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## Investigating the Use of Code Switching by Social Media Influencers on Instagram

*A Dissertation Submitted in Partial Fulfillment for the  
Requirement for Master Degree in Linguistics*

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**Academic Year: 2020- 2021**

# Dedication

In the Name of Allah, the Most Gracious and the Most Merciful;

All the Praise is due to ALLAH alone the Sustainer of all the worlds.

To;

Every member of the families DOUAOUDI and GUITOUNE;

Our dearest and wonderful parents for their unconditional help and support;

Our lovely sisters and dearest brothers;

Our dearest nieces, nephews; Farouk, Feras, Achraf, Ayoub, Youcef, Assinet,  
Yasmine, Rittale;

Our best friends, Souhab, Mahieddine, Ahlem, Asma;

All those who love us, believe in us and pray for our success;

We dedicate this humble work.

Maroua DOUAOUDI & Wissem Maroua GUITOUNE

# Acknowledgments

First and foremost, we would like to thank Allah, the Almighty and source of knowledge and understanding, for making everything possible for us to complete this study.

The accomplishment of this work would not have been possible without the valuable support guidance and assistance of several people whom we would like to offer our sincere gratitude.

At the very outset, our sincere thanks and gratitude go to our supervisor Dr. Ahmed. MEHDAOUI for his endless help, encouragement, valuable guidance, and devotion of his precious time for the fulfillment of this research work.

Deepest gratitude is also expressed to the members of the jury who accepted to devote some of their valuable time to read, evaluate and comment on this work. Their precious intuitive comments will undoubtedly be helpful to the refinement of this research work.

Last but not least, we owe gratitude to all the teachers at the Department of English at Tiaret University for their instructions during the theoretical years.

# Abstract

This research work aimed at investigating the use of code switching by Algerian social media influencers in Instagram. For the purpose herein, the research adopts mixed methods of both quantitative and qualitative methods that include a questionnaire designed for six Algerian influencers, who are active in Instagram and have number of followers, as well as a video of two Algerian motivational social media influencers. After interpreting the collected data, the main findings of this study show that Algerian influencers often uses code switching in their posts, videos or stories in order to either express solidarity, show prestige or to fill their lexical gaps .

**Key Words:** Code Switching, Social Media, Instagram, Algerian Influencers.

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# List of abbreviations

**ADA:** Algerian Dialectal Arabic

**CS:** Code Switching

**CM:** Code Mixing

**L1:** The first Language Acquired

**L2:** The Second Language Learned or Acquired

**MT:** Mother Tongue

**MSA:** Modern Standard Arabic

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# **General Introduction**

# General Introduction

Speakers' alternation between two distinct codes in a single discourse, due to the switching of languages, has been intensively used by social media influencers. As far as the Algerian social media influencers, for instance, it is observed that there Algerian social media influencers, for communicative purpose, tend to manipulate consciously or unconsciously with two or more distinct codes either according to the interlocutor, the topic discussed, the social context, or due to the linguistic gap in the language used, i.e., switching between languages ADA, French and English. There might be reasons behind such phenomenon.

In the light of this, the present research work attempts to investigate to find out the reasons of using Code Switching in Instagram by the Algerian influencers as well as identifying the types of Code Switching used by them.

In order to have reliable answers, two research questions were formulated:

1. Why do Algerian influencers switch codes in Instagram when they write posts or communicate with their followers?
2. What type of Code Switching occurs most in their Instagram stories, posts and videos?

The above mentioned questions led to structure the following hypotheses:

1. Algerian influencers switch codes in Instagram when they write posts or communicate with their followers because of real lexical need, and intention of clarifying the speech content to interlocutor.
2. We assume that the dominant types of CS used by the Algerian influencers are intra-sentential and inter-sentential CS.

3. To answer the research questions and assess the validity of the hypotheses, investigation was carried out in social media (Instagram) where a sample of six (06) Algerian influencers who are active in Instagram and have number of followers were selected to be a part of this research, and the data were collected from a pair of research tools, viz, a questionnaire and video.

The research displays an outline divided into three chapters. The first chapter presents overviews about language contact with its outcomes, and the most important concept in the subject matter including Code Switching within its types and patterns. The second chapter outlines the methodology used in this research, identifies the sample population, and describes the data collection tools. The third chapter is dedicated to the practical part of the study which is characterized by the analysis and interpretation of data collected.

Finally, it should be noted that the current research is delimited to the issue of investigating the use of code switching by social media influencers ‘in instagram. The research would have had more scientific validity and credibility if the research was held in all social media mostly used like Facebook or Twitter in order to analyses this phenomena with more Algerian influencers’ sample.

Moreover, the research might have some limitation. In the first place, this academic year, which characterized by the global disease (COVID 19), influences the work such as the lack of direct contact with the participants and the limited number of them, which makes it impossible to have generalization about the findings.

**Chapter One:  
Sociolinguistic Study  
of Code Switching**

## 1.1 Introduction

The current chapter attempts to provide some literature review to some crucial sociolinguistic aspects such as language contact and its social outcomes. This includes bilingualism, borrowing, code mixing, code switching along with its various types and patterns. Additionally, in order to bridge the link between Code Switching and social media, some concepts related to social media influencers are highlighted.

## 1.2 Language Contact

Language contact has attracted the interest of many linguists and scholars, who describe it as a phenomenon, where two or more distinct languages are used together by individuals or speech communities. One of the major definition is that of Weinreich (1953) who states that language contact is the use of “*Two or more languages are said to be in contact if they are used alternately by the same persons*”(p.1). It means that language contact refers to a situation in which groups of speakers of different languages come into contact with one another.

Another definition is given by Thomason (2001, p.1) in which she refers to language contact as situation where two languages or more come into closet contact within the same speech community.

## 1.3 Outcomes of language contact

The contact of coexisting languages and dialects in a particular context unavoidably generates results that change according to the degree and period of contact, religion, age, sex, race and educational level. Subsequently, a few variables influence and decide the linguistic result of such a phenomenon. Accordingly, we try to identify them hereafter.

### 1.3.1 Bilingualism

Bilingualism is a sociolinguistic phenomenon which is regarded as the main outcome of language contact. This phenomenon refers to the use of two languages by an individual or a speech community. Bilingualism is defined differently by different scholars.

To start with, Bloomfield (1933) defines a bilingual as someone who has “*The native like control of two languages*” (p.55). It means bilingual is the person who is able to speak two languages fluently. Similarly, Haugen (1953) refers to bilingualism as “*the interlocutor of one dialect can produce complete meaningful utterances in the other dialect*” (p.7). He describes bilingualism as the capacity of a bilingual to produce utterances in the second language.

This sociolinguistic phenomenon differs among individuals in terms of degrees of proficiency and competence, according to their motivation, interest, and attitude. In this regards, Myers Scotten (2006) declares that “*being bilingual does not imply a complete mastery of two languages*” (p.3). This view also shared by Wardhaugh (2006, p.96) who claims that it is not necessary for a bilingual to be skillful in both languages.

Furthermore, it is possible to categorize bilinguals according to their skills in the language, because not all individuals are fluent in the four language skills. For this reason, bilinguals can be classified as being passive dominate or active.

Passive bilingual understands both dialects but cannot speak them accurately and cannot read or write them correctly. Whereas, an active bilingual is the one who communicates effectively in the other language and possesses receptive skills even if he/she does not read or write.

It should be noted that in every society there are individuals who master the language professionally; they have either acquired the language in the real context or they are specialized in the language and this is what is referred to as dominate bilingual.

In Algeria, bilingualism is a very common linguistic phenomenon exists almost everywhere, but it differs from one region to another by using different languages for communication. Arabic is the native language used in high status and is taught at school. Additionally, Algerian Dialect Arabic used in informal situation as at home. On the other hand, French is the first foreign language used it the Algerian's everyday conversation, because it is considered as part of their life.

Algeria considered as one of the bilingual/ multilingual community since more one than language is used for daily communication, as Arabic, Berber and French.

### **1.3.2 Borrowing**

One of the sociolinguistic phenomena, which refers to a bilingual or multilingual speakers who use words from another language to fulfill a linguistic gap in order to convey a meaning explaining and expressing a certain idea, and when they do not find an equivalent word in their mother tongue. In other term, it is the process of integrating words from other languages into the system of a recipient language and become part of the host language.

According to Rajend (2009) borrowing is *“a technical term for the incorporation of an item from one language into another. These items could be words, grammatical elements or sounds”* (p.270). In this definition, Rajend (2009) defines borrowing as the process of the incorporation of new terms into the phonetic and grammatical system of the recipient language.

Spolsky (1998) in his part says that *“the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language”* (p.49). In this regard, he claims that the borrowing is an alternative way in which interchange between languages may take place.

To simplify, borrowing is adopting new words from the L2 into the L1 without translation but rather by maintaining the meaning and the way of pronouncing it, and using it grammatically as if it is part of the L1 verbal repertoire.



In other words, borrowing is the act of using a foreign word without recourse to syntactic or morphological properties of that language and often occurs with phonological assimilation.

For instance, in Algeria, borrowing is one of the obvious sociolinguistic phenomena which exist as a result of historical, economic and social factors such as migration, trades, mixed marriage, and intensive global contact brought about technology. Generally speaking, the Algerian language is characterized by borrowing from other languages, due to historical reasons. For instance, the word “Pizza” from Italian, “Dafter” (notebook) from Persian language, and the like all started to be a part of Algerian Arabic language.

### **1.3.3 Code Mixing**

Several linguists refer to code mixing (henceforth CM) as the mixing between various linguistics units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from distinct codes within a sentence, which is determined by grammatical principles and motivated by social and psychological factors.

For example, Kachru (1978) regards code mixing as “*the use of one or more language for consistent transfer of linguistic units from one language in to another and by such language mixture developing a new restricted and not restricted code of language interaction*”(p.28). Related to Kachru definition, most of people combine their language by using their foreign language. Another definition was proposed by Clure (1978):

The individual uses the opposite language element which cannot be considered to be borrowed by the community. It occurs when a person is momentarily unable to access to it in another code or when he lacks a term in the code he is using which exactly expresses the concept he wishes to convey (p.60).

In other words, this means that code mixing reflects to develop the linguistic competence as it presents the ability of using codes from two distinct languages systems to indicate the right items he want to convey.

Along the same line, Trudgill (1992,p.16) states that code mixing is the result of bilingual whereby the interlocutor switches more than two language rapidly and density in their discourse behavior in form of words or clauses for specific reasons and purpose to fulfill the demand of the situation or to create a suitable situation.

Therefore, code mixing is a linguistic phenomenon that is used in daily life. It can be classified as in the form of words, and clauses. Thus, the purpose behind mixing codes is to fill gaps in order to complete the conversation.

#### **1.4 Code Switching**

Code switching (henceforth CS) usually occurs when speakers of two languages or language varieties started shifting back and forth from one code to another, what is called a code switching .Code here means a language or varieties of language spoken by individuals as well as the whole speech community. In other words, humans use codes to communicate.

Such concept entails a system which is used for communicative purposes with human beings. Hence, this system can be a language, a dialect, a register or a style.

In code switching studies, it is the situation where the speaker uses two distinct varieties in his discourse. This happens very often among bilinguals who often switch between their two languages during one conversational episode indicates code switching.

Code switching is consequence of bilingualism and multilingualism. There is no doubt that when speaker switches from one language to another, depending on a given situation, the speaker will choose the language his interlocutor understands.

Diverse definitions were offered to code switching from various scholars, and thus each scholar defined it differently. This sociolinguistic phenomenon has been defined by Gumperz (1982) as “*The juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems*” (p.59).

Gumperz insists on the fact that code switching occurs as an interchange between various languages be it oral or written.

In this regard Myers-Scotton (1993, p.1) claims that the switch can be in same conversation, but also in the same utterance. Furthermore, this phenomenon is mainly used among bilinguals as Haugen (1956) says that it is a process “*Which occurs when a bilingual introduces completely unassimilated word from another language to his speech*” (p.40). This approach focuses on bilingual’s communicative competence and motivation for code switching and code choice.

Poplack (1980) another prominent sociolinguist refers to the term as “*The alternation of two languages within a single discourse, sentence or constituent, which in balanced bilinguals is governed by both extra linguistic and linguistic factors*” (p.224). This means that switched sentences are consist of concatenated fragments of substituting dialects.

Lastly, the term code switching, it is the practice of fluid language changes whilst speaking, usually to get past the limitation of language alongside communicating properly even when the speaker lacks aspects of vocabulary in one of their languages.

In the Algerian context, CS is a common characteristic of the Algerian speech. It can easily be observed among the Algerian population.

Since the French language is deeply rooted in the Algerian culture, it came into contact with the Arabic Language specially ADA. Thus, Algerian switching is mostly concerned with Arabic, French/ Berber mixture. As well as, no one speaks French alone or Arabic/ Berber alone. Here some examples are provides from Algerian society:

-Azul, netlakaw fi l weekend 3and les bus (Hi, see you in bus station in the weekend).

-Rani rayha la fac (I’m going to the faculty).

-Normalement fi la fin d'année ya3touna les diplômés (Normally at the end of the year, they give us our diplomas).

-Nkemel l khedma 3la 5h du soir (I finished work at five in the afternoon).

-Climat mehich mliha lyoum (The weather is not good today).

From the above examples, it seems that CS in Algeria is found in all positions of the sentence, in the beginning, middle and the end. Thus, the speakers can use three languages (Arabic, French and Berber) in one simple sentence.

### 1.4.1 Types of Code Switching

Poplack (1980) has identified different types of code switching, and thus, code switching may be tag, inter-sentential, and intra-sentential.

#### 1.4.1.1 Inter-sentential code switching

According to Myers Scotton (1997) proposes that "*Inter-sentential CS switches include switches from one dialect to another between sentences, a whole sentence (or more than one sentence)*" (p.03). In other words, this type of switching presents the code alternation in a single discourse between two languages, which means the switching between language varieties at the sentence boundary; as a result one sentence can occur in one language and the following part is in another language.

For instance, if the speaker uses in the first sentence one variety of language, the second sentence automatically will be in a different language or variety. As an illustration can be seen as follow:

-Merci beaucoup for the lovely gift. (Thank you so much for the lovely gift).

-Rani farhena lyoum, j'ai hâte de partager avec vous mon nouveau projet (I'm so happy today, I am eager to share my new project with you).

-On a vécu une année difficile, but this pandemic taught us many lessons and the most important of which is the family.

### 1.4.1.2 Intra-sentential code switching

Poplack (1980) referred to this sort of switching as “*flag code switching*” by. In this level, switching is found within the same clause or sentence which contains elements from both languages. The intra-sentential code switching needs to be performed with no pause or interruption and individuals who intend to switch must respect the rules of language. An example from Algerian influencer’s speech would be like the following:

-Hello, guys welcome back to my IGTV (Instagram TV), lyouma ghadi nahadrou about tool of speaking which is tonality. (Today we are going to discuss about tool of speaking which is tonality).

-Yes I did it, enfin une photo pour fêter the 2 million followers. (Finally, picture to celebrate the 2 million followers).

-It’s a giveaway time, parceque vous étiez nombreuse à le demander; finally we are in collaboration with Sephora (product of makeup).

### 1.4.1.3 Tag code switching

Tag switching is the last type of code switching, which is sometimes referred to as “Extra-sentential switching” (Milroy and Muysken, 1995, p.8).

It refers to switching of either a tag phrase or a word or both from a second language to the first language, also involves discourse makers such as “well, ok, right” and interjection.

Tag switching is insertion of a tag phrase or a word in one language into an utterance which is in another (Romaine, 1995, p.22). This type of code switching is considered as the most functional.

For instance a lot of Algerian influencers use some French boundaries like:

- Mais (but) / par ce que (Because) / donc (So) / aussi (Also).

### **1.4.2 Patterns of code switching**

Bloom and Gumperz (1972) state two patterns of code switching namely, situational and metaphorical codes. Later on Gumperz (1982) developed the term metaphorical code switching and introduced another concept which is “Conversational code switching”.

#### **1.4.2.1 Situational code switching**

Situational code switching is the first pattern, is defined as the use of different languages or language varieties; it occurs when there is a different social or sociolinguistic situation that is influenced by the context and the interlocutor. Thus, this pattern involves both the change of the topic as well as the setting of the conversation. In essence, Bloom and Gumperz (1972) views situational code switching as *“distinct codes are employed in particular settings and speech activities and with different categories of interlocutor, and there is a direct relationship between code use and observable features of the situation”* (p.349). For example, in Algeria, people encourage a football team using Algerian dialects while, when talking about politics, they may use French.

In nutshell, situational code switching includes the understanding of the chosen language by participants, and it takes into consideration the topic or setting, kind of activities, person and purposes, and also it cares about social meanings according to some linguists, which related them to social choices situations.

#### **1.4.2.2 Metaphorical code switching**

This pattern of code switching, shifting from a code to another depends on the topic being discussed between interlocutors in a single setting. The topic of conversation defines the situation (topic change) from formal to informal, official to personal, serious to humorous, and politeness to solidarity. In other words, it is the unpredictable choice of the speaker of which language to be used in a given situation in reaction to the topic or the addressee.

To illustrate this, Bloom and Gumperz (2000) clarify that “ *when (R) phrase are inserted metaphorically in (B) discussion, this may, depending on the circumstances, add special meanings of confidentiality or privateness to the conversation*”(p.127). Thus, it includes the allocation according to the social consensus. In fact metaphorical code switching is used to emphasize a point or to draw someone’s attention, because the speaker switches to reach a specific communicative effect.

In the light of what have been discussed hereinabove, one can distinguish between situational and metaphorical code switching. In the former case, it is the social situation that determines the code choice while in the latter case it is the speaker who determines the code choice. As stated by Hymes and Gumperz (1972) “*situational code switching involves change in the participants whereas metaphorical code switching involves only a change in topical emphasis*”. (p.409). In other words, the choice encodes certain social value in which the situation indicates the language used by the speaker.

However, it should be noted that, as Romaine (1995) confirms, all the three patterns of code switching (situational, metaphorical and conversational) may be found within one discourse.

## **1.5 The distinction between code switching, code mixing and borrowing**

In the domain of contact linguistics, the phenomenon of code switching has always been used side by side with other outcomes of language contact. Like borrowing and code mixing. It seems that is very important to make a clear distinction between them.

### **1.5.1 Code Switching and Code Mixing**

CS and CM are the most important features and well-studied speech processes in multilingual countries. Thus, there is a distinction between them in which the first involves switching from one language to another inter-sentential (between sentences) whereas, in code mixing, the switch is intra-sentential (within sentence).

For that reason, many linguists keynote that there is a difference between the two concepts. As maintained by Wei (1998, p.56) CS and code-mixing are referred to according to the place in which the switch occurs. When we switch between two languages back and forth in the same sentences, he referred to this type of switch as CS, but when we use one primary language and mixing in words or ideas from another, he called it code-mixing.

In the same line of thought, Bokamba (1989) points out three ideas concerning why code mixing and code switching should be differentiated. First, the two phenomena are different because each concept involves different linguistic aspects. For instance, CS does not involve rules of the languages used in a speech, whereas, CM does. Second, CM shows an advanced degree of bilingualism as it needs competence in the two languages. Moreover, it involves the use of two languages.

Some scholars reject the idea of the distinction between code switching and code mixing, since the two phenomena result from language contact. Thus, the two terms can be used interchangeably. That is why; CS and CM are considered as the bi-products of bilingualism. As stated by Hatch (1976), there is no clear distinction between the two terms. Likewise, Hill (1980, p.122) posits that there is no satisfying distinction between CS and CM.

<b>Code Switching</b>	<b>Code Mixing</b>
Switching between linguistic units including words, morphemes, sentences, phrases or clauses.	Mixing between linguistic elements as morphemes, words, clauses or sentences.
Modifications occur inter-sententially.	Modifications occur intra-sententially
Individuals switch languages while speaking in a certain style with another person.	Individuals mix when they forget words in their language or when they do not know them at all.
A common term from alternative use of two or more language/ dialects within the same conversation.	It is to fill gaps in order not to stop the conversation.
It is almost intentional.	It is unintentional.
To avoid misunderstanding.	Intention of clarifying the speech content for interlocutor.
Formal and informal.	More likely informal.

**Table 1.1: Summary of Code Switching Versus Code Mixing**



### 1.5.2 Code switching and Borrowing

In order to clarify the ambiguity of the distinction between code switching and borrowing, so, many linguists tried to make a distinction between these two phenomena. For instance, Gumperz (1982), argued that CS involves sentence fragments that belong to one language, but borrowing involves satisfying the morphological and syntactic rules of another language. Moreover, he adds stating that borrowing can be seen as the introduction of single words or short, frozen, idiomatic phrases from one variety into the other. Thus, the borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language and share the morphological and phonological systems of that dialect.

Code switching by contrast, relies on the meaningful combination of what speaker must process as strings formed according to the internal syntactic rules of two distinct systems.

Grosjean (1982, p.8) states when there is a word, or a short expression adapted phonologically and morphologically to the spoken language, it is referred to as borrowing; whereas, code switching can be of any length, a word, a sentence, a phrase from which it is shifted to the other code. Collins (2003) assumes that the basic difference between borrowing and CS is that, borrowing has a history since it is part of the L1; whereas, CS does not have this history (p.4).

However, other scholars have not accepted the distinction between the two phenomena code switching and borrowing, like Myers-Scotton (1993) who argues that *“borrowed forms may be the result of words introduced into the host language through CS after an indefinite period of time and frequency of use”* (p.182). In this regard, she suggests that CS forms may be less integrated into the host language, than borrowed forms and this is a difference in degree (of integration) not in kind.

### **1.6 What is Social Media Influencer?**

Nowadays, we have seen social media grows rapidly in importance. Thus, social media influencers is someone who has a lot of followers in their accounts and who is an expert or authority in a particular subject like, photography, fashion, motivational speaker, cooking, and makeup artist and the like. Moreover, some of them have a strong relationship with their followers, their followers feel as associated to the influencer as to their internal circle. Also, an influencer is approached by brand and makes collaboration with them, and is asked to write a post , make a story, video, or a photo on his/her account (Instagram) and mention the name of this brand or product to influence their followers to buy this and to like the post and leave comments.

### **1.7 Conclusion**

As a conclusion, in this chapter we have tried to give a general understanding of some sociolinguistic phenomena, such as language contact with its outcomes, including bilingualism, borrowing, and code mixing. In addition to that, we have dealt with the most important concept which is code switching with its types and patterns, and we have explain them in details as well as other language contact phenomena such as code mixing and borrowing and we have made a distinction between them.

# **Chapter Two: Research Methods and Data Collection**

## 2.1 Introduction

This chapter is concerned with the description of the methodological procedures, presenting all the research procedure. It presents the sample population that has been chosen for this research work as well an explanation for choice of the design and the research instruments used to accomplish our investigation.

## 2.2 The aim of the research

Based on the problem statement, our investigation aims is to identify the type of Code Switching used in Instagram by some Algerian influencers. In addition to that, this research tries to find out the reasons behind using CS in Instagram by the Algerian influencers. In order to do so, the following research questions have been asked:

-Why do Algerian influencers switch codes in Instagram when they write posts or communicate with their followers?

-What type of CS occurs most in their Instagram stories, posts and videos?

Therefore, the following hypotheses were formed:

1. Algerian influencers switch codes in Instagram when they write posts or communicate with their followers because of real lexical need, and intention of clarifying the speech content to interlocutor.
2. We assume that the dominant types of CS used by the Algerian influencers are intra-sentential and inter-sentential CS.

## 2.3 Methodology of the Research

Every scientific research must follow certain procedures to have reliable and valid data. In the data collection process, two main approaches are acknowledged: Quantitative and Qualitative methods. The choice of which approach is to be followed is related to the area or the research topic that is to be investigated. Quantitative method is associated with numbers and quantities.

It deals with quantifying and analysis variables in order to get results, and it involves the utilization and analysis of numerical data using specific statistical techniques to answer questions like who, how much, what, where, when, how many, and how. In the light of this idea, quantitative method refers to “*a formal, objective, systematic process which uses numerical data to obtain information about the world*” (Burns and grove cited in Cormack, 1991, p.140). Quantitative method in our case is based on questionnaire survey method.

Qualitative method on the other hand, is linked to the analytical process. It is rather descriptive and sees the phenomena that can be observed, but not measured. According to Shank (2002) defines qualitative research as “*a form of systematic empirical inquiry into meaning*” (p.05). By systematic he means “planned, ordered and public”, following rules agreed upon by members of the qualitative research community. By empirical, Shank (2002) means that this type of inquiry is grounded in the world by experience. Inquiry into meaning says researchers try to understand how others make sense of their experience.

Criteria	Qualitative Research	Quantitative Research
Purpose	To understand and interpret social interactions.	To test the hypothesis, look at cause& effect, & make predications.
Group Studied	Smaller& not randomly selected.	Larger& randomly selected.
Variables	Study of the whole, not variables.	Specific variables studied.
Types of data Collected	Words. Images. Or objects.	Numbers and statistics.
Form of Data Collected	Qualitative data such as open-ended responses, interview, participant, observations, fields note& reflections.	Quantitative data based on precise measurements using structured& validated data-collection instruments.
Types of Data Analysis	Identify the patterns, features, themes...	Identify statistical relationships.
Objectivity and Subjectivity	Subjectivity is expected.	Objectivity is critical.
Role of Researcher	Researcher& their biases may be known to	Researcher& their biases are not known to

	participants in the study& participant characteristics may be known to the researcher.	participant in the study& participant's Characteristics are deliberately hidden from the researcher (double blind studies).
Results	Particular or specialized findings that less generates a new hypothesis and theory from the data collected.	Generalized findings that can be applied to other populations.
Scientific Method	Exploratory or bottom-up: the researcher generates a new hypothesis and theory from the data collected.	Confirmatory or top-down: the researcher tests the hypothesis and theory with the data.
View of Human Behavior	Dynamic, situational, social, & personal.	Regular& predictable.
Most Common Research Objective	Explore, discover; & construct.	Describe, explain& predict.
Focus	Wide-angle lens: examines the breadth& depth of phenomena.	Narrow-angle lens: tests a specific hypothesis.
Nature of Observation	Study behavior in a natural environment.	Study behavior under controlled conditions: isolate casual effects.
Nature of Reality	Multiple realities: subjective.	Single reality: objective.
Final Report	Narrative reports with contextual description& direct quotations from research participants.	Statistical reports with correlations, comparison of means& statistical significance of findings.

**Table 2.1: Qualitative and Quantitative Approaches (Lichtman, 2006)**

## 2.4 Sample Population

In educational research, practically it is not possible to a researcher to approach all the individuals/element in a population for the purpose of data collection. Instead, they select and representative group of individuals or a subset of the particular population to collect the needed information regarding the group. In this respect, Profetto-Mcgrath, Negron, and smith (2010) state:

Researchers work with samples rather with population because it is more practical to do so. Researchers have neither the time nor the resource to study all members of a population. Furthermore, it is unnecessary to study everyone because it is usually possible to obtain responsibly good information from a sample (p.208)

The sample population of this study is Algerian influencers who are active in Instagram and followed by a number of people. Influencer is someone who is an expert or authority in particular subject like; photography, fashion, motivational speaker, cooking, makeup artist and the like.

We have observed on social media especially in Instagram that many Algerian influencers' codes switch when writing posts, or making videos, stories on their Instagram account, or when they communicate with their followers.

## 2.5 Data collection

This investigation is conducted through using a combination of quantitative and qualitative methods in order to endow the scientific validity incredibility of the research. This includes gathering quantitative data using (Questionnaire) then qualitative one using (Observation).

The questionnaire is devoted to the Algerian influencers who are active in Instagram and have a number of followers, while the observation involves analyzing some videos used some Algerian influencers.

## 2.6 Research Instrument

The nature of the research topic determines what instrument researchers' use for collecting data. In this regard, we tend to utilize means that are relevant to the research topic in order to verify and attain specific goals. Therefore, as stated earlier, the research instruments that have been used in this research, it is based on detailed questionnaire and video.

### 2.6.1 Description of the Questionnaire

The questionnaire is the most common instrument for collecting data in most researches, and it is considered as to collect reliable and valid data as Brown (2001) stated *“questionnaires are any written instrument that presents respondents with a series of questions or statement to which they are to react. either by writing out their answers or selecting from among existing answers”* (p.06). In comparison with other research instrument, it is the easiest one since it does not take a lot of time to be answered and also it provides the researchers with numerical data needed.

As any method of research instruments, questionnaire has also some disadvantages. As shown in the table below (Prabhat et al., 2015) identify some merits and demerits of a questionnaire.

Merits of Questionnaire Method	Demerits of Questionnaire Method
It's very economical	Through this we get only limited responses
It's a time saving process	Lack of personal contact
It covers the research in wide area	Greater possibility of wrong answers
It's very suitable of special type of responses	Chance of receiving incomplete response is more.
It is most reliable in special cases	Sometimes answers may be illegible
	It may be useless in many problems

**Table 2.2: Merits and Demerits of Questionnaire adopted from (Ibid, p.59)**



For this case study, our questionnaire aimed at answering the research question. It is designed for six (06) Algerian influencers and contained of open-ended, close-ended questions and multiple choice questions in order to collect maximum useful data about the reasons behind the Algerian influencers' use of code switching in their Instagram account - when they communicate with their followers or when they write posts make stories or videos.

These questions are classified under three sections which are to be explained in details:

**Section 01:** It is devoted for personal information. It attempts to gather information about sample population. It involves four (04) questions including sex, age, hometown, education.

**Section 02:** It endeavors to identify the informant's language varieties use. It composed of two (02) items with multiple choices.

**Section 03:** It seeks to gather diversity of content in Instagram. It includes three (03) items in a form of multiple choices questions.

**Section 04:** It attempts to identify the attitude towards languages alternation or switching. It involves four (04) items in form of yes/no, multiple choices and open-ended.

### 2.6.2 Description of the video

Video is increasingly a significant resource for many contemporary social researchers. The increased presence of video in the people's everyday lives as well as institutional practice and public environments means researchers often have access to "naturally occurring" video data. Video is increasingly the data collection tool of choice for researchers interested in the multimodal character of social interaction. The use of Video has also been expended by increased access through the low cost of video cameras high quality video facilities on mobile phones, sheep web comes and free easy to use computer application for editing.

In Sociolinguistics studies, video is one of the main instruments used for collecting data.

Thus, as qualitative method, we have opted to choose the tool of video, which aims to gather data from relatively small sample of people. It contains a dialogue between two motivational speakers of Algerian influencers, who uses a mixture of languages, ADA variety and English/ French languages.

## **2.7 Conclusion**

In sum, this chapter detailed methodological aspects used for the purpose of this work such as the nature of using qualitative and quantitative methods, which was provided to collect information. It also highlighted the used instruments for the purpose of investigating the reason behind the use of code switching by some Algerian influencers in their Instagram account. The following chapter is an attempt to analyze, describe, and interpret the data collected.

**Chapter Three:**  
**Data Analysis and**  
**Results**

### 3.1 Introduction

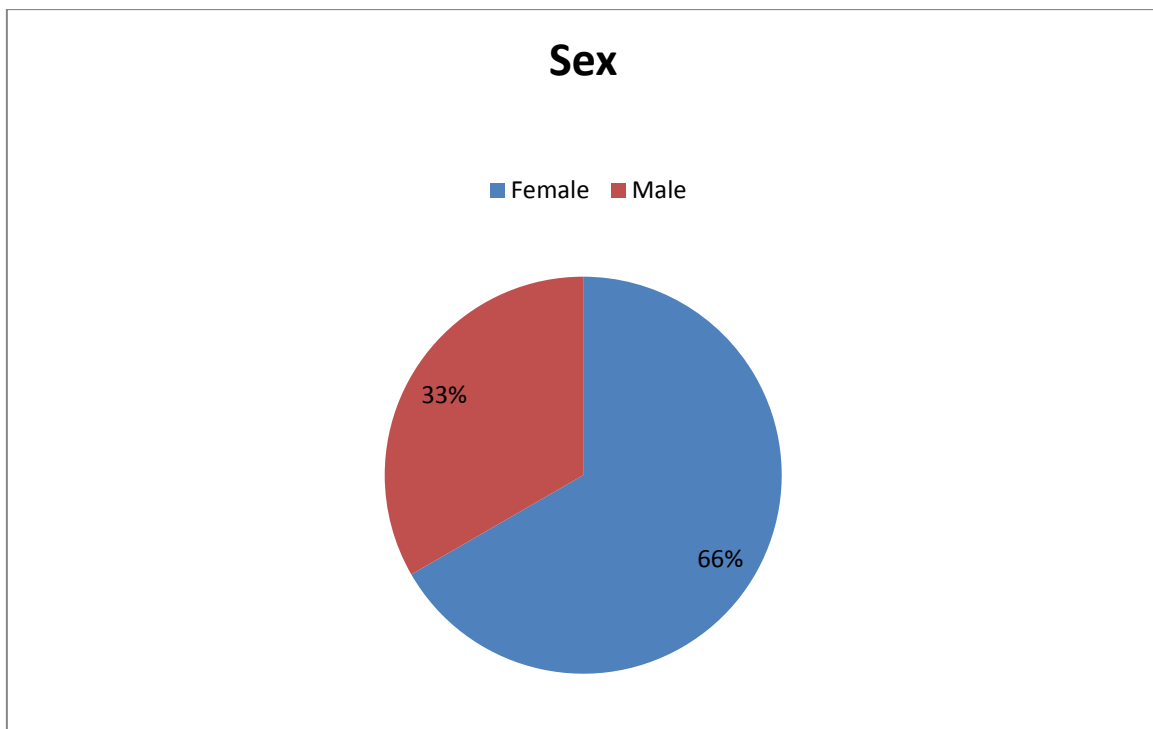
While the previous chapter described the research tools and method used in the study, this practical chapter presents its related results and findings related to the use of code switching processes used by Algerian influencers in Instagram. It begins with analyzing the questionnaire, and then it presents the findings elicited from Instagram samples, and finally it discusses the main findings in relation with the research's hypotheses.

### 3.2 The graphical presentation of the data

#### Section one: Informant's Personal Data

Like many instruments in any research, the first section deals with the background information of the participants such as: sex, age, origin, and education.

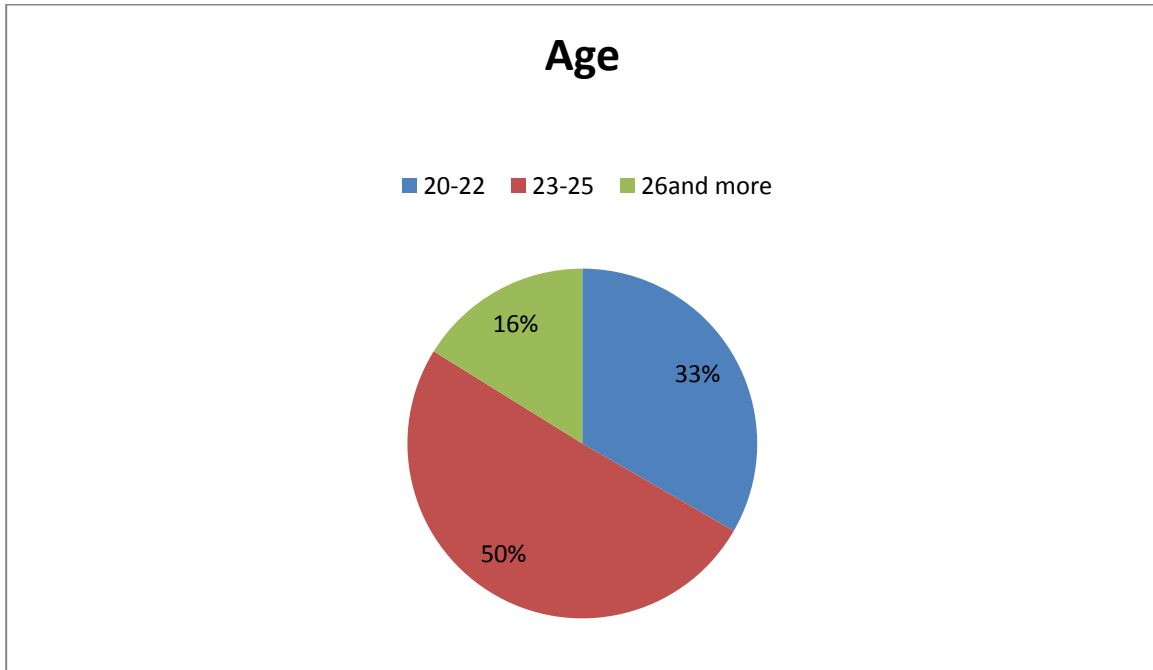
#### Item 01: Sex



**Graph 3.1: Participants Sex**

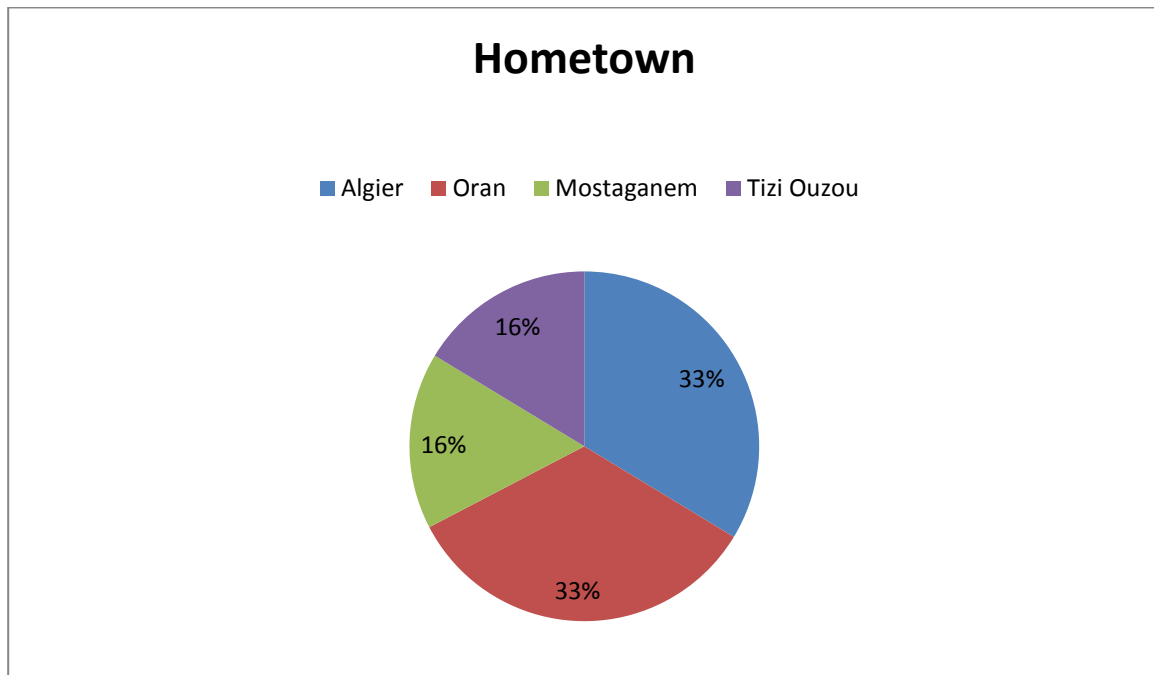
Graph 3.1 represents the participants' sex. Male represents 02 (33%) and females represents 04 (66%) from the whole participants. So, as it can be seen from the above graph that females represent the highest percentage.

**Item 02: Age**



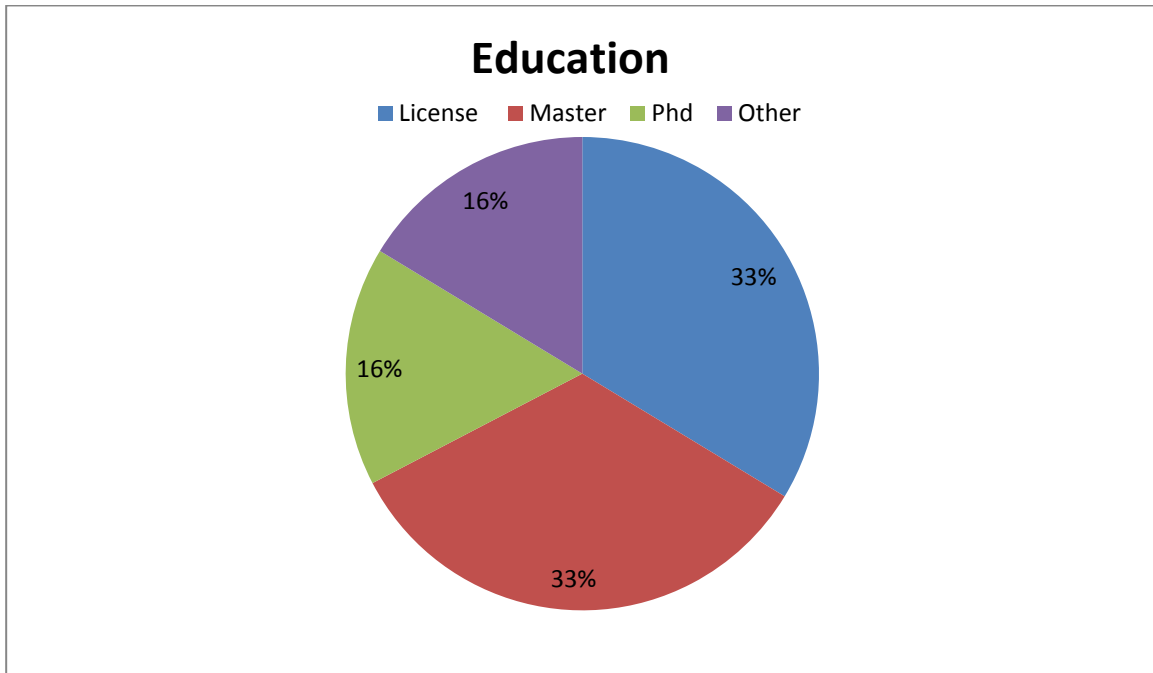
**Graph 3.2 : Participants Age**

Graph 3.2 is intended to present the participants age. The participants were all aged between 20 and 26 years as it is clearly illustrated in the graph above. They were divided into three age ranges: the age between 20-22 years represents (33%), 23-25 years represent (50%), and the last age group represents (16%) of them aged more than 26 year old. As a result, we can notice that most of our participants who used Instagram represents the young generation.

**Item 03: Hometown**

***Graph 3.3: Participants Hometown***

Graph 3.3 shows the different regions from where our participants come. (33%) is the percentage of the participants from each Algiers and Oran. While, Mostaganem and TiziOuzou are the second dominants choice of the participants background with (16%).

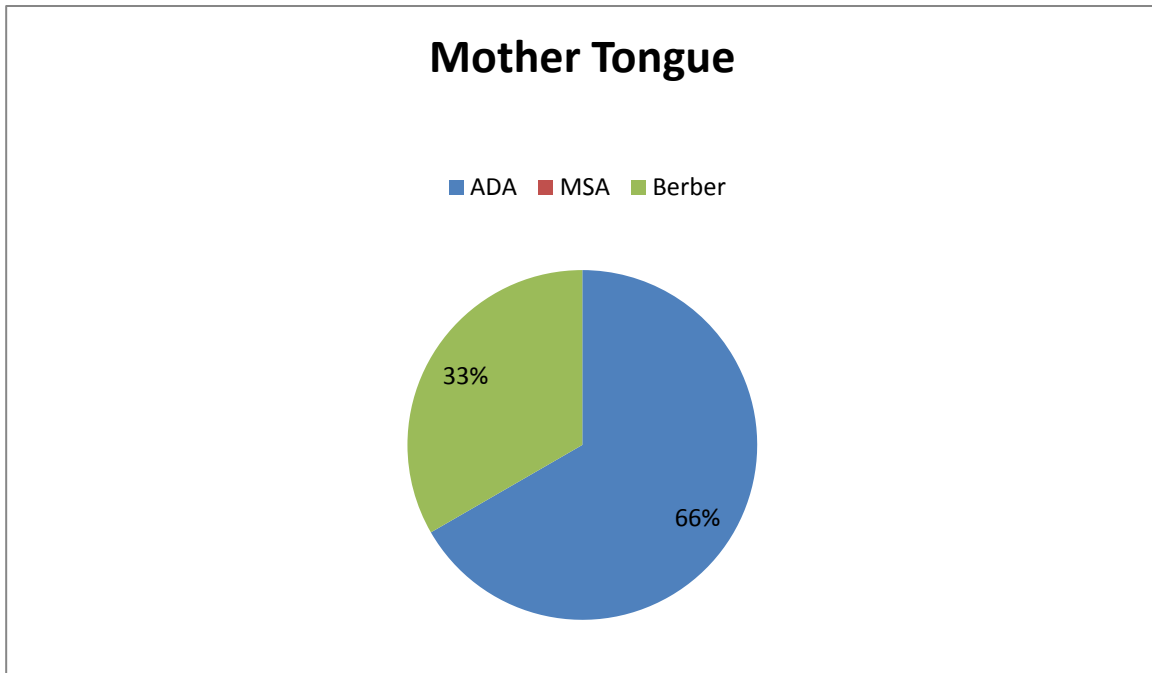
**Item 04: Education**

***Graph 3.4 :Participants' Education***

The item above shows the participants education in percentages. License and Master Participants are about (33%), while (16%) is the percentages of each PhD and other.

**Section Two: The informant's language varieties use**

The questions in this section are interpreted as follow:

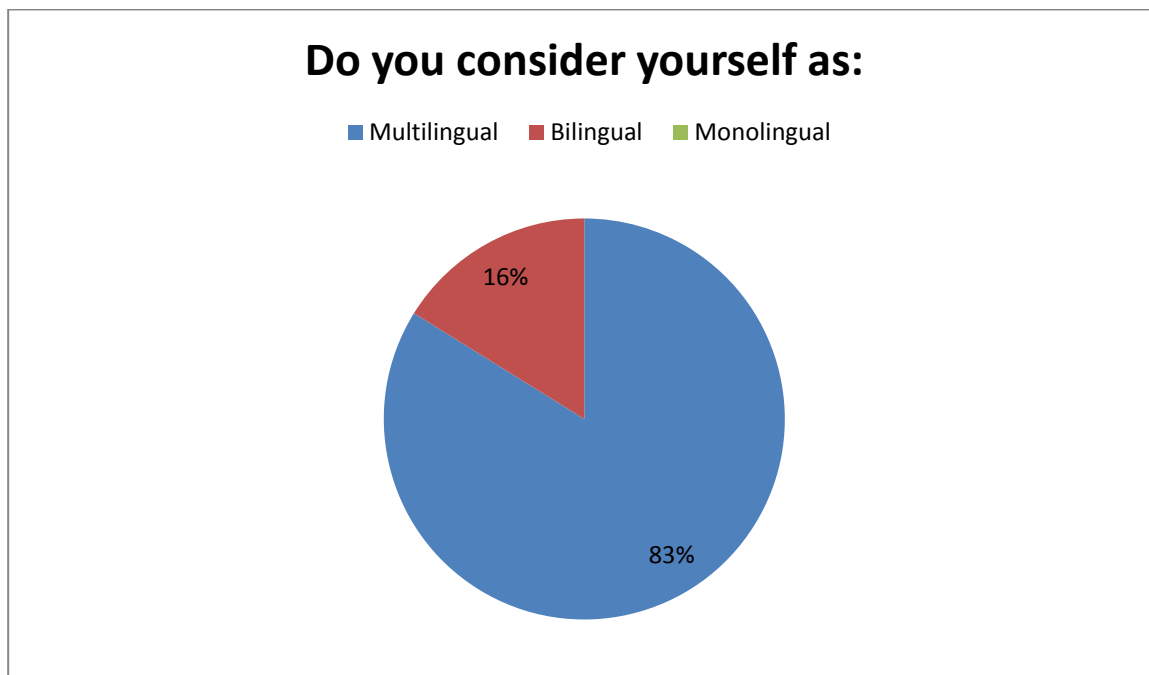
**Item 5: Mother Tongue**

**Graph 3.5: Participants' Mother Tongue**

According to the results obtained, it can be seen that for (66%) of the participants ADA is their mother tongue. While (33%) of them state that Berber(Kabyle) is their native language and it is the first language acquisition, and there is no one who consider MSA as their mother tongue.



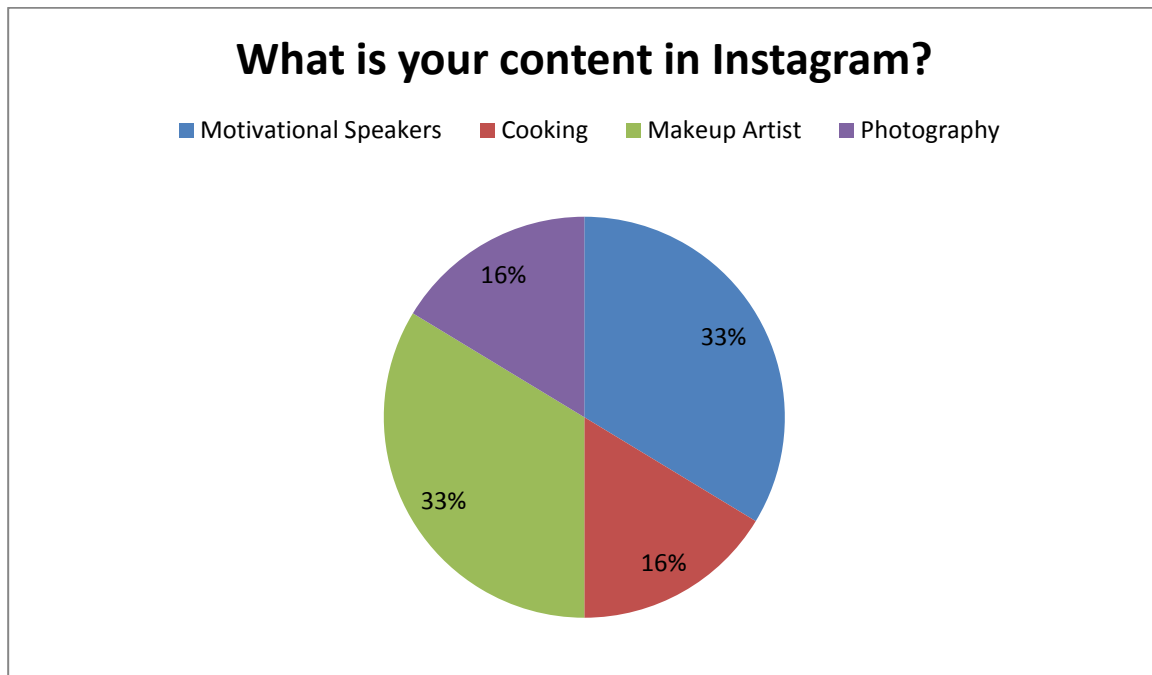
**Item 06:** Do you consider yourself as:



**Graph 3.6 :Linguistic Baggage**

The statistical data in the graph 3.8 above shows that (83%) of the participants consider themselves as multilingual. While, (16%) of them stipulate that they are bilinguals, and no one of them confirm that they are monolinguals.

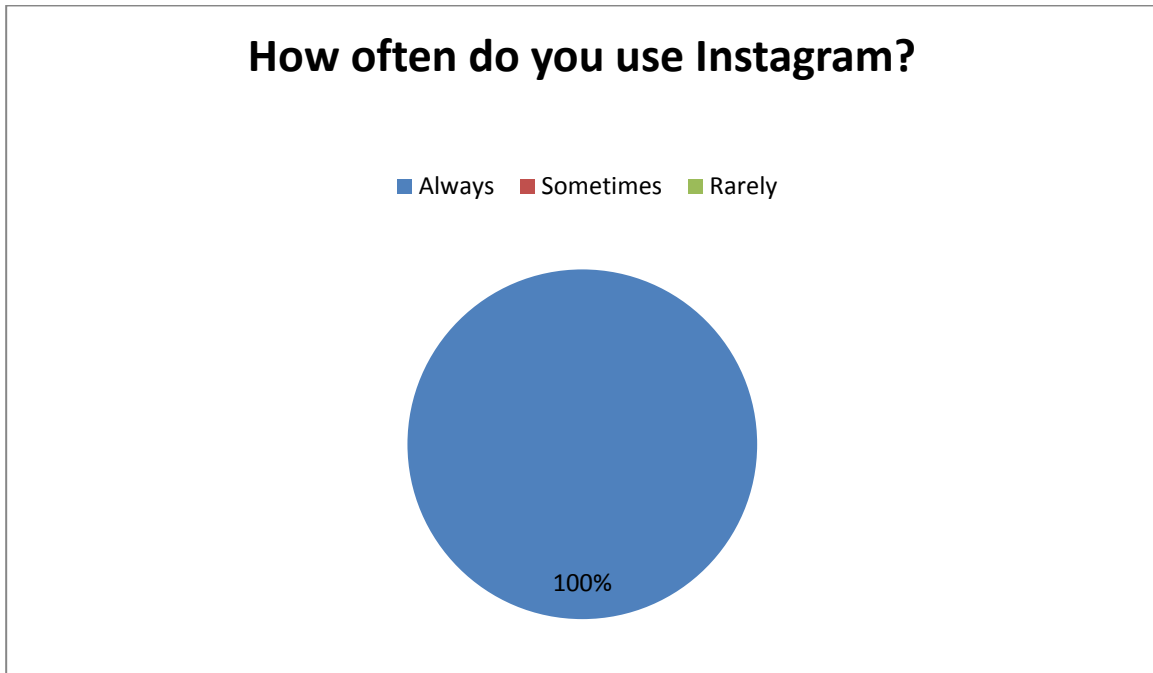
The above answers appears that the majority of the informants respond that they are multi-linguals. The choice of the multiple languages might be due to the presence of many languages in the Algerians speech community.

**Section 3: Diversity of content in Instagram****Item 07:** What is your Instagram content?

**Graph 3.7: Participants Instagram content**

The graph 3.5 displays participants' content in percentages. The first category represents motivational speakers with (33%), then the other category represents cooking with (16%), and the third category represents makeup artist with (33%) and the last group is about (16%) which represents photography's category.

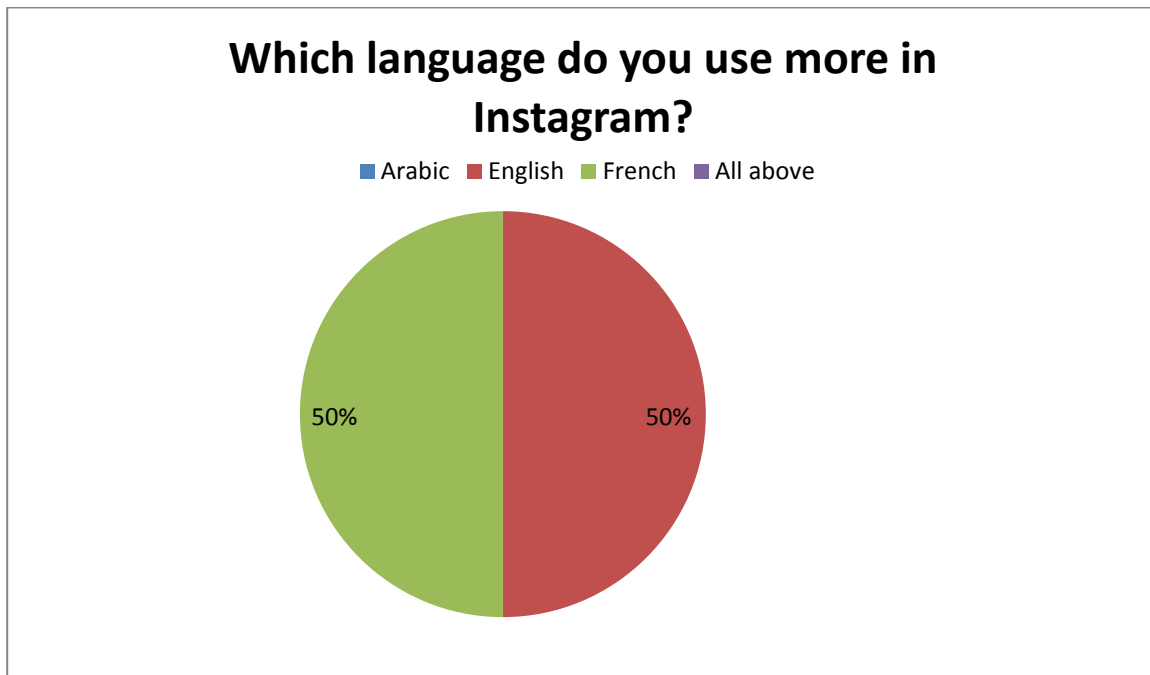
**Item 08:** How often do you use Instagram?



***Graph 3.8 : Participants' using of Instagram***

Referring to the numerical data above, it can be seen that 100% of the participants' answered that they use "always" Instagram. While, there is no one who use it sometimes or rarely.

**Item 09:** Which language do you use more in Instagram?



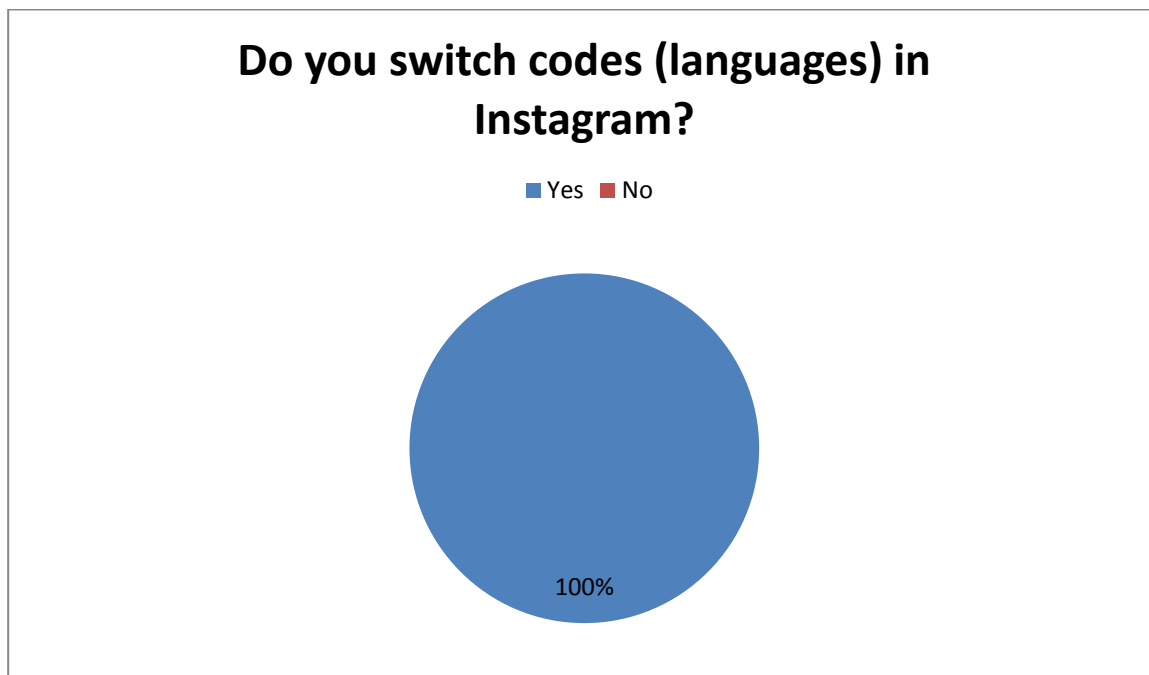
**Graph 3.9: most languages used in Instagram**

According to graph 3.9, the statistics demonstrate that (50%) of the participants use English and (50%) of them use French language beside their mother tongue in their Instagram account. So, when we conducting our work we realize that the half of participants prefers to use each of English and French languages beside their native language, due to the understanding and the mastering of these languages better.

#### **Section Four: Attitudes towards languages alternation or switching**

This section endeavors to question participants about their attitudes towards languages alternation or switching.

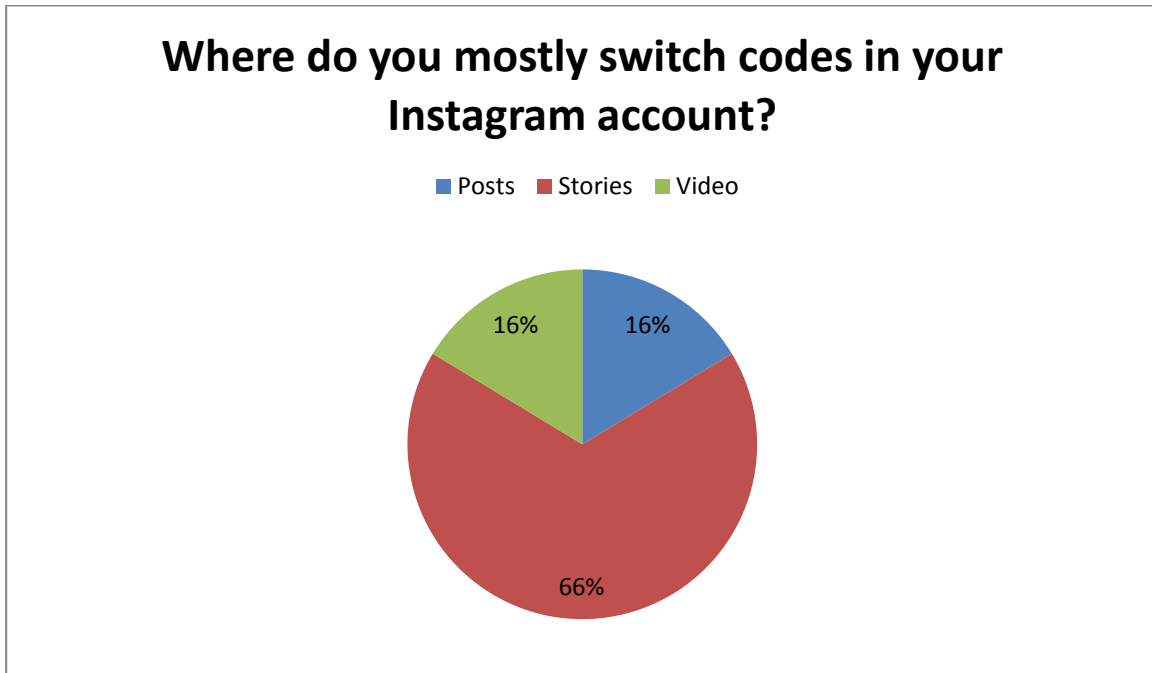
**Item 10:** Do you switch codes (languages) in Instagram?



**Graph 3.10:** *Switch codes (languages) in Instagram*

According to the data in the above graph 3.10, it demonstrates that (100%) of the informants switch codes (languages) in their Instagram account. This means that the respondents use code switching when they do not find an equivalent words in their other language, also to express the ideas and finally according to context and the situation they are in.

**Item 11:** Where do you mostly switch codes in your Instagram account?



**Graph 3.11:** The most tools used to switch codes in participants Instagram account

According to the collected data, (66%) of the participants mostly switch codes in their stories, and (16%) of them responds that they switch codes in both posts and videos. As the results reveals we notice that the majority of our participants are active more in stories and they feel more comfortable and confident when they communicate with their followers.

**Item 12:** What are your reasons behind using Code Switching in your chatting via Instagram with your followers?

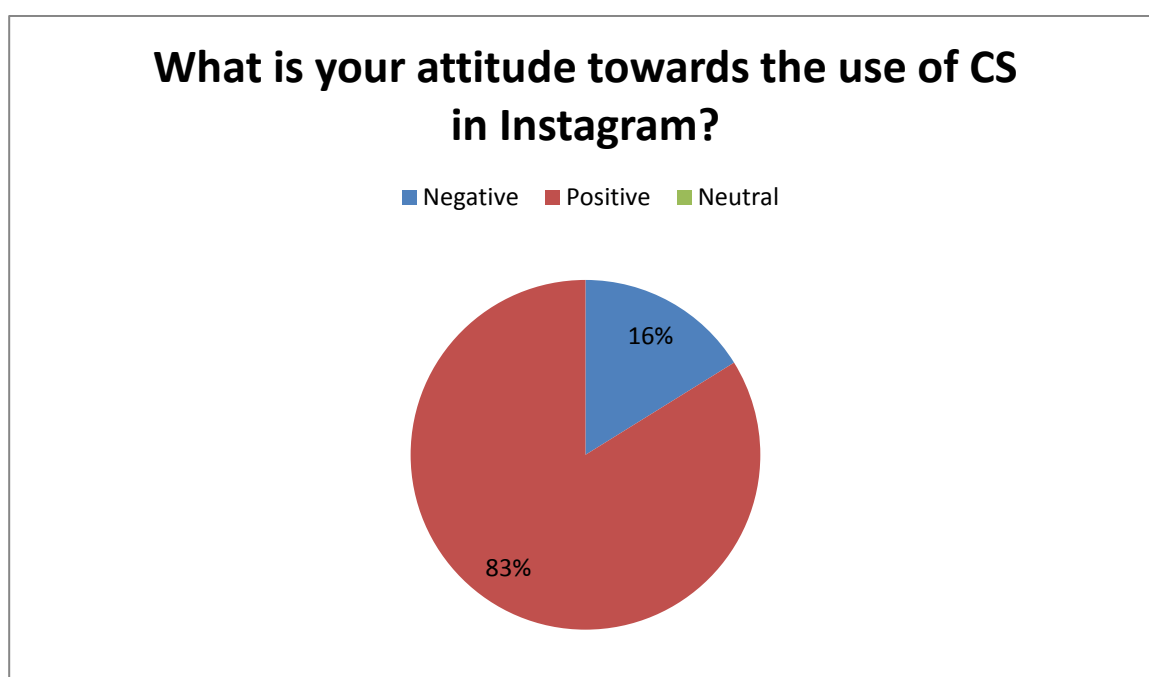
The respondents suggested the following:

-It allows me to express my idea and points of view in any language I use, whether Arabic, French, and English.

-It provides me with a feeling of self-confidence and make me very comfortable when I chatting with my followers.

- Is develops my communication and linguistics skills.
- When I use Code Switching on my Instagram account to communicate with my followers, it may help them to learn new words and new meaning in enjoyable way.
- Due to the nature of the Algerian speech community and the diversity of multiple languages, the use of CS comes spontaneously.

**Item 13:** What is your attitude towards the use of CS in Instagram?



**Graph 3.12 : Participants Attitude towards the use of CS in Instagram**

The question above was asked to get additional opinions about the phenomenon of CS. In addition, it was asked to see the respondent's justification. As mentioned in the graph 3.15 above, it is clearly that (83%) have positive attitudes towards CS. That means the process of CS is a way for them to prove their language and help their followers to acquire new languages. Whereas, (16%) of our respondents have a negative attitudes towards CS, they reported that using code switching it may have the tendency to forget and may decrease their capacity on their mother tongue. The last option "Neutral" was left out.

### 3.3 The Video Analysis

#### 3.3.1 The Transcription of the Video

A: Hi guys, welcome back to the Ben-craft show, today we have the beautiful Shanez, Umm so Shanez is an English teacher, actually kouna nekhdmou kif kif, right.

B: We used to work together; yeah this is how I got to know you, and we used to be colleague, colleagues.

A: Yes!

B: And then!

A: Was I good colleague?

B: You were, you were the most amazing colleague ever.

A: Thank you so much, you were too, you were my favorite.

B: Yeah, you were my favorite too, like when she left I was really sad.

A: I was really sad too, to leave you, yeah that's why 7abit nedik m3aya hahahaha!

B: Hhhhhhh!

A: So, Shanez here has a really cool initiative wessmha "She-blogs"; so first we hear she n9oulo hedi l3afssa lel mra specifically lmar2a ljazayria now fahmina wechnou hia "She-Blogs"?

B: D'accord, donc She Blogs is an upcoming platform for women donc we have already taken a step forward in 2019, so the whole concept was created in 2019, so we did the first edition, and by the way Rania was one of our speakers.

A: Yes, okay!



B: You were in the first, you were in the panel.

A: Yes!

B: We had one panel, we had two speaker, uh, two speakers and you were in the panel.

A: Yeah!

B: A long with many other women.

A: Emmm, amazing women hedek nhar 3reft bzef nssa li makountch ga3 3labali beli kaynin fi Dzair ; because they're not famous or they're not bessah they're really impressive like nssa li 9raw who have a lot to say , you kwon what I mean , it's not about l9raya it's about having a lot to say, and the event kan really kouna kamel nssa ken yetmahwar 3la mra ( Phone ringing) I apologize for that emmm, so kima 9olt event ken 3la lmra and as you can hear She Blogs is about female blogging fi Dzair right.

B: Exactly!

A: Okay, so 9olti it a platform which means.

B: It's an upcoming platform.

A: Upcoming, yeah!

B: Our team, our team, we have a team of two women, Nesrine and Hiba Hello! They are both working they are both working very hard on Uh, on setting the platform it's a process um but it's coming, it's cooking up.

A: It's not easy I know, it's not bessah!

B: It's not it's not.

A: It's coming and so mnin jetek the idea ta3 doing this initiative, this platform for females why?

B: Donc, Uh l'idée jetni le, fi octobre quelque part fi octobre, donc on a été invite part l'embassade, we were invite to this kind of event it was the international girl, the international day of the girl child.

A: Okay!

B: Uh, it was in 2019.

A: Keyen international day for kolchi nowadays, no?

B: Yeah! And it's it's literally one of the most amazing if not, the most the most amazing event I've ever attended, 3lech parceque donc l'événement vraiment petit, donc il n'y avait pas, it was not like hundred people attending that, but we were alumni ta3 USA embassy and other really inspiring non mais inspiring women avec nous they were emmm they were two, three panels, first panel c'était uh l'algérie ta3 bekri donc on a parlé 3la les femmes li derou un énorme succès li derou quelque chose de vraiment épatant fi hedik la période avant uh uh uh.

A; Avant l Issti9lal

B: Ah non, après l Issti9lal fi l3ochria sawdaa2.

A: Ah ok fi tess3inet.

B: Voilà f tess3inet après on a parlé de l'Algérie ta3 dorka qu'est ce qui se passe, et après on a vu des femmes fi entrepreneurship fi sport d'ailleurs j'aimerais bien mentionner deux, uh wahda menhom la première femme algérienne arbitre de football.

A: Really!

B: Yes!

A: In the national team.

B: Guess where she's from?

A: Emmmm!

B: Guess!

A: Emmm mnin?

B: Bouira!

A: Yes, Bouira yes, we Stan

B: Bouira, w kifech bdet fi tess3inat

A: Wow!

B: Exactly! Exactly she used to receive like heads; the heads of people like, it was like a package can you imagine receiving this!

A: I can't imagine!

B: They were threatening her to stop, to stop doing this and she didn't

A: Yeah! Cool w deuxième.

B: She didn't, humm deuxième c'est une journaliste Amel Mohand li d'ailleurs elle est venue, jet, she came to train women, she's a journalist she's Mumm a journalist ta3 politique.

A: Ah, activist journalist.

B: Exactly, she's really inspiring I loved her, umm in many other women fel entrepreneurship domain, we had Ines who's Uh we had Ines who's champion in tennis, yeah! So!

A: So ki rohti l hed event you were inspired.

B: Exactly, don je me suis posée hedik la question ge3da n9oul regardez choufou nssa te3na ça fait plaisir parceque généralement we don't meet these people every day, we don't meet these women every day.

A: Exactly!

B: Donc je me suis dit c'est dommage parce que moi j'ai vu ça et ça a changé ma vie, it totally changed my life like khrejt b wahd la motivation mais incroyable.

### 3.3.2 Analyses of the Video

After deciphering the content of the video, we have come to confirm that the chosen sample in this study goes hand in hand with the findings of the previous questionnaire. That is to say, the two Algerian influencers and platform creators switch between several languages in their conversation aside from their mother tongue. It is evident that both ladies master all three languages, which is a requirement among influencers to gain the capacity to switch between the codes smoothly, which goes to prove the diversity and the verity of languages in the Algerian society; in the context of switching between languages based on certain occasions where a language subconsciously seems most appropriate to use. Moreover, the investigation begins by analyzing and interpreting the observed sentences which contain three languages ADA, French and English where the two influencers code switch throughout their conversation.

What we found most noteworthy throughout dissecting the video is that the two influencers switch codes according to the topic, context and the formality of the situation. Hence, when they discussed the past and their relationship they use informal ADA, whereas when they speak of their careers and accomplishments they tend to use formal English for what might seem as a way of showing off but at the same time to communicate their work universally and perhaps as an attempt to further educate their audience on the language.

As for the French language it was spoken on occasions of social events that deliver that prestigious air, however, it is recorded that at moments when they lose their strain of thoughts in other languages they turn to French which determines that it is the language they are most comfortable and expressive in.

Concerning the structure it is eminent that occasionally the two ladies do not pay attention to the grammatical structure of the foreign language, and rather fixate on using both English and French to fill the lexical gaps or include an expression that does not have its equivalent in the other language.

Based on the latter findings, it is definite that both “Intra-sentential” and “Inter-sentential” types are dominant, prevailing throughout the English language co-depending on ADA and French interchangeably. The introduction of the conversation was in English, further on reminiscing on their past relationship they changed from formal English to ADA through the inter-sentential CS “I was really sad too to leave you yeah that’s why, 7abit nedik m3aya”.

The shift between formal English and ADA switched from Inter-sentential to Intra-sentential CS by the interviewer “Rania” when asking “Shanez” on the topic of her upcoming platform “So, Shanez here has a really cool initiative wessmha “She-blogs”; so first we hear she n9oulo hedi l3afssa lel mra specifically lmar2a ljazayria now fahmina wechnou hia “She-Blogs”?.The interviewee “Shanez” responded using intra-sentential as well but this time using English with French words as connectors and to fill in lexical gap “D’accord, donc She Blogs is an upcoming platform for women donc we have already taken step forward in 2019”.However, further on when speaking of a social event “Shanez” turns to use French along with English and ADA, “Donc je me suis dit c’est dommage parceque moi j’ai vu ça et ça a changé ma vie, it’s totally changed my life like khrejt b wahd la motivation mais incroyable”.

From what we have gathered the Algerian influencers are usually competent in all three languages to keep up with the language diversity of the Algerian society and use each language in its suitable context. ADA when the context is informal or as a way to display cultural heritage, French mostly when speaking of social events to display an air of prestige and English to either educate their followers and or in other cases as an attempt to sound intellectual in the eyes of beginners; they switch and connect between all three languages to fill in lexical gaps.

Another reason is a multilingual person has three times the amount of vocabulary a monolingual person has, thus has more options and troubles to choose from. However we must say that in this video specifically both influencers even if at times use languages partly for the reasons mentioned, their ultimate goal is to get an important inspiring idea across to their audience, visibly in the English language being the lingua franca and it has been adopted and become part of their verbal repertoire and it is a way to educate their followers to take in new words and new meanings.

We further conclude that the dominant types used by the influencers are the “Intra-sentential” and “Inter-sentential” Code Switching demonstrated by extensive use of Formal English along with interchangeable shifts between French and ADA.

### **3.4 Interpretation of the Main Findings**

The results of the present study showed that the use of CS among Algerian influencers is something usual as they were already exposed to it. The finding reveals that the informants generally have a positive attitude towards CS. In this research, we have noticed that such Algerian influencers’ often switch between languages to communicate with their followers, or when they write posts and make stories or videos as they mix languages within one sentence, and borrow some words or expressions from French and English languages in order to fill in their lexical gaps.

The major aim of this analysis is that influencers switch codes from one to another according to the person talking to, the topic and the formality of the situation. They use CS in their everyday conversation. They use a great deal of French and English words and expressions especially when they have not a direct equivalent in their language as they resort to different languages and they also code switch to reflect prestige.

It is possible to say that Algerian influencers' use English extensively while they were talking about their interests. These results have showed that Algerian influencers' were exposed to English language. The reason why these influencers' use English more instead their mother tongue on their Instagram account can be to create a special language in their closed group and try to help their followers.

Briefly speaking, the result obtained from the collected data confirm our assumption that CS as a result of language contact is purely linguistic and social phenomenon that can enhance the interactional process between the influencers 'in order to communicate effectively with their followers.

### **3.5 Conclusion**

To thoroughly dissect the previous steps we have touched; we must mention that this chapter centers on the analysis of the research tools used in this work. Thus we began with analyzing the data of the questionnaire which was distributed to (06) six Algerian influencers, along with deciphering the video which has two Algerian female influencers code switch between languages in an inspiring interview.

# **General Conclusion**



# General Conclusion

As it is socially acknowledged, Code Switching is a sociolinguistic phenomenon which can easily be observed within the Algerian society. In relation to this notion, this research work intended for investigating the use of Code Switching by social media influencers in Instagram.

On shedding light on code switching among Algerian influencers' on Instagram, the research principal aims to investigate the reasons that led the Algerian social media influencers to switch between ADA, French and English.

To conduct this research, two methods of data collection were used, viz; census questionnaire and video. The corpus consists of questionnaire directed to six (06) Algerian influencers, and the video of two Algerian influencers which are motivational speakers.

The result obtained from this sociolinguistic investigation revealed that the Algerian influencers' switch between languages according to the person they are talking with, the topic, the context and the formality of the situation. The reasons of shifting from one code to another was to express words that do not have a direct equivalent in other language, to include someone in the conversation, to exclude someone from conversation and to express solidarity and show prestige.

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# **Appendices**

# Appendix 1

## Algerian influencers' Questionnaire

Dear participant,

The questionnaire, in-between your hands, is about investigating the use of code switching by social media influencers in Instagram, and in order to confirm or disconfirm our hypothesis; we would like you to be a part of our investigation via answering these following questions. We would be so grateful if this questionnaire is returned in due time. Take your time and your answers will be kept anonymously. Thanks in advance.

### ➤ *Section one : Informants' Personal Data*

*Please! Answer these questions by ticking '√' the suitable box.*

1. **Sex:** Male  Female
2. **Age:** 20-22  23-25  26 and more
3. **Hometown:** .....
4. **Education :** License  Master  PhD  other

### ➤ *Section two: The Informants' language varieties use*

**Please! Tick (√) the right box (es) that fit (s) your opinion**

1. What language variety is your mother tongue?  
ADA  MSA  Berber (Kabyle)
2. Do you consider yourself as:  
Monolingual  Bilingual  Multilingual

### ➤ *Section three: Diversity of content in Instagram*

1. What is your content in Instagram?

.....

2. How often do you use Instagram?

Always  Sometimes  Rarely

3. Which language do you use more in Instagram?

French  English  Arabic  All above

---

<sup>1</sup> ADA Algerian Dialectal Arabic

➤ ***Section Four: Attitudes towards languages alternation or switching***

1. Do you switch codes (languages) in Instagram?

Yes  No

2. Where do you mostly switch codes in your Instagram account?

Posts  Stories  Videos

3. What are your reasons behind using CS in your chatting via Instagram with your followers?

.....  
.....  
.....  
.....

4. What is your attitude towards the use of CS in Instagram?

Negative  Positive  Neutral

***Thank you for your cooperation!***



## Appendix 2

### استبيان:

نحن طالبة ماستر 2 تخصص لسانيات، يسرنا أن تكونوا جزء من بحثنا وذلك من خلال إجاباتكم الصادقة على الأسئلة المرفقة هذا الاستبيان الذي بين أيديكم تتمركز دراسته حول تحقيق استعمال الخلط أو المزج بين اللغات من طرف المؤثرين عبر مواقع التواصل الاجتماعي في الإنستغرام، قراءتكم الحذرة وإجاباتكم النزيهة والتي سنحرص بدورنا على إبقائها مجهولة الاسم ستساهم في زيادة المصداقية لبحثنا وشكرا لتعاونكم.

ملاحظة هامة: تكون الإجابة على الأسئلة المقدمة على الشكل الآتي:

- إما بوضع علامة (√) في الخانة أو الخانات التي تناسب اقتراحك أو إجابتك.
- أو: استعمال الفراغ المتاح للإجابة عن بعض الأسئلة.

#### ❖ الجزء الأول: بيانات المشاركين الشخصية

##### 1- الجنس

أنثى  ذكر

##### 2- السن

22-20  25-23  26 فما فوق

##### 3- مقر السكن.....

##### 4- المستوى الدراسي:

ليسانس  ماستر  دكتوراه

#### ❖ الجزء الثاني: الحالة اللغوية أو الرصيد اللغوي

##### 1- ماهي لغتك الأم؟

الدارجة  العربية الفصحى  الأمازيغية

##### 2- هل تعتبر نفسك:

أحادي اللغة  ثنائي اللغة  متعدد اللغات

#### ❖ الجزء الثالث: تنوع المحتوى في الإنستغرام

##### 1- ما هو محتواك على الإنستغرام؟

.....

2- كم من مرة تستعمل تطبيق الإنستغرام؟

نادرا  أحيانا  دائما

3- أيهما من بين هذه اللغات التي تستعملها بأكثرية على تطبيق الإنستغرام؟

العربية  الفرنسية  الإنجليزية  كلهم

❖ الجزء الرابع: مواقف اتجاه الخلط أو المزج بين اللغات أو الانتقال من لغة إلى أخرى

1- هل تلجأ إلى الخلط أو المزج بين اللغات أو الانتقال من لغة إلى أخرى على الإنستغرام؟

نعم  لا

2- أين تنتقل من لغة إلى أخرى بأكثرية على حسابك في الإنستغرام؟

بوست  ستوريات  فيديو

3- ماهي الأسباب التي تدفعك إلى الانتقال من لغة إلى أخرى في الدردشة عبر الإنستغرام مع متابعينك؟

.....  
.....

4- ما هو موقفك اتجاه المزج أو الخلط بين لغتين أو أكثر في الإنستغرام؟

سلبى  ايجابى  محايد

شكرا جزيلا مسبقا على تعاونكم

## Appendix 3

### The Video

A: Hi guys, welcome back to the Ben-craft show, today we have the beautiful Shanez, Umm so Shanez is an English teacher, and actually we worked together, right.

B: We used to work together; yeah this is how I got to know you, and we used to be colleague, colleagues.

A: Yes!

B: And then!

A: Was I good colleague?

B: You were, you were the most amazing colleague ever.

A: Thank you so much, you were too, you were my favorite.

B: Yeah, you were my favorite too, like when she left I was really sad.

A: I was really sad too, to leave you, yeah that's why I want to take you with me hahahaha!

B: Hhhhhhh!

A: So, Shanez here has a really cool initiative called "She-blogs"; so first we hear she we say this thing for women specifically for the Algerian women now tell us what do you mean by "She-Blogs"?

B: All right, therefore She Blogs is an upcoming platform for women so we have already taken a step forward in 2019, so the whole concept was created in 2019, so we did the first edition, and by the way Rania was one of our speakers.

A: Yes, okay!

B: You were in the first, you were in the panel.

A: Yes!

B: We had one panel, we had two speaker, uh, two speakers and you were in the panel.

A: Yeah!

B: A long with many other women.

A: Emmm, amazing women, that day I met a lot of woman that I was never know that there are these kind of women in Algeria ; because they're not famous or they're not but they're really impressive like women who studied ,who have a lot to say , you kwon what I mean , it's not about the study it's about having a lot to say, and the event was really we were all women, it was centered about women ( Phone ringing) I apologize for that emmm, so as I said the event was about women and as you can hear She Blogs is about female blogging in Algeria right.

B: Exactly!

A: Okay, so you said that it a platform which means.

B: It's an upcoming platform.

A: Upcoming, yeah!

B: Our team, our team, we have a team of two women, Nesrine and Hiba Hello! They are both working they are both working very hard on Uh, on setting the platform it's a process um but it's coming, it's cooking up.

A: It's not easy I know, it's not but!

B: It's not it's not.

A: it's coming and so where did you get the idea of doing this initiative, this platform for females why?

B: So, Uh I got the idea in October somewhere in October, so we were invited by the embassy, we were invited to this kind of event it was the international girl, the international day of the girl child.

A: Okay!

B: Uh, it was in 2019.

A: There is international day of all nowadays no?

B: Yeah! And it's it's literally one of the most amazing if not, the most the most amazing event I've ever attended, why? Because, so the event was really small, so there was no, it was not like hundred people attending that, but we were alumni of USA embassy and other really inspiring no but inspiring women with us they were emmm they were two, three panels, first panel was uh old Algeria, so we were talked about women who did a huge success, who did something really amazing in that period uh uh uh.

A: Before Independence.

B: Ah No, after Independence in black decade.

A: Ah ok in nineties.

B : Yes, in nineties after we were talked about new Alegria, and what's going on, and after that we saw women in entrepreneurship, in sport, by the way i wloud like to mention two, Uh one of them the first Algerian women in football.

A: Really!

B: Yes!

A: In the national team.

B: Guess where she's from?

A: Emmmm!

B: Guess!

A: Emmm from where?

B: Bouira!

A: Yes, Bouira yes, we Stan

B: Bouira, and how she begins in nineties?

A: Wow!

B: Exactly! Exactly she used to receive like heads; the heads of people like, it was like a package can you imagine receiving this!

A: I can't imagine!

B: They were threatening her to stop, to stop doing this and she didn't

A: Yeah! Cool and the second.

B: She didn't, humm the second it is a journalist Amel Mohand, besides she came to train women, she's a journalist she's Mumm political journalist.

A: Ah, activist journalist.

B: Exactly, she's really inspiring I loved her, umm in many other women in entrepreneurship domain, we had Ines who's Uh we had Ines who's champion in tennis, yeah! So!

A: So when you went to the event you were inspired.

B: Exactly, so I asked myself that question, I said look our women, it's nice because usually, we don't meet these people every day; we don't meet these women every day.

A: Exactly!

B: So, i said to myself it's shame because i saw that and It changed my life, It totally changed my life, like i went out with a motivation but incredible.

يهدف هذا البحث إلى التحقيق في إستعمال المزج أو الخلط بين اللغات من طرف المؤثرين الجزائريين على وسائل التواصل الإجتماعي في الإنستغرام. لهذا الغرض يتبنى البحث طرقا مختلطة كل من الأساليب الكمية و النوعية و التي تشمل إستبينا صمم لسنة مؤثرين جزائريين ناشطين على الإنستغرام و لديهم عدد من المتابعين, بالإضافة إلى فيديو لشخصين مؤثرين جزائريين و متحدثين تحفيزيين على وسائل التواصل الإجتماعي. بعد تفسير البيانات التي تم جمعها تظهر النتائج الرئيسية لهذه الدراسة أن المؤثرين الجزائريين غالبا ما ينتقلون من لغة إلى أخرى و يمزجون بين اللغات في منشوراتهم أو مقاطع الفيديو من أجل التعبير عن التضامن أو إظهار المكانة أو سد الثغرات المعجمية لديهم .

**الكلمات المفتاحية :** المزج بين اللغات, وسائل التواصل الاجتماعي, الإنستغرام, المؤثرين الجزائريين

### Summary:

This research work aimed at investigating the use of code switching by Algerian social media influencers in instagram. For the purpose herein, the research adopts mixed methods of both quantitative and qualitative methods that include a questionnaire designed for six Algerian influencers, who are active in Instagram and have number of followers, as well as a video of two Algerian motivational social media influencers. After interpreting the collected data, the main findings of this study show that Algerian influencers often uses code switching in their posts, videos or stories in order to either express solidarity, show prestige or to fill their lexical gaps .

**Key Words:** Code Switching, Social Media, Instagram, Algerian Influencers.