own conduct. (Peter.1998) Blommaert and Meeuwis have also claimed that the model is limited in that it does not account for heterogeneity within languages (codes). They critique the model for presuming monolingualism as the normative reference point in communication.

1.12. Conclusion

The researchers' goal in this chapter was to draw attention to the phenomenon of code-switching as a whole and the concepts that go along with it. The researchers provided adequate definitions of CS types, forms, and theories. There was also some clarification between the concepts of mixing, shifting, and borrowing due to their close ties. Researchers have also found that bilinguals and multilingual may mix words, phrases, clauses, or even sentences during casual conversations. This propensity to switch between speakers is difficult to address because it varies from one speaker to the next and depends on the context, according to the researchers. The following chapter will discuss the sociolinguistic and linguistic contexts of Algerian.

Chapter Two:
The Sociolinguistic Profile of Algeria

2.1. Introduction

Algerians speak a variety of languages, notably among university students, where five languages are most commonly spoken: Standard Arabic, Algerian Arabic, Berber, French, and English, all of which will be displayed in this chapter. Taking this into consideration, this chapter is concerned with the context of the study and will thus be divided into three different sections, first a description of the aspect of bilingualism in Algeria and the overall current linguistic situation of the country, which includes a brief discussion to each verity and its statue among Algerian society. The second section will discuss Algeria's sociolinguistic situation. It examines a number of phenomena that exist amongst Algerian language groups, namely diglossia, code-switching, and borrowing. Finally, as a reminder, this research paper is an investigation of Algerian movies. Framed under Sociolinguistics, the investigation focuses on the social incentives for code-switching utilizing MyersMarkedness Scotton's Model. as such Algeria's cinematic history is addressed in the last section of this chapter.

2.2. The Bilingualism State in Algeria

Bilingualism, as defined earlier in chapter one, is the use of two languages by individuals or a speech community as a whole. Bilingualism is very common in Algeria, with a regular switch made from Algerian native languages (Arabic or Berber) to French. The usage of french is inextricably related to France's colonial history in Algeria (1830-1962). As a result, the French language retains a prestigious and somewhat formal presence in Algeria, as it is frequently used in ordinary discourse, journalism, politics, education, and so on. Most Algerians speak French because it is still official in administrations and institutions, but to varying degrees.
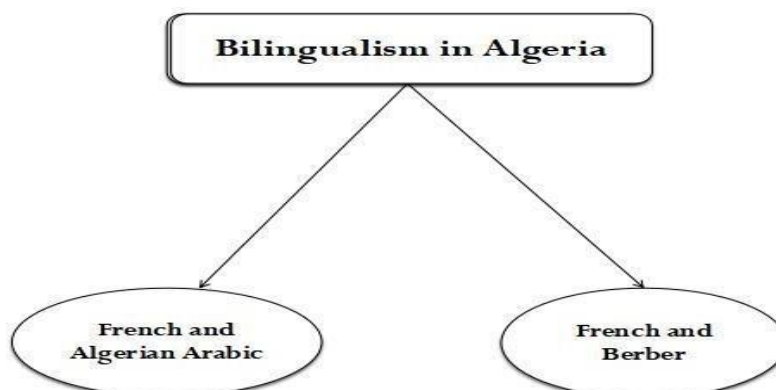

Figure 2.1: Bilingualism in Algeria

According to Spolsky (1998), the status of bilingualism is determined by two systems, as illustrated. For many years, there was an attempt to distinguish between compound bilinguals, whose two languages were guaranteed to be closely connected because one was learned after (and thus through) the other, and coordinate bilinguals, who learned each language in separate contexts and thus kept them distinct. Given this, the type of bilingualism in Algeria is complex and difficult to distinguish. For example, the use of Arabic and French in Algeria is rather closely linked because Arabic has its own share of borrowed words from French and Algerians, as we will see, tend to cod switch and mix the two languages. The second system reflects communities that use two. While the second system reflects communities that use two languages separately, Canada is a good example. (French, English) However, Algeria can be classified as a coordinated sort of bilingualism, considering that Algeria's educational system has resulted in French continuity. That requires pupils to begin learning French at a young age, especially in primary school, when they actively learn both French and Arabic grammar.(Ahmed Sid 2008).

Furthermore, Weinreich (as cited by Hornby, 1977) states that

> *The best way to deal with this variation in definitions would seem to be to recognize that bilingualism is not an all-or-nothing property, but is an individual characteristic that may exist to degrees ranging from minimal competency to complete mastery of more than one language.(as cited by HASSAINE F. 2010)*

That is, there are two kinds of bilingual people: active bilinguals and passive bilinguals. As a result, active bilingualism is defined as the ability to understand but not communicate in a language. Algerians who are illiterate in French constitute a sizable proportion due to a variety of factors, the most important of which is education. For example, following independence, a large number of people became illiterate as a consequence of the revolutionary war, followed by the civil war. While active bilinguals are rare, due to the widespread use of ADA in various situations, it exists mostly in well-educated people with prestigious government positions, that is to say, bilinguals include members of the medical and educational professions, as well as government personnel. Their French has a number of peculiarities, notably at the phonological level, making it impossible in many cases to discern between a natural

French speaker and a French-educated Algerian (HASSAINE F. 2010)). Thus, active bilinguals are Algerians who speak French in their daily lives, even if they cannot read or write. Passive bilinguals are those who understand but cannot speak French (Mohadjer, 2002, 990-991) as cited by (HASSAINE. F. 2010)

Moreover, another component of Algerian multilingualism can be seen in many regular talks among people. Where, parts of Arabic or French are mixed together in a conversation to the point that an Arab or a French listener cannot understand it. Bilingualism in Algeria is currently seen as an unstable state. It is a transient state due to the mass media's promotion of MSA and the Arabization agenda; that is, Arabic is replacing French everywhere, a process defined by Lambert as subtractive bilingualism' (1978) as cited by (HASSAINE. F. 2010). That is to say, Algeria is a bilingual nation where French continues to be a source of political friction, but its continued usage is not guaranteed because English and Arabic are gradually displacing it, even though the elite still uses it.

2.3. The Algerian Language Situation

With a population of more than 45 million people, Algeria is the Arab Maghreb's largest country (Benrabah 2007). It is made up of a diverse range of ethnic groups, including Berbers, Arabs, Turks, Sub-Saharan Africans, and Andalusians (Benrabah 2007). Algeria's national and official language is Modern Standard Arabic, while Arabic Algerian colloquial is the majority's first language (Benrabah 2007). There are also different variations of the Berber language, which are not always mutually intelligible, such as; Kabyle, Mzabi, Chaoui, Touareq, and Chenwi.

Nonetheless, aside from their native language, French is the second language spoken by the majority of Algerians, making the country a multilingual society that stands out for having a bilingual Arabic-French culture that can exist in a number of ways. We will emphasize the most important languages and dialects that exist in Algeria today because the vast majority of Algerians are either bilingual from birth or part of a multilingual society as a result of education.

2.3.1. Modern Standard Arabic MSA

Algeria's official language is the Standard Arabic. The Arabic variety evolved from classical to modern in order to satisfy the requirements and aspirations of people. As stated by Cown et al. in 1986, Modern Standard Arabic is often defined as the highest quality or most standardized variety of Arabic, with a highly codified written

form and is frequently used in formal settings such as broadcasts, speeches, education, and official documents.

Moreover, MSA is considered more useful and easily comprehensive than Classical Arabic of the holy Qur'an ; it is a simplified form that was changed to keep up with Algerian society's modern everyday life and to meet its modern needs. According to Ennaji (1990:9, cited in Benali-Mohamed, 2007:28), Modern Standard Arabic has been standardized so that it can be understood by a multitude of Arabic speakers in the Maghreb and the Arab World at large, and it has the characteristics of a modern language serving as a vehicle for a universal culture.

In brief, According to Bentahila (1983) and Grandguilaume (1990), the Arabic language in Algeria has two formal variants: Classical Arabic and MSA. The written version of the Holy Book is known as CA. It is only used for religious occasions, such as prayers for all Muslims without exclusions. Furthermore, it is recognized as a pure language, and not everyone masters it because its lexical and syntactic structures are so rigorously defined that when someone says he does not speak Arabic well, he usually means the classical version (Murphy,1977). While Modern Standard Arabic (MSA) is the form that evolved after the nineteenth century to modernize (CA) and make it adopt certain western characteristics, for instance, several clauses and phrase subordination, have been modified, and scientific vocabularies were added or formed in MSA. (Gorden.1985.135)

2.3.2. Algeria's Dialectal Arabic ADA

Arabic is the language that unites 22 Arab countries across two continents as a symbol of their identity; however. every Arabic nation has its unique spoken variations of Arabic, most of which are intelligible from a linguistic perspective.; this means that the further you go, the less mutual intelligibility there is; for example, Algerian and Moroccan people can understand each other due to the short distance they share, but a country in the Middle East, such as Saudi Arabia, cannot. Similarly, According to Chejne (1969), the variation in Arabic usage among the many Arab nations is as significant as any of the dividing characteristics that separate Arabs in their political, economic, and governmental systems.

Subsequently. Accourding to A. Boucherit,2002 The majority of Algerians speak Algerian Dialectual Arabic ADA, Which represents their Mother tongue o and perhaps the second language of Tamazight people. it has no written form, in contrast

to classical Arabic and MSA. These dialects have a heterogeneous structure and several nuances. Where both the ancient native languages and European languages like French, Spanish, English, and Italian have an impact on it. However, Its strongest roots are in MSA, with only slight variations in its vocabulary, phonology, morphology, and syntax. Thus, Conversations in daily life take place in dialectal Arabic (ADA), Additionally, there are a number of distinctions between MSA and Dialectal Arabic ADA, including sentence structure, vocabulary, and word pronunciation. For instance, ADA has an aspect of informality because it is spoken at home and among family, friends, and coworkers. In addition unlike MSA and CA, ADA has fewer complicated grammatical structures but more slang and culturally appropriate vocabulary. Additionally, a significant portion of the vocabulary in ADA is taken from other European languages, including Turkish, Spanish, and French. This can be deducted from the number of forming terminology that was borrowed and code-switched from other languages in contact. As a result of the country's colonial history. Furthermore, the language effect may be seen in the French words that have been heavily adapted to ADA. language (Ghoul Sarra, 2013)

Moreover, despite the that ADA is considered informal and less prestigious than MSA, Algerians continue to use it in every context in their daily lives because the formal variety (MSA) lacks the natural use in spontaneous conversations and cannot be anyone's native language. In addition, ADA can be written using Arabic or Latin script, especially among internet users including chats on Messenger, posts on Facebook, or even mobile phone short messages (Ghoul Sarra, 2013). Besides that, according to Benrabah (1999), not all Algerians regard the AA as a less prestigious and useful dialect; others have a positive attitude toward it and perceive it as the language that symbolizes Algerian identity and meets the modern needs of the Algerians.

2.3.3. Berber Br

Berber, Algeria's other native language, became official in February 2016. It is the native language of the Amazigh communities, which have their own distinct customs and traditions and live primarily in the country's northern regions. However, according to Benrabah(n, d), Berber as it is currently understood is not a single cohesive language but rather a collection of varieties that change mostly at the phonological and lexical levels, while the grammatical structure stays consistent across all varieties. Thus, Berber contains four primary dialects: Kabyle, which is

spoken in Kabylia, particularly in Algiers, Béjaia, Tizi Oazou, Bouira, Setif, and Boumerdes; Shawia, which is spoken in the Aures, particularly in Battna, Khenchla, Souk Ahras, Oum Bouagi, and Tebessa; and Mozabite, which is spoken in Mzab and Tamashe 2013 (Fezioui) as cited by (MESSILITI Hayat, 2016). Furthermore, Berber and Arabic have been in constant communication. This has resulted in widespread mutual influence. However, the sociolinguistic context of this impact differs; Berber speakers see Arabic influence on Berber in a scenario of language maintenance with extensive bilingualism, whereas Berber's influence on Arabic is undeniably due to language shift to Arabic.

2.3.4. French Fr

In Algeria, French is the second most widely spoken language, and it is commonly utilized in a variety of crucial fields there. That is to say, owing to the entrance of French colonization in 1830, which lasted for 132 years, until Algeria declared independence in 1962. The presence of the French language in Algeria had a significant cultural, linguistic, social, and economic impact on the Algerian community, the effects of which may still be seen today. The French predominate not only in schools, but also in governmental institutions and various public services related to various ministries throughout the country; thus, mastery of French meant a good job and a respected position in Algerian society; and despite independence, many Algerians have some knowledge of French, watch French television, and have 25 ties with emigrants who have settled in France. On the other hand, numerous French-educated teachers and institutions continue to exist.

However, As Grandguilaume (1983) stated, French is the language on which all the institutions that would bring this country into the Western world have been put in place. However, French is not mentioned in the Algerian constitution, neither as a national language nor as an official language, which means it is not recognized by the institution, and its value is decreasing as a result of the country effort in Arabizing it people after the independence, as well as, the recent growing presence of the English language.

2.3.5. English

English gained traction in Algeria as an important language to study around 1980, and its popularity has grown in subsequent years, particularly among young people. It is taught in schools beginning at a young age and is the second most

important foreign language after French. Most Algerians "considered it as a more congenial foreign or 'world' language than the colonial rulers' French." (2014, Heather J. Sharkey) According to Souad Sahraoui (2020), if English has taken so long to establish a place in Algeria's linguistic profile, it is due to French speakers' desire to preserve supremacy in jobs and any significant positions that utilize French.

Moreover, English is taught in secondary schools, high schools, and higher education, while French is taught in elementary schools (Benrabah. 2007). The grades for learning French and English were changed from grades four in primary school to grades eight in middle school in 2004. According to him, the comfort of studying the English language and the option of learning grades are the primary reasons why English has expanded so much faster than French in the post-colonial world. However, academics feel that English will not pose a significant danger to a language that has been spoken and taught for many years(french). besides, according to (Benrabah b, 2009), Algerians understand the significance of this language in getting access to modernity. Perhaps the recent expansion of English in the country has been a breath of fresh air and a means of reconciling with the country's linguistic status. He also stated that young people are interested in learning the language. After all, it is not imposed on them because it is not perceived as horrible or good, or as a betrayal of any portion of the country.

2.4. The Sociolinguistic Situation in Algeria

Algeria meets the standards of multilingualism because it has such a rich linguistic environment of different dialects and languages that came into contact due to historical events, and these language varieties are in a constant clash of dominant, and the latter atmosphere influences Algerian use of language in every aspect ranging from social, cultural, and even contextual. as a result, language use by Algerians has gotten more diversified and complex. This also lead to the emergence of various linguistic occurrences such as of Diglossia, Borrowing, and code-mixing/switching, which are addressed below;

2.4.1. Diglossia in Algeria

William Marçais (1930) used the term "diglossia" to describe a scenario in which two language varieties coexist within a particular speech group. On one hand, there is the "high variety," which is utilized in Formal settings. The "low variety," on the other hand, is mostly employed in informal extemporaneous situations. such as

speaking with friends, family and used by the majority. Similarly, Charles A. Fergusson (1959) suggested that The high and low variations should be employed in the same language, with the high (H) variety being more official and dignified. or standard, and has a more intricate grammatical structure than the latter, which is known as a Low (L) variety, or vernacular. The latter is employed in casual settings and has a lower level of prestige. Additionally, Fergusson provides a set of possibilities with the indication of the variety commonly utilized in a diglossic situation shown in the table below;

Situations	H	L
Sermon in mosque	X	
Instruction to servants, waiter		X
Personal letters	X	
Speech in parliament, political speech	X	
University lecture	X	
Conversation with family, friends, colleags		X
News broadcast	X	
Radio	X	
News paper editorial	X	
Caption on political cartoon		X
Poetry	X	
Folk literature		X

Table 2.1: Example of a Diglossic Situations (Fergusson 1959)

Subsequently, even though Algeria's population is predominantly Arabic, and thus Arabic is the official language of the country, French is still spoken in formal contexts by the country's elite, and Berber is the country's second official language. It should also be noted that Berber dialects are spoken by around less than one third of Algeria population. Hence, there are several differences in how Algerians speak and use Arabic or Berber. As observed by Zofifia Sawicka, this condition makes it difficult to establish a united national identity (Sawicka. Z,2019), hence determining

the diglossic situation varies from region to region, speech community to speech community, and social group to a social group. as depicted by Fishman (1972) as cited by (Farah HASSAINE. 2010)

> *Diglossia exists not only in multilingual societies which recognize several languages and not only in societies that utilize vernacular and classical varieties, but also in societies which employ several dialects, register or functionally differentiated varieties of whatever kind." (p.92).*

Nevertheless, it is widely agreed by a number of scholars such as Sridhar (1996) who argues as cited by (Farah HASSAINE. 2010), "Standard Arabic is recognized in formal situations and it is highly appreciated by people, because of its inherited status from the Quran and Classical Arabic, whereas the Vernacular variety is not prestigious at all."(p. 55) that is to say, in the case of Algeria, the high variety is modern standard Arabic MSA, while the low variety is spoken Algerian Dialectual (colloquial) Arabic ADA, which is spoken at home, at work, among friends, and so on. Besides, Berber is regarded as a low variety in contrast to Modern Standard Arabic.

High form (H)	Low form (L)
Al-fusha MSA	Algerian dialects
Official language of the country Political speech Religious activities Newspapers Education	Mother tongue Used constantly in all ordinary conversations Folk literature Daily street speech, market…etc

Table 2.2: High and Low language varieties in Algeria

In brief, the structural and functional terms, and differences between the H and L varieties are not as sharply outlined, it depends not only on the settings but also on the language-related features of the register, particularly in Algeria's multilingual society where there are many diglossic circumstances. Hence, it is feasible to hear sentences in Arabic, French, and Berber in the same conversation or at the same sentence, subsequently, In Algeria, the Arabic language contains various dialects,

each of which serves a specific function such as CA, ADA, and MSA. the latter is a standard language that encompasses a wide range of options. Furthermore, Arabic has been "... codified to the extent that it may be understood by a wide range of Arabic speakers" (Ennaji, 1991, P. 19). Algerian Arabic ADA, on the other hand, shows little variance due to the fact that it is not standardized. (Fezzioui, 2013)

2.4.2. Borrowing in Algeria

As long as there is contact between cultures, there is a borrowing of words and terms. And whether the words that are borrowed or loaned have changed both in form and meaning. Throughout the history of the Arabic Maghreb, numerous populations emerged and were a part of Algeria for a while. In modern history, they have primarily been French, Italian, and Spanish invaders). Nonetheless, there were Ottoman dynasties, and Phoenician and Roman empires in ancient times, not to forget that Arabic has its own impact on other languages notably; Turkish, Spanish and English. Subsequently, There are several foreign terminology or words used in Algerian talks to express, describe, or convey a specific notion, the latter terms can belong to several language varieties such as Berber, Turkish, Spanish, English and french. so one can imagine that both MSA and ADA as the most used varieties in the country contain their share of loanwords from those diverse languages.

Moreover, Borrowing in ADA and MSA can be linked to the urgent need for expanding the dialect lexicon in order to meet the exigencies in various fields of modern life. These words that are introduced and borrowed from other languages have undergone a process that is called 'Arabization'. In other words, it is the process of changing foreign borrowings with native linguistic elements to make them appear more Arabic-like and easily pronounceable. As a result, the terms have become entirely integrated into the Arabic system and are impossible to distinguish from Arabic words. to the point that The speakers are unaware of the origins of the word and would believe it is Arabic. Furthermore, the loan mix varies greatly in Algerian "daridja." The latter includes a set of words introduced from French and preserved both phonologically and morphologically. the following table displays a few borrowed words in ADA;

Foreign Word	Source	Arabized	Denotation
zunnar	Greek	*'zunnar'*	belt
cuminoon	Hebrew	*'cummoon'*	cumin
boyagh	Turkish	*'boyah'*	paint
knoshta	Hebrew	*'kaneese'*	synagoge
fahrest	Persian	*'fahress'*	index
bassmag	Turkish	*'bassmah'*	finger print
amen	Hebrew	*'ameen'*	let it be so
baroot	Hebrew	*'barood'*	gunpowder
shatrunj	Persian	*'shatranj'*	chess
sheeshah	Persian	*'sheeshah'*	nargile
drachma	Greek	*'derham'*[3]	money coin
bakht	Persian	*'bakht'*[4]	luck
tomback	Persian	*'tomback'* or *'tonback'*	tobacco

Table 2.3: Borrowed Words in ADA that have Minimal Changes

2.4.3. Code-Switching/ Mixing in Algeria

As was already noted, code-switching is a technique that allows bilingual people to switch between languages as needed in normal communication. In Algeria, Code Switching is primarily concerned with the Arabic-French Composition, as the latter is used by the majority of Algerians due to the French occupation, and it is frequently used informally by the Algerian society.

Furthermore, Algerian code-switching has been studied from a macro sociolinguistic perspective, with an emphasis on aspects such as frequency, attitudes, and societal reasons. those past studies have given a general framework on how CS is utilized in Algeria, According to Bouamrane (1988), the transition from French to ADA is governed by some laws, not in the sense of correctness but of possibilities; there appears to be some confusion between so-called "Sabir" AA/F code-switching and Francophone." Taled Ibrahimi (1981) argues, Let people who speak avoid Francophone by slowly substituting Arabic terminology for Arabised French vocabulary." In this sense, there is a word order that must be followed in order to make a better and easier utterance and breaking the sequence results in a heavy and unusual statement rather than an incorrect one. As a result, the Algerian speech includes all three types of switching. The researchers will provide a few examples of each.

Types of CS	Example	Meaning
Inter-Sentential	1. bsahtek la note de francais /bsʌhtək lʌ nɔt də frxɔncse/ 2. nkemel lqraya à 12h du soir / nkəmel lqrʌjə ʌ du:z ʒ: r də swa:r/	Congratulation the mark of French I finish my studies at two in the afternoon
Intra-Sententia	1. Taarfi not retard lyoom. /tʌʕʌ rfi nɔt rəta:r lju:m/ 2. aandi un problème taa waqt / ʕendi en pxɔblem tæʕ wʌqt/ 3. rani ntapé fi pc /rʌni ntʌpi fə pesi/	1. You know, I woke up late today. 2. I've got a problem of time 3. I'm typing on the lap top
Tag Switching	1. Rani rayha la fac /rʌni raihə lʌ faik/ 2. kont fi l'hopital /kʊnt fe lɔpitʌl 3. mazal majach bus /maʌza:l mʌjəʃ bəs/ 4. Rani rayha fi taxi /rʌni raijhə fə tʌksi/	1. I'm going to the faculty 2. I was in the hospital 3. The bus has not come yet 4. I'm going by taxi

Table 2.4: Examples of code switching use by Algerians (Arabic/ French)

To be noted: The examples are taken from (HADJ Nadjet 2020)
thesis "Exploring Foreign Languages Use and Code choice
among Genders"

2.5. Movies History in Algeria

Movies have always been an escape from reality, even if some do represent it. According to Merriam-Webster, a movie is a collection of moving images that depict a storyline that people often watch on a screen in movie theatres or on television in the comfort of their own homes. Movies, from a literary perspective, are a type of art that can bring joy to spectators by showing the adventures and escapades of fictional characters. They can also be informative if they take a more realistic approach. However, movies can be used as a weapon, with some powerful elites depicting certain ideologies or agendas beyond the entertainment side to meet their objectives, such as injections of political protest, violence, or addictions. Nonetheless, no one can deny that cinema is a means of promoting the essence of any country's language, culture, and history around the world. considering this. From the post-colonial era until the present, Algerian movies or cinema, in general, have developed and gone through three main stages. which are as follows

2.5.1. Algerian Cinema During the French Colonization

The cinematic aspect in Algeria stretches back to the colonial period when Europeans established the majority of Algerian cinema. France, in particular, used to make films that aimed to erase Algerian identity and promote the French colonial state (French Algeria)by injecting certain ideologies(Christian. 2000), as well as, depicting French people's lives with a stereotypical image of pastoral life in the colony, which is frequently focused on an aspect of local culture that the administration sought to change. "Albert Durec's 1928 Le Désir" is an example of this genre. (Christian. 2000) Furthermore, to promote the French presence in North Africa and the exotic life the colony offers, French film producers emphasized not only the romance and exoticism of the venture, but also European fears about their position in Africa and the potentially hazardous effects of inter-racial contact. in a number of movies such as Le Bled, Le Grand Jeu, and La Bandera. (Henry. 2001)Nevertheless, the French dominance of Algerian cinema substance ended with the country's independence following the revolutionary war (1954–1962), ushering in a new era in Algeria cinema that assisted the formation of nationalist resistance.

2.5.2. Algerian Independent Film-making (1960s-1970s)

Following Algeria's independence, amateur Algerian film producers and actors, some of whom were Algerian nationalists from the National Liberation Army (ALN),

who merely obtained basic film-making equipment with the assistance of other foreign directors, decided to create movies that depicted French criminality to its colony and, in contrast, Algerian resistance heroism. From that, they tried to promote Algerian youth culture, and equally important, the postwar film industry adopted the policy of emphasizing Algeria's Arab Muslim identity, which required that even cinematic characters had to speak a cleansed and unnatural Arabic dialect. For example, Merzak Allouache's Omar Gatlato (1976) that was set Bab El-Oued succeeded in breaking with post-independence heroism by diving deep into the Algerian youth culture of the time. also, it has stood out as a stark contrast to the countless national liberation war films (Dohafilminstitute. 2012) Furthermore. Algerians in an effort to memorize the revolution against France's colonization sought to create movies that document certain heroic deeds by Algerian rebellions, that is to say, the heroism and mystification of the liberation warrior were combined with no indicators of internal current and historical battles within Algerian society itself. for instance, The Algerian-Italian film The Battle of Algiers (1966), which got three Oscar nominations, was one of the most recognized films of that era. (several movies describe the Algerian french war aftermath the likes of Ahmed Rachedi's The Opium and the Stick (1970), Mohammed Lakhdar-Palme Hamina's d'Or-winning Chronicle of the Years of Fire (1975), and Costa Gavras' Oscar-winning Z The 1963 documentary Peuple en Marche…etc). To emphisase austin in his book the Algerian national cenima as cited by stated that

> Austin argues that Algerian cinema actively mythologized that struggle in the post-independence era under the FLN regime, which was also the only funding body in the 1960s and 1970s. He questions commonplaces about this relationship between cinema and state and unveils how cinéma moudjahid, the officially sanctioned films about the liberation struggle, prevailed in Algeria in the 1960s and 1970s (Bahmad. 2013, p. 20)

Thereafter, In the 1970s, "cinéma djdid was born to counter the mythologization of national space by the cinéma moudjahid. The new cinema focused on 'social issues such as unemployment, industrialisation, and the role of women in Algerian society' (p. 25). In other words, a wave of socialist-oriented films emerged that depicted the exploitative nature of old society that marginalized women and the poor. However, the majority of these pieces, notably the celebrated 'The Charcoal

Burner' (1972) by Mohamed Bouamari, were quite idealist in their approach, mindlessly promoting modernist and socialist ideals. Subsequently, In the 1970s, a wave of socialist-oriented films emerged that depicted the exploitative nature of old society that marginalized women and the poor. However, the majority of these pieces, notably the celebrated 'The Charcoal Burner' (1972) by Mohamed Bouamari, were quite idealist in their approach, mindlessly promoting modernist and socialist ideals. Additionally, the movie genre in Algeria began to adapt to other areas of production, with various comedy performers emerging, most notably the well-known Rouiched, the star of Hassan Terro or Hassan Taxi. Hadj Abderrahmane, popularly known as Inspector Tahar, also appeared in Musa Haddad's 1973 comedy The Holiday of the Inspector Tahar. Carnaval fi dechra is widely regarded as the most famous comedy of the time.

2.5.3. Algerian Cinema in the Present (1980 to the present day)

The Algerian cinema industry metaphorically went downhill, with good movies becoming reduced in both quantity and quality, which can be linked to a variety of circumstances. According to Austin (2009), Algerian filmmaking went through a severe crisis in the mid-1980s, and good film productions were scarce. The grandeur of Algerian cinema did not last long. The Algerian film industry collapsed as a result of a faltering and poor economy, political instability, and a lack of finance. The outbreak of a civil war intensified this, causing film production to drop and then completely cease for an extended period of time.

Subsequently, Algerian audiences have grown tired of the repetitive plot and content in movies that only talk about war, and Algerian filmmakers have come across government sanction that has made many sensitive topics previously taboo. Furthermore, the Black October protests, and the regime's use of live bullets to suppress them, effectively ended the FLN's mythology of "the one million dead" against the French colonizer. Following the civil conflict in Algeria in the 1990s, cinemas closed and creators were silenced or fled the country for their own safety. (Bahmad, 2013, p. 20). However, there were a few triumphs, such as Mohamed Oukassi's 1994 comedy Carnival fi Dachra, which told the story of a guy who runs for mayor of his village (or "dachra") only to be enticed by power and wishes to become Algeria's president.

In brief, there are currently new films by both government-approved productions and independent film producers, indicating the resuscitation of Algerian

cinema in the twenty-first century, though development is gradual and still falls well short of expectations. Nonetheless, as Austin observed, "Algerian film is beginning to reconstruct itself after two decades of attrition and breakdown" (p. 177).

2.6. Conclusion

In this chapter, we discovered that Algeria is considered bilingual in total but also multilingual to some extent. What's more, Algeria has a complex diglossic situation because it harbours a wide range of language varieties. The primary languages spoken in Algeria are Berber, Arabic, French, and English. Thus, in this chapter, the researchers introduced the current linguistic situation in Algeria with citations to its historical background, which played a significant role in shaping the country's substantial sociolinguistic situation, which was also highlighted by mentioning the various linguistic phenomena that exist in Algeria, namely; diglossia, bilingualism and code-switching. Moreover, the researchers presented a brief but interesting discussion of Algeria's cinematic history from the post-colonial era to the present.

Chapter Three

Data Analysis & Findings

3.1. Introduction

This chapter represents the practical component of our research, which is an investigation of the Use of Code-Switching Phenomenon in Algerian Movies, intending to describe the impact CS has on the audience to determine what type, function, and reason CS are being used, as well as the advantages and disadvantages of CS on students' language learning. Thus, this chapter will be divided into three sections. The researchers will begin by discussing the research methodology, procedures, and data-collecting tools. In the second section, The researchers will study and evaluate the questionnaire "one question at a time". The last section will explain the findings by relating them to the study's objectives and hypotheses to answer the main research questions. Finally, the chapter will conclude by summarizing the main points.

3.2. Analysis Methodology

The descriptive component of this study headed An Investigation into the Use of the Code-Switching Phenomenon in Algerian Movies Case Study Master students of Ibn khaldoun university, employs mixed methods and includes both qualitative and quantitative representations of the data and its findings. The mixed approach was chosen to gain a complete understanding of the research problem by having participants reflect on the topic through their own eyes, as well as, to provide an insight into the effect of CS on movie spectators and what kind of function it serves aside from what English has to do with it. Furthermore, when attempting to address the research question, the mixed approach gives ample flexibility and more details when attempting to answer the research main questions.

3.3. Sample Population

Because code-switching is typically performed by bilingual people, the researchers aimed to explain this phenomenon of CS and how it affects audiences, specifically by targeting students at Tiaret Ibn Khaldoun University to see their attitudes toward the use of French/ Arabic switch. furthermore. Initially, the researchers planned to employ a random sample of 60 students from various levels as the study's main population. However, after performing a primary examination of the sample's demographic variables, the researchers found that 56 master students out of 60 participants form a convenient sample, with only four being of other levels.

3.4. Instruments of Data Collection

Both Richards and Lockhart (1996) note that questionnaires are helpful ways of getting information about affective elements of teaching and learning, such as beliefs, attitudes, motivation, and preferences... (p. 10). Only an online semi-constructed questionnaire was used to collect data. This questionnaire was distributed to the English language department group at IBN Khaldoun University on August 26, 2022/ 2023 via Google form for ten days. The questionnaire had 19 different types of questions organized into three sections.

The first section labelled "Background information," consists of three questions aimed to collect data to create the participant sample profile. Three of the questions are closedended (Age, Gender, and level of education).

The second section, which seeks to elicit students' attitudes toward Algerian movies, has two multiple-choice questions and one contingency question with two additional openended sub-questions to allow students to express their own distinct perspectives and thoughts.

The third section, titled "The Presence of CS in Algerian Films," has thirteen questions. Three are open-ended for qualitative reasons, and the rest are multiple-choice, scale questions to determine the types, reasons, and function of Cs in Algerian movies, as well as identifying CS advantages and disadvantages towards EFL master students language learning, with the understanding that movies can be a source of education and a method for gaining vocabulary.

3.5. Data Gathering Procedures

The researchers collected all of their data from participants via the internet by targeting a convenient sample of bilingual master students of English at Ibn Khaldoun University. The participants were gently asked to complete the questionnaire as much as they could. Furthermore, there were no delicate questions that would harm or compromise the privacy of the participants; instead, the questions led directly to the main theme. Furthermore, while gathering evidence, the researchers made notes and jotted down every argument, explanation, and thought to build a proper plan for analysis. Regardless, there have been a few roadblocks and difficulties. To begin, it was intended to do a text analysis using the markedness methodology on a randomly selected short film in conjunction with an online questionnaire, However, due to the limited time frame for this project, it was not possible.

3.6. Data analysis and Interpretation

The data collected by the researchers were divided into sections, and the validity of the participant responses was assessed using both qualitative and quantitative analysis. Additionally, the data was displayed using graphs, tables, and figures (mostly pie charts and tables that show the alternatives, percentages, and numbers that participants choose to respond with). For greater clarity, a comment that serves as a quick explanation was added beneath the findings. Additionally, while identifying the many theme patterns along the way, the researchers recorded the connections and patterns they discovered throughout the questionnaire. Furthermore, the data were categorized employing acronyms like Q1 for Question 1, N=1 for Numbers, and P1 for Participants, etc. The researchers for qualitative reasons.

Figure 3.1: Plan for the analysis and discussion
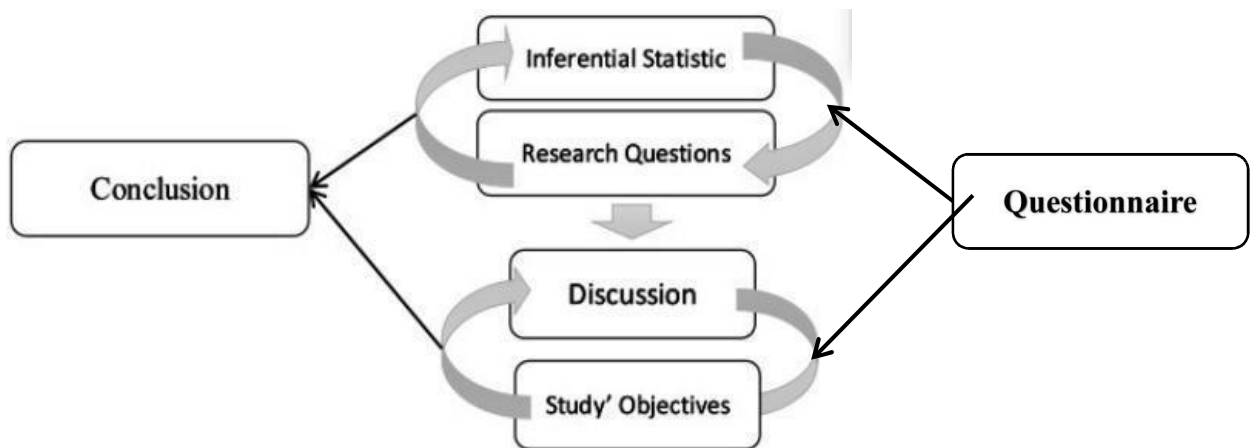
3.7. Analysis and Interpretation of The Questionnaire
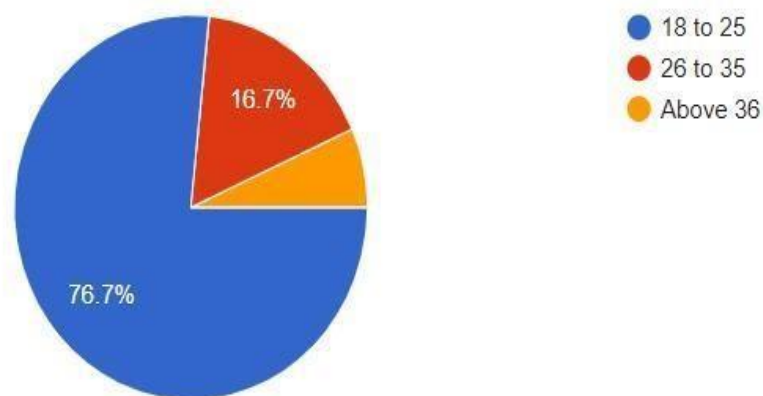
Q1. Participants Age

Chart 3.1: Participants' Age

Comments:

The age variable of our questionnaire participants is represented by the pie chart above. The results show that more than three-quarters of our participants (n=46) are between the ages of 18 and 25. The second-largest group is made up of 16.7% (n=10) of participants who are all between the ages of 26 and 35, with only four beyond the age of 36 by a percentage of 6.6%, implying that the bulk of our participants are in their early twenties. This may necessitate little expertise with watching old movies.
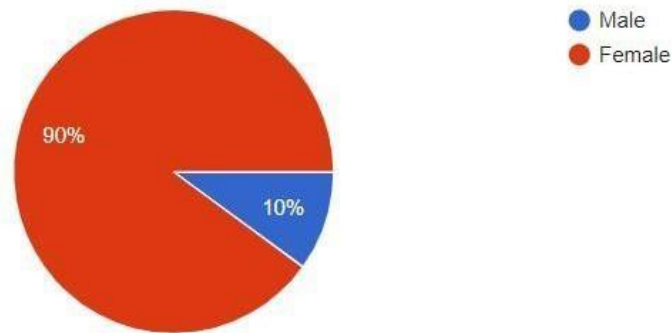
Q2. Participants' Gender

Chart 3.2: Participants' Gender

Comments:

The shapes above plainly reveal that females outweigh males by about 90% (N=54), leaving only 6 male participants by a ratio of 10%. This variable is the outcome of random sampling, however, this topic is genderless, so it will have no effect on the overall results.

Q3. Participants' Level of Education
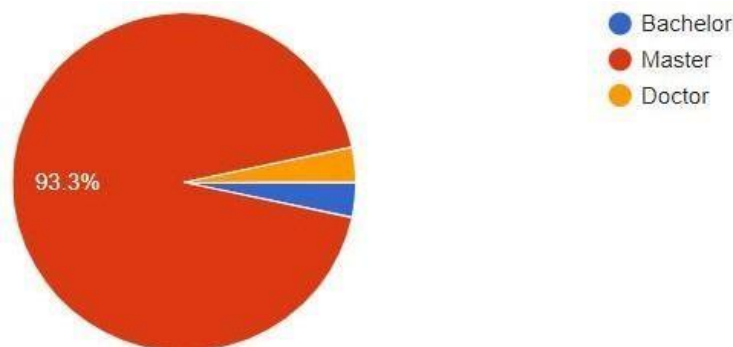

Chart 3.3: Participants' Level of Education

Comments:

The majority of our participants, 93.3% (n=56), are Master's university students. The second and third groups had 3.35(N=2) participants apiece, which means that two are bachelor students and the other two are pursuing or have a Phd.

Q4. Do you enjoy watching movies?

Chart 3.4: Participants' Movies Likeness

Comments:

In order to determine whether the participants were interested in the topic, the researchers asked if they enjoyed watching movies, and 93.3% (N=56) said they did, with only four saying they did not. As a result, the majority of the participants are movies viewers and can answer questions about them. **Q5. Do you enjoy watching Algerian movies?**
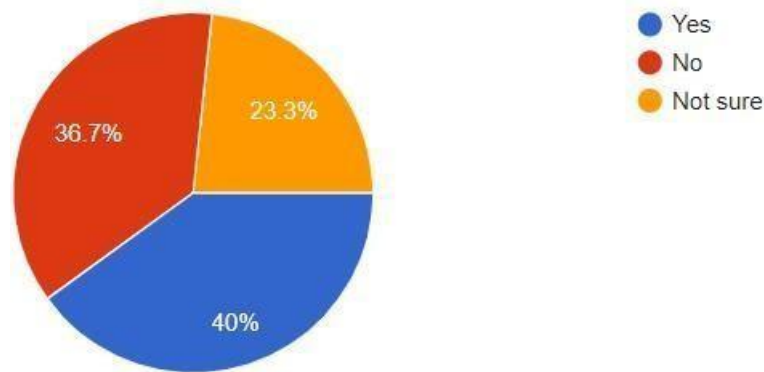

Chart 3.5: Participants' Algerian Movies Likeness

Comments::

However, in our second question about participants appreciating Algerian-made movies, only 40% (N=24) replied yes, with one participant closely rated at 36.7% (N=22) saying no and the remaining (N=14) people estimate 23.3% said unsure. This demonstrates that Algerian films are not favourable to our participants; the two following sub-questions will clarify this point.

Q5.1 If so, can you list a few Algerian movies that you are familiar with?

When we asked the participants about the Algerian movies they know, the majority of them gave us rather vintage movies that reflect Algeria history, such as the black and white film of "1 November, la bataille d'Alger", " Ce que le jour doit à la nuit", and most of the movie names we got are comedy films from the 1980s and 1990s, just during Algeria's civil war, such as; the invisible taxi 1986, **Q5.2. if no, why not?**

Participants expressed a dislike for Algerian movies for a number of reasons, such as bad acting, overused and repetitious plots, and a general lack of skill. as exemplified; "They don't interest me at all. I favor American movies and television shows." P1. P2 stated "I gave a few a shot, but they all seemed ridiculous. The classic comedy is good, but it still falls short of the popular international movies." P3 further asserts that the production filming quality and scripts are equally terrible. There is also no talent.

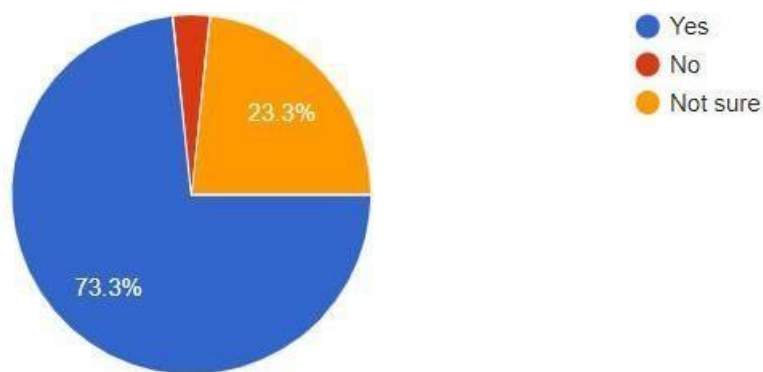**Q6. Does the code-switching CS phenomena occur in Algerian movies?**

Chart 3.6: Participants View on the occurrence of Code Switching in Algerian Movies

Comments:

73.3% (N=44) of the participants agree that code-switching is used in movies, while 23.3% (N=14) are uncertain and only two participants disagreed, making up 3.4%. This clearly shows that the majority of Algerian movies use switching, but it also suggests That the participants may not fully notice the switch. in the dialect of Algeria.

Q7. How frequently CS is used in Algerian movies and TV shows?
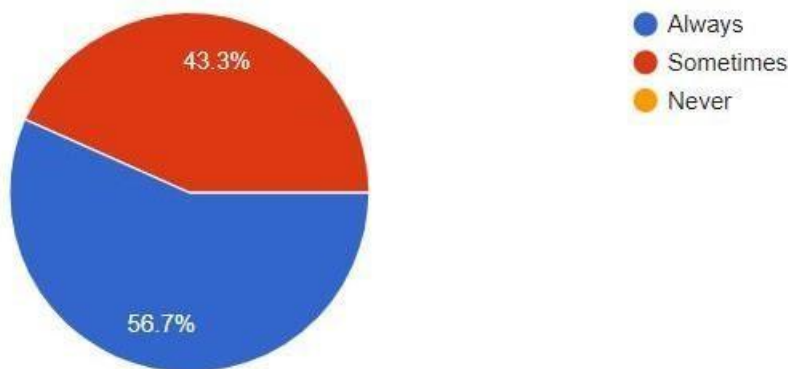

Chart 3.7: The frequency of CS use in The Algerian Movies

Comments:

As the chart demonstrates, more than half of the questionnaire' participants agree that CS is always present in Algerian movies, as estimated by 56.7%(N=34), and not far behind at 43.3%(N=26), and no one disputes its existence. This demonstrates how strongly CS is present in movie screenplays.

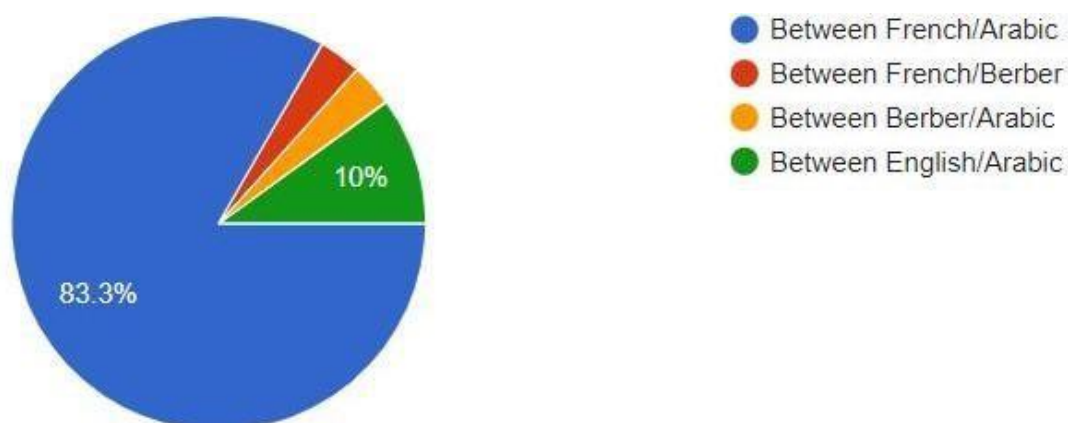**Q8. Which code switch do you most frequently see in Algerian movies?**

Chart 3.8: The most frequent type of CS as observed in Algerian Movies

Comments:

According to the results above, the most prevalent or noticeable code switch is between Arabic and French, as agreed by the majority of the participants under the percentage of 83.3% (N=50), while six participants under the percentage of 10% believe that the second most noticeable switch is between English and Arabic and only two believes that there is a switch between Berber and French.

Q9. How favourable is the French/Arabic switch to you, as seen in movies?
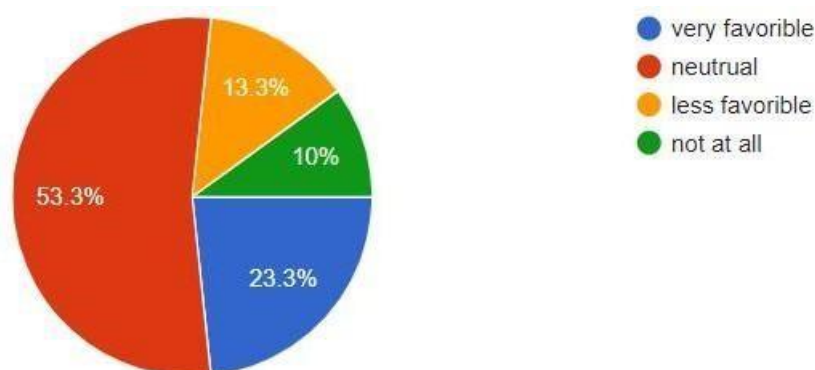
Chart 3.9: Participants' attitude towards the French/Arabic code switch

Comments:

When asking the participants about their attitude toward the code switch that involves Arabic and French a large percentage made of 53.3%(N=16) thought it was neutral doesn't invoke any emotional response, and 23.3%(N=7) have a positive view of it and think it is very favourable while, 7 participants divided into two subgroups have a negative out view on this switch in that 13.3% (N=4) see it as less favourable, and 10%(N=3) don't like it, the results where surprising since many Algerians in other previous studies want to replace french with English, yet they don't

mind its existence. Yet in an effort to know the participant's view on other switches we asked the following questions.

Q10. Is it possible that Algerian movies will use English Arabic or English Berber switches in the future?

Comments:

In this open-ended question, our participants strongly believe that switching from English to the Algerian native language is very likely, as seen by the few responses the researchers received. "Yes, maybe because English is growing viral and you can see some individuals already switching from Arabic to English," P1 replied. Furthermore, P2 added, "There is a chance for sure, but this theory is dependent on people's sentiments about the

English language." P3 also stated, "Probably since primary school are already including English studies, so it'll be at the same level as French and my Arab friends use Berber terms that they learnt when they talk especially to me." & P4 "The Algerian government is attempting to implement the English language throughout the country." P5 "Algerians, on the other hand, inadvertently employ Berber; there are numerous words borrowed from Berber in our languages. And English is already being spoken." Few, however, disagree and believe that French is so dominant, P6 "It's not possible."

Q11. To what extent? Do you agree code-switching truly describes Algerian culture and real life?
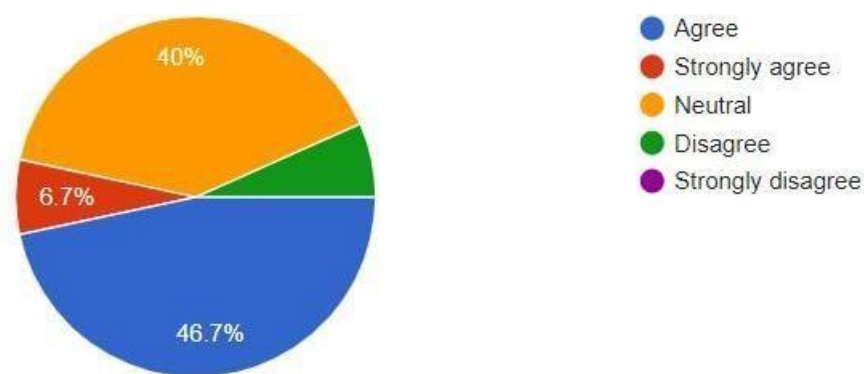
Chart 3.10: The possibility on witch French/Arabic code switch describes the real culture of Algeria

Comments:

As seen above, more than half of the respondents, 46.7% (N=28) and 6.7% (N=4) agree and strongly agree that French use in code-switching is primarily a reflection of the Algerian way of speaking, specifically the culture. However, 40% (N=24) are unsure, and only 4 participants, accounting for 6.7%, disagree with the statements.

Q12. Why do characters utilize code-switching in Algerian movies?
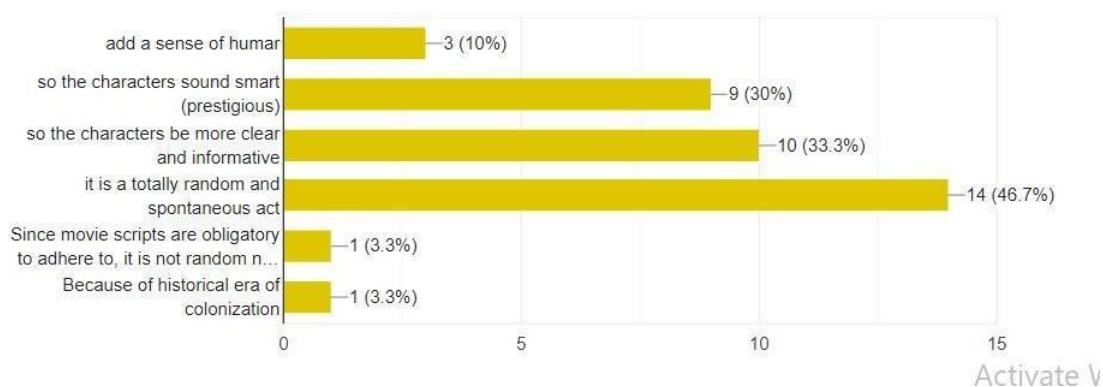
Figure 3.2: The reasons behind the use of code switching in Algerian Movies

Comments:

As can be seen in the figure and table above, almost half of the participants 46.7% (N=28) think that the main reason Algerian movie characters utilize CS is completely accidental and spontaneous in order to give it some realism and make it sound more natural. However, the fact that movie plots are frequently preplanned can be used to dispute this. In light of the fact that only 3.3% of respondents thought this was a particularly compelling argument, the second most popular choice by 33.3% (N=20) is that characters speak more clearly and informatively when using CS more than using a single language. The third subgroup, which comprises 30% of the (N=18) sample, believes that it has a psychological component where the characters flaunt their intelligence and become more prestigious. And only six participants making up 10% think it is for comedy reasons.

Q13. Do you think that code-switching in Algerian movies is...…

Chart 3.11: The state of Code Switching in Algerian Movies

Observation:

To confirm the previous factor that code-switching is something normal among Algerians and is rather unplanned in movies, by considering the results of this question, where 80%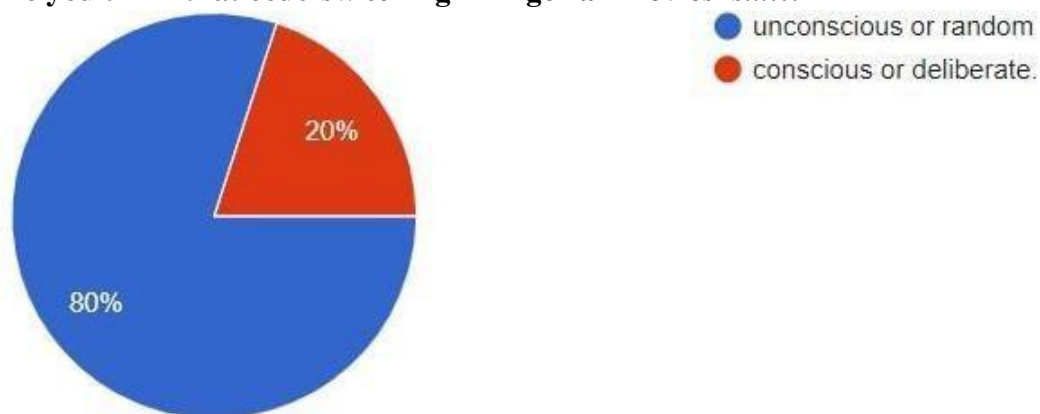 (N=48) agree that CS in Algerian movies is unconscious and random regardless of the script, while 20% (N=12) believe it is a deliberate and conscious act. This merely goes to show how common code-switching is in Algerian cinema.

Q14. Does the use of code-switching in Algerian cinema aid understanding of the storyline?

Legend:
- Yes
- No
- Maybe
- Not exactly but sometimes the same word in different languages mean different things because they are used like some meme between algerians lik...
- It depends on the spectators' French skills.
- Maybe yes maybe no

20%

66.7%
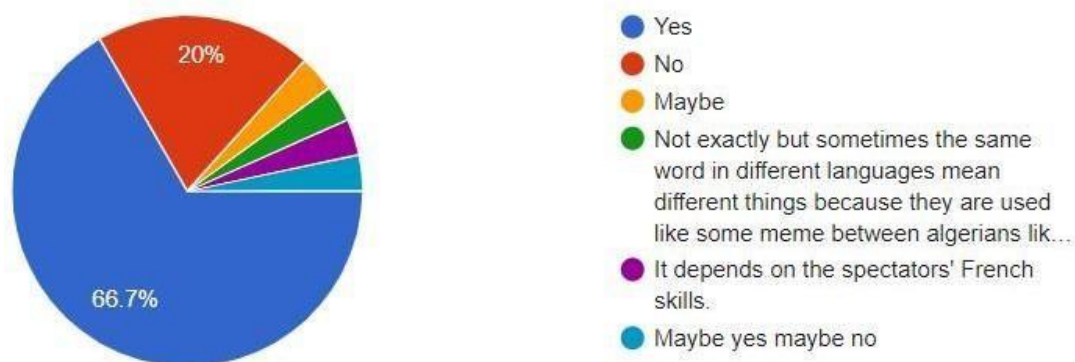
Chart 3.12: CS is used to clarify the movie storyline

Comments:

To corroborate another reason why CS is used in Algerian movies, the researchers questioned the participants if CS helps them grasp the movie storyline, and two-thirds of the participants agreed that it does by the percentage of 66.7% (N=40). whereas, 20% (N=12) claim that it does not, and the remaining 13.3% (N=4) gave other reasons such as codeswitching fills the gaps in speech, and another claim that comprehending takes significant proficiency in both Arabic and French by both the characters in the movie and the audience, and two others are unsure. The researchers conclude that CS can be used to explain one's discourse and, in particular, to fill in the gaps that the actor may find during his performance.

In addition, a broader variety of spectators who are fluent in both languages will be targeted.

Q15. Does the use of CS in Algerian Movies has more to do with psychological than linguistic phenomena?

Chart 3.13: CS is used for psychological reasons

Comments:

When asked if CS has a psychological component, where it serves some personal goals or is affected by the context in which it occurs, 24 participants are unsure whether to categorize it a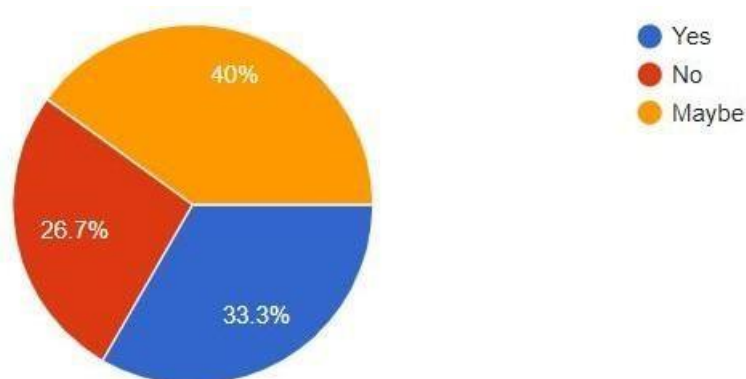s psychological or as a linguistic incidences estimated by 40%, yet one third 33.3% (N=20) believe it has a psychological reason, and less than third by the percentage of 26.7% (N=16).

The researchers asked the participants to elaborate more on their choices.

Q15.1 justify your previous choice The participants presents the following answers

P1. Because of the cooonism

P2. Maybe they think is part of their identity

P3. yes since we have been colonised for more than a century and we were under force by a language policy which happens to be French

p4. it's more about prestigious purposes.

P5. since we grew up leaning and speaking french it comes naturally in our speech

P6. It depends on the person some people use it simply because of habit others think it will elevate thier speech like if it would make it more "chicc" others think it s a disgrace to the arabic language and some think people using cs are just trying to show off so to each its point of view

P7. Most of the ppl use the CS with out knowing, they even misspell most of the words, they r programmed to use certain words on certain situation , like " f lagrange " which is " flagrant délit " a bilingual person would know how is is spell and what does it mean

P8. It is a mixture of both I guess. On the one hand, Algerians have psychological complexity towards French since they think that it is a sign of education and class. On the other hand, CS is an inevitable result of language contact.

P10. I think it is both. From the psychological point of view, we Algerians admire the western french culture as well as some people see it as the language of prestige. On the other hand,

because Algeria was colonised by France; Algerian people acquired the french language back then due to educational, social and institutional reasons.

One can conclude that because the country's elite speaks French, it conveys a sense of power and prestige, but Algerians also despise the language because of the abuses the nation experienced during French colonialism.

Q16. Can Algerian movies sustain scripts that rely on CS?

Most participants reacted "No" and provided a variety of justifications, including P1's claim that it is not possible since speaking French is embedded in our culture comparable to P2's claim that "They can not since it became a habit for them nearly an unconscious action." However, some say yes, claiming P3 "They could, although it probably will look forced," P4 "It is feasible but difficult because some foreign words were ingrained in the Algerian dialect and even adopted Arabic linguistic traits like grammar, inflexion, and so forth. The researchers can infer that if a movie wants to mirror reality, it cannot be written without using CS.

Q17. Which form of code-switching is most common in Algerian cinema?
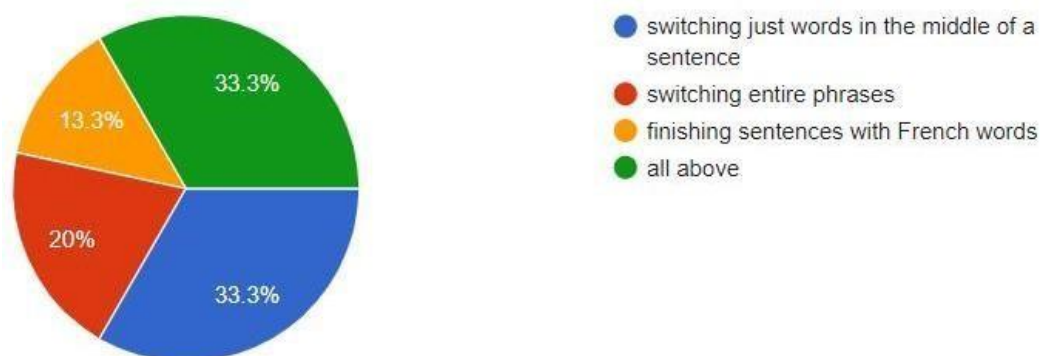
Chart 3.14: The most used type of CS in Algerian Movies

Intra-sentential code-switching, which one-third of participants agree is the most prevalent sort of code-switching used in movies and scripts as depicted in the pie chart and table above. in other words, The intera-sentential type of code-switching is reflected by 33.3% (N=20) of the participants who said that they notice switching words in the middle of a sentence. 13.3% (N=8) said that they notice it in entire phrases or sentences (inter-sentential), and 20% (N=12) referred to the end of the sentence, hence, the tag code-switching. However, the other onethird of the participants 33.3% (N=20) thought that all types of code-switching were used in movies.

Q18. What, in your view, are the disadvantages of using CS in Algerian cinema?

P1. Bad habit for children in acquiring a language

P2. There are some people can not understand

P3. Make the society always in touch with the past and prevent it from catching with rest of the world

P4. Too much of CS undermines L1 understanding and structure

P5. Using less Arabic words basically forgetting some vocabulary of our mother language **P6.** This sort of act promotes for a more stereotype attitude toward the native Arabic language, that is to say, using other language or mixing between the Arabic language and other languages shakes people's attitude towards their own language which makes them opened to learn foreign languages and use them for prestigious purposes instead of academic ones. In this view, the Arabic language shall lose its rightful state in the country as the language that represents our culture and identity.

P7. I don't take the matter seriously, yes not using it will force them to use more algérien words in so spreading the right Algerian culture without deformation but ut s not that big of a deal since it s supposed to reflect the real picture of the algerien life in which even old people that never went to school use cs

P8. The lack of culture

P9. There are some words not educated people can not understand

Q19. What advantages do you perceive from the use of CS in Algerian cinema? P1.

It considered as second langue they cant esaliy remove it or deny it.

P2. Make it easy to send the information and complete the meaning

P3. Maybe learning new words

P4. Showing the diversity of the language being used in the Algerian community and It makes our language special

P5. I am not a big fan of local cinema, but as a fan of other cinema genres, I believe it helps a little in learning foreign languages.

P6. Learning more vocabulary in French.

3.8. Discussion of The Findings

The ability of Algerians to converse in multiple languages is apparent in their movies, which are only understood by Algerian speakers more than by foreigners, as we have realized through this research. Furthermore, based on the results from the small number of/but highly influential participants, almost every movie produced in Algeria mixes languages in its script. This is based on the results from Q6 where more than two-thirds of participants agreed that CS occurs in Algerian movies and Q7 where more than half assort that it happens always and no one denies it, indicating the application of the Code-switching phenomenon regularly. Such is to be expected from a nation that speaks an Arabic-French hybrid dialect, as we discussed in chapter two.

The most common switch is French/Arabic, as elaborated by our participants in q8 by 83.3% of participants, and in terms of how this code switch is beneficial, most of the participants had a positive perspective on its use, with a bigger percentage seeing it as normal assessed by 53.3% in q9. The researchers assume that whether we like French presence or not, it is a true part of Algeria's identity and culture. Similarly, the results of q11 show that more than half of the participants agree and only four disagree that French/Arabic CS is part of the culture, emphasizing that the French language still has a high status in Algeria. In other words, the existence of the French language had a cultural, linguistic, social, and economic impact on the Algerian community that is still visible today. The FR dominance was not only in schools, but also in governmental institutions and various public services related to different ministries in the country, and mastery of FR means a good job and a respected position in Algerian society, and despite independence, FR is still dominant.

Furthermore, when we investigated which type of CS is most prevalent in Algerian cinema, we discovered that all types are used, but to a greater extent, as estimated by onethird of participants. In Q18, 33.3% of respondents stated that they only detected adding French words in the middle of a sentence, implying intra-sentential code-switching and the reasons why CS is utilized. is that charters in movies spontaneously utilize CS even though the movie is previously prescribed. as it was agreed by the majority of participants 80% in q13.

In terms of the function of CS in movies, we divide this into two categories. To begin, from a linguistic standpoint, CS is used as a Referential Function. the latter state is When a language lacks words to explain certain objects or concepts, people may borrow words from another language to convey their thoughts more properly. In other words, as indicated in q 12, a third of the participants believe that CS can make the character's speech intelligible since they fill in the gaps with French terms that Arabic may not have an equivalent for. besides, when a group of people converse in the same conversation, bilingual or multilingual will sometimes use CS for a Directive Function, It means they are aimed at a specific audience, such as the Algerian dialect, which is a variety of Arabic in and of itself but is mostly unknown to other Arabic-speaking communities. Also, it can serve a Metalinguistic Function. The metalinguistic function of code-switching is to use one language to explain another. In the second category, from a psychological standpoint, characters in movies employ CS to sound smart, amusing, and distinguished, as well as to express their identity, which has an Expressive Function. that entails the state Speakers may employ two or more languages in the same discussion to reflect their mixed identity in society, Q12 results show this. Apart from q15, 30% say it is smart and 10% say it is amusing.

Last but not least, CS is a double-edged sword that has few benefits in movies. According to our participants, it can increase vocabulary acquisition of the spectators in both languages, improve their language acquisition, and allow them to showcase the language

diversity of Algeria. However, it appears that CS have more disadvantages than advantages, for example, CS use can disrupt language learning, because they use them partly and in a mixed way, lack of understanding, especially for adolescent viewers, and lack of understanding for adults.

Finally, to gather opinions on how English is represented in Algerian cinema, many of our participants believe that English will soon replace French. Citing evidence such as; English has a primary role as the language of the globe because it is the language of the most powerful advanced countries. (the United States and the United Kingdom) Globalization is truly manifested in media, and if we look at the fact that English is widely used in film and music and artists and singers prefer English. Subsequently, learning English has become essential for gaining entry into the rising world.

3.9. Conclusion

To sum up, this chapter detailed the results of the questionnaire conducted to 60 respondents. The results validated the hypothesis proposed earlier in this research that the usage of CS In movies, is essential to depict the actual Algerian culture, and the most common variety is the intera-sentential, where it serves to clarify and convey prestige in a movie character. Also, the main cause for mixed codes is a lack of vocabulary when they do not find the suitable word as well as to maintain the flow of conversation.

General Conclusion

Algeria is considered a multilingual country due to the presence of many languages. As a result, an examination of the country's complicated sociolinguistic situation is expected. These latter languages gave rise to a variety of linguistic phenomena, including diglossia, borrowing, and code-switching. The present linguistic research will therefore concentrate on the usage of code-switching in Algerian movies and its effects on both the audience and language learners.

Thereafter, the researchers used a mixed method in this investigation, which included both qualitative and quantitative representations of the data and its findings. The combined method took the form of a semi-constructed online questionnaire distributed to 60 students at Tiaret Ibn Khaldoun University to assess their views toward the utilization of the French/Arabic switch. and because they are bilingual as English students.

Moreover, there are three chapters in this dissertation. The first chapter's literature review tries to provide a complete understanding of the essential linguistic concepts that are important to the study, with a focus on identifying code-switching types, forms, functions, and theories. The second chapter discusses Algeria's sociolinguistic profile as well as the history of Algerian cinema. The obtained data will be compiled and analysed in the third chapter, "Data Analysis and Findings." Some of the findings suggested that depicting authentic Algerian culture is crucial, and the most prevalent kind is the intra-sentential, which assists to define and express status in a movie character. Finally, the fundamental reason of mixed codes is a lack of vocabulary. Finally, this is only a descriptive study. To add value to this research, more empirical investigation, generalization, and a bigger sample size across Algeria are required.

Recommendations and Limitations

This is merely a descriptive study; the researchers intended to include a sample of movies andconduct a text analysis but due to the limited time, a blind eye was turned in that attempt, and the questionnaire became the only data source. To give this research more value, it requires further empirical investigation, generalization, and a larger sample size throughout Algeria. However, the researchers believe they have produced a good and nearly flawless piece of work, and it is strongly advised that additional research be done on this subject because it is rather interesting to see how code-switching affects movies, which many people take for granted.

References

A. Boucherit, L'Arabe parle´ a Alger ANEP Edition, 2002.

Auer, Peter. (1998) Code-switching in conversation: language, interaction and identity, ed. Peter Auer. Routledge

Bahmad, Jamal. (2013). Review of Guy Austin, Algerian   National Cinema (Manchester: Manchester University Press, 2013).

Bailey, B, (1999). Switching. Journal of Linguistic Antropology, 9, 241-243 Bayers-Heilain , Lew-Williams, C: Bilingualism in Early Year : What the science says

Bassiouney, R. (2006). Code Switching in Egypt: Evidence from Monologues.Bosten: Brill Leiden.

Beker, R, (2001). Spanish-English Code-Switching in a Bilingual Academic Context. Reading Horizons, 42, 101-115.

Bellalem, Fouzi & Neddar, Bel & Bouagada, Habib & Djelloul, Dalila. (2018). The Use of Subtitled Movies for Vocabulary Acquisition in ESP Settings: Insights from an Experimental Study in Algeria. Arab World English Journal. 9. 10.24093/awej/vol9no3.1.

Benguedda, A, (2015). Consequences of language contact: Case of social factors that effect code-switching. Bulletin Val- ASLA, 3, 13-29

Benzina Zoheir. 2018. Bilingualism in Algeria Case Of Study :Ould Aoudia and Ibn Batouta Primary schools Dissertation.

Bialystok, E. (2001). Bilingualism in Development: Language, Literacy, and Cognition.

Combridge: Combridge University press

CONSANI, C. (2013). Code-Mixing. Encyclopedia of Ancient Greek Language and Linguistics. Edited by: Georgios K. Giannakis. Brill Online.

Delporte, Christian (2000). France at War in the Twentieth Century: Propaganda, Myth, and Metaphor. Berghahn Books. ISBN 9781571817013.

Dewi, Komang. (2021). Language Use: Code Mixing, Code Switching, Borrowing, Pidginization, and Creolization. Yavana Bhasha : Journal of English Language Education. 4. 34. 10.25078/yb.v4i1.2209.

Djennane, T, (2014). Diglossia in the Arab World: Algeria as an instence. Journal of Humanities and Social sciences, 19, 52-56

Farhat, F.Z. (2015). Code-Switching between Algerian Arabic and French Language in the Algerian Media A Pragmatic perspective Case study: Kbc's « Pas de- panique » show. Master degree, Kasdi Merbah University. Ouargla
Ferguson, C.A, (1995). Diglossia. Word, 15, 325-340.

Fishmen, J. A. (1971). Sociolinguistics: A brief Introduction Rowely: New bury House.

Gumperz, J. (1982). Discourse strategies. Cambridge: Cambridge University Press

Hakuta, K, (1990). Bilingualism and Bilingual education: A Research Perspective. The National Clearinghouse for Bilingual education, 1, 1-10.

Hamers, F. & Blanc, M. (2000). Bilinguality and Bilingualism. Cambridge University Press: Cambridge.

Haouès,A,H.(2008). Code-Variation among Algerian University Students. Doctorat degree,University of Constantine. Mentouri.

Haugen, E. (1956). The Norwegian Language in America: a study of bilingual Behavior. Philadelphia University: Pennsylvania Press

Hassaine, F. (2011). French and Algerian Arabic in a Bilingual Situation Case Study of Telemcen Speech Comunity. Magister degree, Aboubkr Belkaid University. Telemcen

References

Heeti, Niemahamad & Al Abdely, Ammar. (2016). TYPES AND FUNCTIONS OF CODE-SWITCHING IN THE ENGLISH LANGUAGE USED BY IRAQI DOCTORS IN FORMAL SETTINGS. 1.

Holmes, J. (2013). An Introduction to sociolinguistics fourth edition

Jean Mathieu Tsoumou, 2018Codeswitching in computer-mediated communication among Congolose people (Page 108-111)

Josiane, F. & Hamers, Micheal H, A. Blanc.(2000). Bilinguality and Bilingualism second edition. Combridge: Combridge University press

Kachru, B. (1980). Bilingualism. Annual Review of Applied Linguistics, 1, 2-18. doi:10.1017/S026719050000044

Khrisat, Abdulhafeth & Mohamad, Majiduddin. (2014). Language's Borrowings: The Role of the Borrowed and Arabized Words in Enriching Arabic Language. American Journal of Humanities and Social Sciences. 2. 10.11634/232907811503533.

Mayers-Schotton, C. (1993). Duelling Languages: Gramatical structurein Code Switching. Oxford: Clareden

Mayers-Schotton, C. (1995). Social Motivation for Code Switching: Evidence from Africa. Oxford: Clarendon press

Meghaghi, S, (2016). Language contact in Algeria. European journal of English language, Linguistics and Literature, 13, 29-31

Ma. Beatriz H. Lazarte (2021)Code ± Switching of the Novice Teachers in Filipino. Technium Social Sciences Journal Vol. 23, 114-125,ISSN: 2668-7798 retrieved from: 350989-code-switching-of-the-novice-teachers-in-92e605a1.pdf (neliti.com)

Slavin, David Henry (2001). Colonial Cinema and Imperial France, 1919–1939: White Blind Spots, Male Fantasies, Settler Myths. JHU Press. p. 35.

Poplack, S. (1980). Sometimes I'll start a sentence in English y termino˜ en espan˜ol" Toward a typology of code-switching. Linguistics 18, 581-616.

Van Dulm, O. (2015). Constraints on South African English-Afrikaans intrasentential code switching: A minimalist approach. Stellenbosch Papers in Linguistics Plus 31, 63-90.

Appendix

Appendix

Questionnaire
The code-switching phenomenon inAlgerian movies

We hereby invite you to participate in our study questionnaire, which is an investigation of the existence and use of code-switching in Algerian movies, in that we seek to identify its exact function and the reasons behind its use from a more linguistic perspective, in case ourreaders are unfamiliar with the meaning of these latter linguistic terms.

code-switching, or as it is more commonly abbreviated (CS) is The process of switching between two or more languages or dialects in a conversation.

Required

1. Age ? *

   Mark only
   one oval.

   ○ 18 to 25

   ○ 26 to 35

   ○ Above 36

Gender ? * Mark only one oval.

   ○ Male

   ○ Female

2. Level of education ? * *Mark only one oval.*

   ○ Bachelor

   ○ Master Other:

3. Do you enjoy watching movies? * *Mark only one oval.*

Appendix

    ○ Yes

    ○ No

4.   Do you enjoy watching Algerian movies? * *Mark only one oval.*

    ○ Yes

    ○ No

    ○ Not sure

   4.1. If so, can you list a few Algerian movies you are familiar with? *

_____

_

   4.2. if no, why not?

_____
_____
_____
_____
_____

Appendix

5. Does the code-switching CS phenomena occur in Algerian movies?

   Mark only one oval.

   Yes ⬭ ⬭ No

   ⬭ Not sure

6. How frequently CS is used in Algerian movies and TV shows? *

   Mark only one oval.

   ⬭

   ⬭

   S

   ometimes Never ⬭

7. Which code switch do you most frequently see in Algerian movies?

   Mark only one oval.

   ⬭ Between French/Arabic

   ⬭ Between French/Berber

   ⬭ Between   Berber/Arabic

   ⬭ Between English/Arabic

8. How favorable is the French Arabic switch to you, as seen in movies? * *Mark only one oval.*

   ⬭

   ⬭

   ⬭

   ▢

   ⬭

9. Is it possible that Algerian movies will use English Arabic or English Berber * switches in the future?

   _____

10. To what extent? Do you agree code-switching truly describes Algerian culture * and real life?

Mark only one oval.

◯ Agree

◯ Strongly agree

◯ Neutral

◯ Disagree

◯ Strongly disagree

11. Why do characters utilize code-switching in Algerian movies? *

    Tick all that apply.

☐ add a sense of humar so the characters

☐ sound smart (prestigious) so the characters

☐ be more clear and informativeit is a totally

☐ random and spontaneous act

☐ Other: _____

12. Do you think that code-switching in Algerian movies is...... *Mark only one oval.*

◯ unconscious or random ◯

conscious or deliberate.

13. Which form of code-switching is most common in Algerian cinema?
    * *Mark only one oval.*

◯ switching just words in the middle of a

◯ sentence switching entire phrases

◯ finishing sentences with French wordsall

◯ above

14. Does the use of code-switching in Algerian cinema aid understanding of the * storyline? *Mark only one oval.*

◯ Yes

◯ No

◯ Other: _____

Appendix

15. Can Algerian movies sustain scripts that rely on code-switching?(not using * CS)

_____

_____

16. What, in your view, are the disadvantages of using CS in Algerian cinema? *

_____

_____

17. What advantages do you perceive from the use of CS in Algerian cinema? *

_____

_____

_____

18. Does the use of CS in Algerian Movies has more to do with psychological than * linguistic phenomena?

Mark only one oval.

◯ Yes

◯ No

◯ Maybe

19.1. Justify your previous answer? *

_____

Abstract

In multilingual communities such as Algeria sociolinguistic situation, speakers tend to speak multiple languages and they often switch back and forth between those languages in a conversation; this practice is known as codeswitching CS. Henceforth, this study investigates the usage of code-switching in Algerian movies. where it seeks to identify the most utilized type of CS, as well as, its function and impact on students' language learning. To carry out this research "an online semi-constructed questionnaire" was sent out to 60 students at Ibn Khaldoun University, 56 of whom are masters, resulting in a convenient sample. The analysis and interpretation of the findings revealed that movies used Code-switching, linguistically to inform and clarify the character's speech or the movie storyline, and psychologically to demonstrate the character's social rank and intellect. Furthermore, it has been found that a person's restricted vocabulary has an impact on their ability to transfer between languages. because the code-switch function concentrates on filling in the gaps that could cause a misunderstanding. Finally, this study, while primarily descriptive, offers the possibility for additional research from a unique viewpoint.

Key words: Code-switching CS, Algerian movies, Function, Type, Algeria sociolinguistic situation

ملخص

في المجتمعات متعددة اللغات مثل الحالة الاجتماعية اللغوية في الجزائر، يميل المتحدثون إلى التحدث بلغات متعددة وغالبًا ما يتنقلون ذهابًا وإيابًا بين تلك اللغات في محادثة ؛ تُعرف هذه الممارسة باسم codeswitching CS. من الآن فصاعدًا، تبحث هذه الدراسة في استخدام تبديل الشفرات في الأفلام الجزائرية. حيث تسعى إلى تحديد النوع الأكثر استخدامًا من CS، وكذلك وظيفتها وتأثيرها على تعلم اللغة لدى الطلاب. لإجراء هذا البحث، تم إرسال «استبيان شبه مبني عبر الإنترنت» إلى 60 طالبًا في جامعة ابن خلدون، 56 منهم من الماجستير، مما أدى إلى عينة مناسبة. كشف تحليل وتفسير النتائج أن الأفلام تستخدم تبديل الكود، لغويًا لإعلام وتوضيح خطاب الشخصية أو قصة الفيلم، ونفسيًا لإظهار الرتبة الاجتماعية للشخصية وفكرها. علاوة على ذلك، تبين أن المفردات المقيدة للشخص لها تأثير على قدرته على النقل بين اللغات. لأن وظيفة تبديل الشفرة تركز على سد الثغرات التي يمكن أن تسبب سوء فهم. أخيرًا، هذه الدراسة، رغم أنها وصفية في المقام الأول، توفر إمكانية .

الكلمات المفتاحية: تبديل الكود CS، الأفلام الجزائرية، الوظيفة، النوع، الوضع الاجتماعي اللغوي في الجزائر

Résumé

Dans les communautés multilingues comme l'Algérie situation sociolinguistique, les locuteurs ont tendance à parler plusieurs langues et ils basculent souvent entre ces langues dans une conversation; cette pratique est connue sous le nom CS de commutation de code. Désormais, cette étude étudie l'utilisation de la commutation de code dans les films algériens. où il cherche à identifier le type de CS le plus utilisé, ainsi que sa fonction et son impact sur l'apprentissage des langues des élèves. Pour mener à bien cette recherche, « un questionnaire semi-construit en ligne » a été envoyé à 60 étudiants de l'Université Ibn Khaldoun, dont 56 maîtrisent, ce qui donne un échantillon pratique. L'analyse et l'interprétation des résultats ont révélé que les films utilisaient la commutation de code, linguistiquement pour informer et clarifier le discours du personnage ou le scénario du film, et psychologiquement pour démontrer le rang social et l'intellect du personnage. En outre, il a été constaté que le vocabulaire restreint d'une personne a une incidence sur sa capacité de transférer entre les langues. parce que la fonction code-switch se concentre sur le remplissage des espaces qui pourraient causer un malentendu. Enfin, cette étude, tout en étant avant tout descriptive, offre la possibilité

Mots clés : CS à code, films algériens, fonction, type, situation sociolinguistique algérienne