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

The Sociolinguistic Study of Code Switching among the Algerian University Students
Case Study: Third Year Licence Students of English at Tiaret University

This Dissertation is submitted in Partial Fulfilment of the Requirements for Master's degree in Linguistics.

Presented by: **Supervised by:**

Miss. Sabrina BOUDRAOUI.   Dr. Khaled BELARBI

Board of Examiners:

Dr.Ahmed MEHDAOUI	Chairman	University of Tiaret
Dr.Khaled BELARBI	Supervisor	University of Tiaret
Dr. Mustapha TOUBIDA	Examiner	University of Tiaret

Academic Year: 2018-2019

Dedication

I am very delighted to dedicate this work to the light of my eyes: my parents

Special thanks go to my beloved sisters: Amel and khaldia.
To my brothers: Sofiane, Hakim, and Khaled and their wives

To all my teachers throughout the period of study.

My dedication goes to all my family, to my friends especially khaldia and all the people who know me

Acknowledgements

In the name of Allah, the most Compassionate and the most Merciful

First and foremost, I would like to say thank you and praise be to you Allah for helping me to complete this dissertation.

I would like to express my sincere gratitude to my dearest supervisor Dr. Belarbi khaled for his precious advice, help, encouragement, criticism and suggestions. I am very grateful to him for the support and guidance he provided during the accomplishment of this work and for the time he spent realizing this work.

My earnest acknowledgements are bestowed upon the board of examiners who have dedicated their time and effort to assess this work.

I express my sincere respect and gratitude to all my teachers in the department of English at Ibn Khaldoun who taught me during my studies.

Finally, I would like to thank all those who assisted me in fulfilling this research

Abstract

Algeria is a very interesting area for sociolinguistic studies because of the diglossic, bilingual, and even multilingual situations that it prevails. These linguistic situations have created a phenomenon of mixing between the existing varieties such as code switching and borrowing which have become a common practice among all parts of the Algerian society. This study sets to investigate code switching among Algerian university students and to examine the effects of the existing varieties in contact. The main aim of this research paper is to figure out the reasons behind switching and mixing languages within one sentence in daily discourse. To keep this study in acceptable bounds, third year English students at Ibn Khaldoun University (Tiaret) have been chosen as a sample since they are attached to the languages previously stated. So, in order to investigate this phenomenon, the methodology comprises both qualitative and quantitative methods to describe and analyze data collected through two research tools, a questionnaire and a week-live observation. A sample of the population of English students is chosen to be examined and it consists of thirty students. The analysis and interpretation of the results of the present study seem to support the hypotheses that English students code switch according to the topic and the context. Also, they do it to show prestige and their level of education. Therefore, it has been discovered how Third year students switch codes according to the formality of situation at hand, not to forget that the lack of vocabulary in their language has a certain impact for mixing languages. Also, the results show that whenever students learn a new language they will find a way to code switch through it unconsciously too.

Keywords: Third year English students, Code switching, Code mixing, Bilingualism, Diglossia.

Table of Contents

Chapter one: The sociolinguistic situation in Algeria

Chapter two: Overview of Code Switching and other contact phenomena

Chapter Three: Methodology and Data Analysis

List of Abbreviations

CS: Code-Switching

CM:Code-Mixing

MSA: Modern Standard Arabic

AA: Algerian Arabic

CA: Classical Arabic

BR: Berber

H: High

L: Low

L1: First Language

L2: Second Language

AF: Absolute Frequency

RF: Relative Frequency

ML: Matrix Language

EL: Embedded Language

List of Tables

List of Figures

List of Arabic Phonetic Symbols

Arabic Letters	Transcription (IPA)
ء	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[dʒ]
ح	[ħ]
خ	[x]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[sˤ]
ض	[dˤ]
ط	[tˤ]
ظ	[ðˤ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
هـ	[h]
و	[w]
ي	[j]

General Introduction

General Introduction

When someone walks in the streets of Algeria, he/she observes a common phenomenon shared by the majority (if not all) of the members which means that they do not use one language when they speak. There is always more than one language in the same discourse whether in one situation or another. In sociolinguistics studies, this is called "Code Switching". According to Myers-Scotton (1993), code switching is the selection by bilinguals or multilinguals of forms from an embedded language (or languages) in utterances of a matrix language during the same conversation. The dominant language in code switching is the matrix language (ML) instead of the embedded language (EL) which has a lesser role (ibid).

Aims of the study

The primary aim is to show the different causes which lead students , who are learning English to code switch from their mother tongue (Algerian Arabic) to other languages (French, English). Our study will attempt to shed some light on the different topics and/or situations which push students to use this strategy inside or outside the classroom.

Statement of the problem

There are different languages used by the Algerian citizens. This leads to create a phenomenon which became very commonly known as code switching and that attracted many sociolinguists to study it.

This study will help to see how English students use different languages in contact. i.e. how they use their native language (Algerian Arabic) with two foreign languages, French and English in the same discourse. English students at Ibn Khaldoun University are chosen here as a population.

Research questions

The present research paper attempts to raise the following research questions:

• Why do third year English students in particular switch from one language to another in their daily discourse?

• Why do they mix languages within one sentence?

• When do they switch codes?

Hypotheses of the study

This study has formed the following hypotheses,

*   First, Third year English students switch from one code to another to show solidarity, prestige, level of education, also, according to the formality of the situation, the persons they are speaking with and the topic being discussed.

*   Second, Third year English students often mix languages within one sentence, clause and phrase to express a word that does not have a direct equivalent in the target language to have a successful conversation as to maintain the flow of communication.

*   Third, Algerian students code switch occasionally or according to the context they are involved in.

Significance of the study

It is attempted to; shed light on the phenomenon of code switching in Algerian universities for several reasons. First, in order to make the Algerian students aware of the phenomenon of code switching and its influence in their daily life conversations. Second, to estimate the influence of the existence of different varieties or languages in Algerian universities.

Means of the research

For the purpose of confirming or disconfirming the suggested hypotheses, the research methodology comprises both qualitative and quantitative methods to describe and analyze data collected through two research tools, a questionnaire and a week-live observation. A sample of the population of English students is chosen to be tested and it consists of thirty students from Third year.

The structure of the study

This research work is divided into three chapters.

*   Chapter one: The sociolinguistic situation in Algeria

This chapter is concerned with the description of sociolinguistic situation of language varieties spoken around Algeria.

*   Chapter two: Overview of Code-Switching

This chapter intends to deal with the overview of the topic; several phenomena will be presented and explained.

- Chapter three: Methodology and Data Analysis

This chapter aims to analyze some of the important points that are related to the phenomenon of code switching such as the different languages which are used by university students and the various reasons that lead them to code switch. Finally, the general conclusion will be the summary of all that was mentioned before.

Chapter One
The sociolinguistic situation in Algeria

I.1 Introduction

The present chapter introduces the Algerian sociolinguistic situation in addition to some theoretical insights of the present research.

The first part starts with languages in contact and a brief overview of the history that influences tremendously Algeria's present sociolinguistic situation. Then it sheds light on the languages that occur in Algeria, rather than their statuses given by the Algerian authorities. For instance; Classical Arabic has been given the status of National and Official language of the country after the independence from the French colonisers, whereas Algerian Arabic and Berber have been neglected during that period. In addition to language policy in post-independence Algeria, the Arabisation policy and languages in education. Finally, we shall shed light on the most important linguistic phenomena, which characterize the linguistic situation in Algeria namely: Bilingualism, Diglossia and code switching by providing examples from the case on the English Department.

I.2 Languages in contact

Over time, language contact may lead to language change. This change of language can be in the lexical and grammatical systems as well as the different social patterns in the community. Daries an Elder (2004) state that in situation of language contact and language change, the changes that can be seen in the linguistic system of one of these languages are because of the "encroaching" of one language on the other. They add that concerning the lexis, effects like code switching and code mixing come from the linguistic system of the L2. Most language contact studies examine situations where speakers of different languages come into contact by living and working together, but in our research we will deal with different situations where the same speakers use a mixture of two or more languages. These speakers are Algerian university students who have been in contact with different codes for a long time. In addition to the spoken dialectal variety of Arabic, they have learnt the standard variety as a first language, French as a first foreign language right from the primary school and English as a second foreign language from the middle school. They are perfect examples to observe language contact phenomena or code switching between the available codes. Furthermore, language contact leads to different attitudes towards one or both languages and the language phenomena that result from this contact. In addition, in literature attitudes towards code switching are mainly negative. Thus the study will examine attitudes towards

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

I.3 A brief overview of the history of Algeria

North Africa including Algeria was originally inhabited by the Berbers who were made of different tribes are considered to be indigenous people in North Africa. Furthermore, North Africa has been the centre of interest for many invaders, so it witnessed several successive invasions. But, they succeeded to preserve their cultural heritage, their language and their power. The Romans gave the name "Berber" to North African people which came from the Latin "barbarian" and means an "Alien land or people. So, Algeria has been the centre of interest for many invaders such as the Numidians, who were situated on the eastern part of modern Algeria.

It was divided into major tribes, which lived in Numidia, the Massulii in the east and the Masaesyli in the west, then; the Phoenicians, the traders who had debarked on the North African coasts. Over 1000 B.C, they founded the city of Carthage in 822(present Tunisia), they built some important trading post in Hippo (modern Annaba), Rusicada (modern Skikda), Algiers and Tangier.

The Phoenicians used Punic, which is a Hamito-Semitic language linked to Hebrew and Arabic. At that time, Carthage and Rome were the greatest powers and they lived in a continuous struggle to dominate each other, the war between those rivals witnessed three phases called Punic wars.

Moreover, the vandals, who belonged to Germanic tribes, came originally from the Baltic. They succeeded to destroy the Roman Empire, but the vandals have all disappeared after their collapse.

During the Byzantine rule, the Nomad tribesmen became more powerful and they increased their attacks on the cities. Also the Justin's rule did not resist for longer, because of many problems such as corruption, incompetence and military weakness which made of them an easy target for their enemies. So, the Nomad succeeded to bring the Byzantine rule to its end.

At that time, the Arabs were the new conquerors of North Africa. Their invasion of North Africa started from Egypt 639, then Libya in 642 AD. In 670, Okba Ibn Nafii and his army defeated the Byzantines and captured Carthage. Furthermore, the Islamisation and

Arabisation of North Africa, especially Algeria, were not easy tasks because of the local inhabitants i.e. the Berbers who resisted the new invader.

In 750, the Muslim rule became under the Abbasids, then between 761 and 909 The Rostomid under their leader Abderrahmen Ibn Rostom governed the most of the central Maghreb. Furthermore, other famous Berber dynasties have emerged in North Africa such as the Fatimid dynasty (909- 1171), which was established by Ubaydu Allah who succeeded to conquer AL Kairawan in 909, then in 911, the Fatimids destroyed the rest of the Rostomid dynasty extended to include Ghana, Morocco and Spain . The Almohad dynasty (1147-1248); the Almohad dynasty under the rule of Mohamed Ibn Abdullah Ibn Tumurt started rebellion in 1125 with attacks on Moroccan cities. After the death of Ibn Tamurt in 1130, Abdel Mumin became the Caliph, then in 1147 the Almohads captured Marrakech, Spain, Algeria and Tunisia in 1175.

Moreover, the defeat of its army in the battle of Las Navas De Tolosa by the combined armies of castle, Aragon, Navarre and Portugal in 1212 brought the Almohads rule to its end. In 1516, the king of Algiers demanded help from the Turkish brothers Aruj and Kheireddine who were practicing privacy along the North African coasts, so Aruj conquered Algiers and sought the protection of the Ottoman Empire. After the death of Aruj during his invasion of Telemcen in 1518, Kheireddine succeeded him as military leader. For more than 300 years, Algeria was considered as an Ottoman province and Algiers was its capital. As well as, the Turkish language became the official language of the country. The Ottoman ruled Algeria more than three centuries. It was brought to an end by the French occupation of Algeria in 1830.

To sum up this historical background about Algeria, we can say that all the successive invaders who ruled the country during different periods of time have participated in the sociolinguistic diversity of Algeria in its present day.

I.4 The Algerian Sociolinguistic Verbal Repertoire

Today, Algeria is composed of a plurilingual speech community with a sociolinguistic verbal repertoire made of five different languages or language varieties to be neutral namely: Algerian Arabic, Standard Arabic, Berber, French and English.

I.4.1/Standard Arabic

Later after the Arabisation policy in the 1990's, Standard Arabic became the sole official and national language of Algeria. Nationalists opted for Arabic to replace French which represented to them the language of the ancient colonizer with all the painful souvenirs that this entails. The Arabisation represented an alternative as it established standard Arabic as the sole language to be used in education, administration, different types of media, and in the economic life. Nevertheless, the Arabisation policy proved to be unsuccessful and unpopular. Now and after 25 years, Algerian Arabic and French are still used along with standard Arabic in all spheres of life. It is nevertheless very crucial to observe the importance that Standard Arabic enjoys in the social consciousness of the Algerians and the Arab nations in general.

Standard Arabic might be defined as simplified and quite modern version of Classical Arabic (CA) that is considered as the sacred language of the holy Quran. Standard Arabic contains many additions and modifications that are fostering its adaptation to the needs of modern life. Both Classical Arabic and Standard Arabic represent a true symbol for religious belonging and these languages unify Muslim Arabs and Tamazight.

In present day Algeria, Standard Arabic is used as the most prominent language in the educational system, in addition to the administrative life and for most official documents. It is also used in the different forms of media and for religious purposes. Nevertheless, this Arabic language variety is native to no one in Algeria, neither is it in the other Arab nations.

I.4.2/Algerian Arabic

Algerian Arabic is a colloquial Language variety that is said to be derived from Standard Arabic. The differences between the two varieties are nevertheless quite important. First, they have a very little degree of intelligibility. In addition to this important difference, Algerian Arabic has a very simplified written script in comparison to Standard Arabic and it does not seem to enjoy any prestige. This might be due to the fact that it is stigmatized by the authorities. This language variety has unlike Standard Arabic, integrated a tremendous amount of borrowed words from French, Turkish, Spanish and other languages.

Algerian Arabic (AA) is the native language of the majority of Algerians. This language is particularly used for everyday life interactions and discussions. It has got a

tremendous variation and it consists of regional dialects that are either urban, rural or Bedouin ones.

I.4.3/Berber

Berber (also called Tamazight) is a big and important language sub-family consisting of different branches present in most parts of North Africa in general and in Algeria in particular. It is said to be composed of many languages or to word it differently language varieties. These languages represent native minority languages in Algeria. Two of the most spread Tamazight varieties used in Algeria are Taqbailit and Tamzabit. These language varieties are used in urban centres and dwelling around Tizi Ouzou, Bouira and Ghardaia.

Tamazight now enjoys the status of a national language since its proclamation as a national language in Algerian constitution in 2002, and is taught in most schools in Berberophone cities today.

I.4.4/French

As discussed previously, during the French colonization, which lasted 130 years, French was imposed as the official language of the country. Comparatively to that, Standard Arabic was given no status in Algeria and was considered a foreign language.

Nevertheless, despite its official marginalization by the authorities through the Arabisation policy, French enjoys the status of a covert official language in the social mind of Algerians. It is used in various areas of social life such as education, administration, media, and economy as well as in informal settings. This shows the prominent influence that this language has on the Algerian society.

The coexistence of this language makes of Algeria a plurilingual speech community. This plurillinguality triggers different multilingual sociolinguistic phenomena such as code switching and other contact phenomena.

I.4.5/English

English is a global language because it represents the language of development and technology. English is taught from the first year of the middle school but only a small number of Algerians speak it, especially the younger generations. Benrrabah (2007) stated that from the end of 1970's the early 1990's, English was taught as a secondary obligatory foreign language (after the French language) right from the fourth grade in the middle school. He

added that in September 1993, the Ministry of primary and secondary education allowed pupils to choose between English and French, two separate choices for the first foreign language. Unfortunately, between 1993 and 1997 only 0, 33% to 1, 28% of the school children chose to study English rather than French. This statistic was described by Benrrabeh as "insignificant". The rate was expected to be much more than that because English is the most used and spoken language in the world.

I.5 Language Policy in Post Independent Algeria

One hundred and thirty two years of colonization left a great impact on the linguistic situation in Algeria. During that time, the French authorities worked hard to eradicate the Arabic language from the Algerian society. Consequently, knowledge of standard Arabic had dwindled. Even some elite persons were unable to read or write in standard Arabic because they have been educated in French. Griss stated that: "in 1962, there was a sincere will of the Algerian leaders to promote and generalize Arabic for identity concerns" (quoted in Ahmed Sid, 2008, p36). After the independence, the Algerian government decided to launch the Arabisation policy so as to replace the language of colonial (French) in all its uses; in schools, the administration and everyday life with the standard Arabic language.

I.6 The Arabisation Policy

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

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

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

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

Moreover, Bachar (2013, p. 25) stated that after independence the French language continued to be taught in Algeria but it has been reduced by implementing the Arabisation policy which is based on replacing the French language by the official language "Arabic".

In this regard Abdellatif Mami (2013, p.7) writes:

> *After the independence in 1962, Algeria has adopted an eradication policy of the French rule and culture. Consequently to avoid being in contradiction with her ideology, the government of colonel Boumediene imported hundreds of Arabic teachers and imams from the middle east for securing "Arabisation". However, the number of such Arabic teachers could never be compared with the thousands of French and Algerians. French teachers who had been sent to secondary schools during the 1960's and 1970's.*

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

I.7 Languages in Education

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

Abdelatif Mami (2013, p.5) pointed out that although the application of the Arabisation policy, the French impact continued to appear within the Algerian society in different domains including education. In this regard he writes:

> *(.........) At the same time, an educational policy regarding the elites has emerged and was very much similar to the one prevailing in France. Shortly after, within a decade or two, new national universities and some selective "Grandes écoles" were created in independent Algeria. Consequently, new administrators in science, industry, university, research and alike worked according to the French standards and usually spoke and wrote in the French language.*

I.8 Language Contact Outcomes

The linguistic situation in Algeria may be characterized as diglossic, bilingual and even multilingual. Diglossia means the use of two varieties of the same language (Arabic); a High variety (H) and a Low (L). Bilingualism refers to the use of two different unrelated languages (the interaction between Arabic and French). Multilingualism refers to the use of more than two languages. In Algeria, multilingualism is concerned with the use of Berber as the mother tongue in addition to Arabic and French. Borrowing is the result of the impact that had French on Algerian Arabic, words that are morphologically or phonologically adapted.

I.8.1/ Bilingualism in Algeria

Algerian bilingualism can take three different forms which are: CA/FR bilingualism, AA/F and B/F bilingualism. In such situations, the varieties are in parallel distribution which means that they are used for the same purposes. We notice that French is part of all this bilingual situations.

Therefore, there is dominant bilingualism; those speakers, who learned only French during the colonization era, are dominant bilinguals because their mastery of the French language is better than the other languages, whereas the generation who came after the independence their dominance is in CA.

Moreover, the process of Arabisation that came after the independence created a new type of bilingualism, since CA was intended to replace the French language in all domains. We can also find another type of bilingualism which is represented by active and passive bilinguals. An active bilingual refers to the speaker who has the ability in productive and receptive skills even if he does not read or write which is the case of the pre-independence uneducated speakers who could understand and speak French. While a passive bilingual refers to the speaker who has a passive ability i.e. he understands French but does not speak it. For instance, Algerian immigrants in France, they master the French language, but they have the ability neither to speak nor to write their parent's mother tongue.

On the other hand, there are other speakers who have the ability in both receptive and productive skills which allows them to use the four skills. This is the case of third year English students who are the best example for bilingualism, so they alternatively use Arabic, English and French. Algerian bilingualism takes different forms and it is practiced at different degrees of proficiency.

I.8.2/Diglossia

Diglossia is a language situation in which two varieties of the same language are used. Ferguson, (1959, p.435) gives the following definition:

> *In addition to the primary dialects of the language (which may include a standard or regional standards) there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a*

large and respected body of written literature
which is learned by formal education and is
used for most written and formal spoken
purposes.

Moreover, Ferguson adds that the highly codified variety "is not used by any sector of the community for ordinary conversation" (1959, p.435).

Thus diglossia is the existence of two varieties used in informal settings (Fezzioui, 2013).

In Algeria, the Arabic language has different varieties used for specific functions; Classical Arabic is the language of the Quran. MSA represents the high variety and it is the standard language. In addition to this, Arabic is "….. Codified to the extent that can be understood by different Arabic speakers (Ennaji, 1991, p.19). On the other hand, Algerian Arabic represents the low variety since it is not standardized (Fezzioui, 2013). It refers to the colloquial language known as amma, darija or lahja "(Kaye, 1970, p.67). There are many varieties "being spoken and written, they are distinguishable from "(classical Arabic as a result of a general grammatical simplification in structure "(Kaye, 1970, p.67).

Therefore, Algeria is a diglossic community. In 1959, Ferguson listed criteria of diglossia. They are: function, prestige, literary heritage, acquisition, standardization, stability, grammar and phonology (Hudson, 2002)

In fact, the high (H) and low (L) varieties are used for different purposes and in specific domains. Also, the H variety is more prestigious than L variety since it is used in formal settings and administrations. Moreover, the literature is written in the H variety. In addition to this, the high variety is learned at school whereas the L variety is the first language that is acquired at home. The high variety is standardized by the government and it is stable. Also, the grammar of the two varieties is different. Diglossia is well illustrated in the English department because third year students are using English, French and Arabic when they are discussing religious subjects, they may use the CA to recite passages from the Holy Quran as the high variety, and the AA to explain it or to debate and convince their interlocutors. Finally, the vocabulary and phonemes of H and L varieties are different (Shifman 1999).

I.8.3/ Borrowing

People in their everyday conversations may use words from a given language in order to express what they want to describe. For instance, an idea or a concept and they may not

find the equivalent or the suitable word within their mother tongue; this is called "Borrowing". For Holmes (2001/42), *Borrowing refers to the use of words from the mother tongue while speaking in a second language*. The reason is that speakers do not find the appropriate word in the second language and come back to the first one (the mother tongue). In this case, it is accepted as another kind of switches because it differs in the case where a word is used instead of another with a total change of languages.

Generally speaking, code switching concerns the unconscious switch from one language to another. When the speaker does not find a suitable word in his first language or second language, he then takes the one which comes to his/her mind. Thus borrowing is a type of code switching whereby the speakers takes a foreign word and adapts it to the grammatical, phonological and morphological rules of his/her first language. (Grossjean, 1982).

However, it is seen to be different but taken from the same side of our research, where the language mixed up by picking up some words from first language and putting them instead of other ones from the second language i.e. to borrow them (Heath, 1994 cited in Hudson, 1996, p. 55).

I.8.4/Code Switching

Code switching is a worldwide phenomenon. It results from language contact and it refers to the use of many languages or dialects by bilingual speakers in the same conversation (Gardner, 2009).

In Algeria, code switching is used in daily life of communication. People move from one language to another in their speech. The most common switching in Algeria is Arabic – French since the latter is spoken by the majority of Algerians. Some examples of code switching in Algeria are:

1/ nodt retard lju:m/

I woke up late tody.

2/ rani rajha la fac/

I am going to the faculty.

3/wesh demondawlek tji:b/?

What did they ask you to bring?

4/ rani rajha fi taxi/

I am going by taxi.

5/ bsahtek la douche/

Healthy path.

6/ wesh gelek le prof /

What did the teacher tell you?

7/ ku:nt fi la post /

I was in the post-office

8/ nkemel kraya ala cinq heure du soir/

I finished school at five in the afternoon.

9/atini le parapluie/

Give me the umbrella.

10/rani nahdar fel portable/

I am speaking on the phone.

 11/mazel majech le bus/

The bus has not come yet.

12/ la météo marahach mliha lju:m/

The weather is not good today.

From the above examples, it is observed that most of the sentences produced by Algerians contain switching. The latter may be found in all positions; at the beginning, the middle and at the end of sentence. In the third and last examples, switching occurred at the beginning of the sentence and in the remaining examples, switching happened at the end of the sentence. Thus, it can be concluded that the three types of switching (inter-sentential, intra-sentential and tag switching) are part of the Algerian speech.

I.9 Conclusion

As a conclusion to this chapter, the sociolinguistic situation of Algeria has been influenced by the successive invaders who brought to it a linguistic heritage that remained in today's Algerian languages.

It should be noticed that the French influence on the Algerian linguistic profile is still present since the French language is used in various domains such education, administration, media and it is well rooted in the Algerian's minds. Finally, we can conclude that the sociolinguistic situation in Algeria is characterized by its complexity and diversity due to the coexistence of different languages throughout its territory.

Chapter Two

Overview of code-switching and other contact phenomena

Chapter Two   Overview of Code-Switching and other contact phenomena

II.1 Introduction

The second chapter starts with a very brief overview of code-switching. Then, we move to introduce the concept of bilingualism. This study focuses on defining the term code-switching and its related phenomena namely code-mixing and borrowing. It also aims at presenting the purposes of code-switching. In addition, it sheds light on different types of code-switching including its patterns (situational, metaphorical and conversational), as well as, its forms (intra-sentential, inter-sentential and tag switching). Finally, it shows the functions of code switching including the conversation analysis and the markedness model.

II.2 Bilingualism

Communicative competence is the knowledge of when to speak and what to talk about. Hymes defines communicative competence as *"(…….) what a person needs to know in order to communicate effectively in culturally significant situations"* (1974:75). Hence, the person who is capable of using two languages or more in different situations is called a bilingual.

Bloomfield defines bilingualism as "native- like control of two or more languages" (1933:56), while Haugen argues that bilingualism is present "*at the point where the speaker of one language can produce complete, meaningful utterances in the other language*" (1956:10). For Grosjean, this phenomenon involves *"(………..) The regular use of two or more languages"* (1982:1).

From the above quotations, it is concluded that bilingualism is a universal phenomenon used by speakers of two languages or more in a speech community. Bilinguals are individuals who are proficient in more than one language. Their proficiency in either language may vary (Wei, 2000). Therefore, they may switch from one language to another very frequently. The phenomenon of code switching has been of great interest for many researchers (Fishman, 1971; Gumperz, 1982 and Jacobson, 1997). Bilinguals and multilinguals tend to switch between languages. Hence, the two language systems interact with each other in the production of these sentences. The phenomenon of switching between codes used by bilingual speakers is referred to as code switching.

II.3 Code-Switching

Code is a concept, which is sometimes used instead of terms like dialect or language variety. It can be used as a synonym for language itself. British sociologist Basil Bernstein explains the term code with a further and more specialised meaning. For Bernstein; a distinction needs to be drawn between an elaborated code and a restricted code. Restricted codes arise between speakers who share similar assumptions and understanding. The language is embedded in specific contexts and contains forms of language, such as, pronouns and tag questions which leave meanings implicit.

By contrast, elaborated codes are more explicit and they arise where the social relations between speakers who are more formal and less taken for granted (as cited in Ronald, 1993, p.08). Accordingly, from this distinction, middle class children have access to both codes, whereas working-class children are more likely to be limited to a restricted code and to experience difficulty in inquiring the more complex, elaborated and explicit forms of language required, such as, by schools.

Nevertheless, a more widely used term in the context of language is code-switching which refers to the decisions made by speakers to select one language or one variety of language according to the purpose, social context or audience for language use. Moreover, the concept of code refers to any system of signals, such as, numbers, words, or signals which carries concrete meaning. It is a neutral term rather than the terms, dialect, language, or style which are motivated to arouse emotions. Furthermore, code can be used to refer to any kind of system that two or more people employ for communication. When a particular code is decided on, there is no need to stick to it all the time. However, people can and should shift, as the need arises from one code to another (Sharaf Eldin, 2014, p 81).

II.4 Defining Code Switching

Code switching was and is still the concern of many linguists of the linguistic manifestations of language contact and mixing. The term Code switching refers to the "*use of elements from two languages in the same utterance or in the same stretch of conversation*" (Paradis, Genesee, & Carago, 2011.p.88). Thus, it occurs within the same single utterance by shifting from one code to another.

Moreover, bilingual speakers switch codes in multilingual societies according to the situation they are in, or to the communication they are involved in. Hudson (1980) defines CS

as «*the speaker's use of different varieties of the same language at different times and in different situations, which seems to refer more to diglossic situation*". While Halliday (1978) defines CS as *" Code-Shift actualized as a process within the individual: the speaker moves from one code to another and back, more or less rapidly in the course of a single sentence."*(p.65). That is to say, code alternating depends on the bilingual himself and his degree of mastery of language and his flexibility between languages.

Thus, Code switching has multi-definitions. For Savil Troik (1976), *"Code-Switching is the responses to the different social relations that languages signal".* As for Myers Scotton (1993:1), *"Code-Switching is the alternation of linguistic varieties within the same conversation".* In another word, Code switching is the shift between languages within the same interaction.

Hudson (1956) makes a relation between bilingualism and code-switching in which the latter is inherited within bilingualism, according to him it is the *"[...] inevitable consequences of bilingualism, as anyone who speaks more than one language chooses between them according to circumstances"* (p.33). Simply put, code switching is the move of bilingual speakers between two or more varieties or dialects within the same speech in a single interaction or discourse. It is the interpretation of bilingual practice.

Bilingual speakers code switch for several purposes and the latter differ from one speaker according to their needs.

II.5 Code Switching Types

Hudson (1999: 52-53) claims that there are two types of code-switching which are situational and conversational code-switching.

II.5.1 Situational Code Switching

It means using either two language varieties or two languages according to the situation of the speaker and the hearer, in fact what is important here is the language used in this situation, of course the speaker must use a language that could be understood by the listener. Hudson (1999: 52) states that "*In bilingual communities, language choice depends on the circumstances and thus choice is controlled by special rules which members of the community learn from their experience and which become part of their total linguistic knowledge*". This type of switching is called social code-switching, because the change is in

response to a shift in situation including topics, places, kind of activities, persons and purposes.

II.5.2 Conventional Code Switching

Conventional code-switching can be defined as *" a case where bilingual speakers talking to other bilinguals and change their language without any change in the situation"* (Hudson, 1999:52-53). Gumperz (1982:162) defines conventional switching as "*the language switch relates here to particular kinds of topics or subject matters rather than change of the social situations*".

The semantic effect of metaphorical switching depends on the existence of regular relationships between variables and social situations of the type just discussed. The context in which one of a set of alternates is regularly used becomes part of its meaning, so that when this form is then employed in a context where it is normal; it brings in some of the flavor of this original setting. It is a type of switching which takes place with the same conversation, participants, situation and sometimes even the topic.

II.6 Forms of Code Switching

Bilinguals often switch between their languages in the middle of a conversation. These code switches could be within or between sentences including words, phrases and even part of words. Thus according to the syntactic structures of alternating segments, code switching may have many forms like:

II.6.1 Tag Switching

It means to insert a tag in one language into an utterance, which is in the other language. It is switching of either a tag phrase or a word or both from language (B) to language (A).

II.6.2 Inter-sentential Switching

The switch occurs at a clause or a sentence boundaries. This type may also occur between the speakers turn (Romaine, 1989; Carol Myers Scotton 1993; Hoffman, 1991). Here is the example from Puerto Rican bilingual Spanish/English which is given by Poplack in (Romaine, 1989:123): "Sometimes I start a sentence in English y termino in Spanish".

II.6.3 Intra-sentential Switching

It involves the switch of different types that occurs within the clause or the sentence (Carol Myers Scotton, 1993). The term "code switching" may not be applied just to bilinguals but to monolinguals too, because monolinguals may switch between different styles within their language (Zentella, 1981).

II.7 Purposes of Code Switching

Firstly, bilinguals may code-shift for various purposes, so, according to Trudgill (2002) *"the same speaker uses different linguistic varieties in different situations and for different purposes."*(p.81). Also, Woolard (1988) sees CS as socially motivating, functional, strategic and it represents the intersection of social identity, consciousness and action i.e. Code Switching has also been viewed as embedding relationships and attitudes in a wider social context. Secondly, code-switching is being considered as an element of discourse, to change the topic and provide emphasis.

For Wong (1979), she holds that bilinguals may alternate to show their unique linguistic and cultural heritage and also to repeat meaning of expression in another code in order to provide emphasis or to clarify messages. In this term, Holmes (2008) claims that bilingual speakers may shift codes to include or exclude someone from the conversation. They sometimes, alternate codes to show solidarity. In addition, a speaker may shift between codes to discuss a topic, and this is referred to as switching for referential purposes and effective functions when speakers switch to express their feelings and attitudes.

Moreover, code-switching reflects lexical borrowing when a language reflects a lack of vocabulary. Hence, borrowing can take place when a speaker cannot find an equivalent word in the target language. Also, code switching occurs to convince the audience. While discussing the phenomenon of code-switching in context, the functions of code switching will be introduced in various aspects.

II.8 Functions of Code Switching

By the 1980's, Auer (1984) criticized Gumperz's model, since it failed in defining the term "situation", because Auer is the pioneer in analysing code switching as an interactional phenomenon (Bailey2000:168). Furthermore, Auer (1995-1998) conducted a research that was based on conversation analysis, and gave a strong argument referring to it as a sequential

approach to code switching. According to him "*any theory of conversational code-alternation is bound to fail if it does not take into account that the meaning of code-alternation depends on its sequential environment."(*p.116). In other words, the interpretation of the meaning of code switching depends on utterances i.e. the speakers interpreting the meaning of code switching relying on sentences. As part of his sequential approach, he proposes two functions of code switching: Discourse-Related Code Switching and Participant-Related Code Switching.

First of all, Discourse-Related Code-Switching means "*the use of code-switching to organize the conversation by contributing to the interactional meaning of particular utterances"* ibid, 8. Thus, the language here is related to discourse which means that new knowledge evokes for the interaction, and it is accepted and shared by all the speakers" ibid,8.

However, Participant Related Code-Switching is "*more or less a persistent phase of divergent language choice"* ibid, 8. It takes into account the hearer's linguistic preferences or competences (Martin Jones 1995: 95). There is a negotiation on which language is being chosen as a language of communication.

To sum up, discourse-oriented code-switching is speaker-oriented whereas participant-oriented code-switching is hearer-oriented. ibid, 99, that is to say, he has the choice to select a language for communication and there is an agreement about the code chosen as the language of interaction.

II.8.1 The Markedness Model

The model of Gumperz was criticized because it was descriptive; it was limited to a list of possible switches but did not explain what could happen in CS (Myers Scotton, 1993). In the mid-1990s, Myers-Scotton offered a theory to refer to the markedness model which concerns the function of code switching. It seeks to explain the social motivation that leads speakers to code switch.

In fact, the markedness model is "*(.....) An explanation accounting for speakers socio-psychological motivations when they engage in CS (code- switching)"* (Myers Scotton ,1993:75) , the choices of code are determined by the negotiation between interlocutors.

For the speaker, switching is a tool, a means of doing something (by affecting the rights and obligations balance). For the listener, switching is an index, a symbol of the

speaker's intentions. Therefore, switching is both a means and a message (Wei, 2000:141-142).

Hence, there is always more than one way of speaking in every community. Also languages are associated with social groups. Myers-Scotton (1983: 115) says that *"speakers recognize choices as either marked or unmarked in reference to the norms of their speech community"*. Thus, the choices are either marked or unmarked.

II.9 Code Switching as a Social Phenomenon

In multilingual communities, different languages are used in different circumstances, in which the choice of either language is controlled by social rules. That is, one language can be just used at home, and the other is used in other places and for other purposes. Denison (1983), (in Hudson, 1996), illustrates this point by the people who live in the village of Sauris- in Northern Italy, and who speak German within the family, Saurian Italian dialect informally within the village, and Standard Italian to outsiders and in more formal village settings. This bind of code-switching is called Situational code- switching that is the choice of using language when switching depends on the situation, such as, the situation when talking to a close friend then switching to talk to a teacher.

The choice of language is controlled by rules which are learned by the members of the community experiences and which are in turn part of the linguistic knowledge. No language can replace another; that is, each one has its social function. Turning back to the Sauris' example and to support the previous information, Sauris people could use just one language in their society instead of three. They could choose Standard Italian and forget about the other languages. But each of those languages has its separate function and the use of one instead of the other might sound strange or unacceptable. Speaking German in the village, for instance, would be like wearing beach-clothes in the church (Hudson, 1996; Sridhar, 1996).

Bilingual individuals choose the appropriate language in order to define the situation and not the opposite. For instance, when having breakfast with the family, classifying the situation is easy because the situation is the one which decides the language as language choice varies with it. In other cases, the situation seems less clear. When the choice of language determines the situation, this is called Metaphorical code-switching.

The bilingual person often switches between the two languages in the middle of the conversation. The code-switched words can take place either between or within sentences.

These switches too involve words, phrases, and/or even parts of words (Spolsky, 1998). According to Gumperz (1982, p. 59), code-switching is, *"the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or sub-systems"*. Gumperz simplifies his definition by saying that *"code-switching is the alternating between two or more languages within the same interaction"*.

According to Haugen (1956), *"switching refers to alternating between two or more languages, interference to overlapping between two languages, integration to constant use of words from another language by a bilingual speaker and code-switching to introduce a single word"*. Di Pietro (1980) in (Grosjean, 1982, p.145) defines code–switching as follows, *"the use of more than one language by communicants in the execution of speech act"*.

Moreover, Valdes Falhis (1973) in (Grosjean, 1982, p.145 and Dura, 2010, p78.) refers to it as, *"the alternation of two languages"*, and Scotton and Ury (2002) propose that code-switching *"is the use of two or more linguistic varieties in the same conversation or interaction"* (p.43). According to Milroy and Muysken (1995, p.07; Boztepe, 2010) code-switching is *"the alternative use by bilinguals of two or more languages in the same conversation"*.

But the earliest definition of code-switching goes back to Weinreich (1953) who defines bilingual people as" *individuals who switch from one language to the other according to appropriate changes in speech situation"* (as cited in Redouane, 2005, p.01). By looking at the above-mentioned definitions, it is clearly observed that there is no clear and exact definition that defines the term code-switching. Some writers agree that this term is ambiguous, that is why there is a disagreement among linguists and sociolinguists about the definition of code-switching.

II.10 Contexts of Code Switching

In fact, using code-switching is manifested through the use of Bilingualism. So, there are many other kinds of bilingualism, first there is home bilingualism, where two languages are used at home. Second, there is school bilingualism, where two languages are used in teaching the same student. Third, is media bilingualism, where media use two languages to satisfy racial minorities. Fourth, there is official bilingualism, where all official activities are run in two languages. Fifth, there is business bilingualism, where employees use and hear two languages at work. Finally, there is street bilingualism, where two languages are used in streets, cafés, shops and clubs. Hence, the concepts bilingualism and Code switching are

closely correlated and they both require one another, where the former is considered one of the main factors for resorting to switching codes.

II.11 Attitudes towards Code Switching

Contrary to current knowledge, people in bilingual and multilingual communities think that there is a language which is "better", "worse", "wrong", and "correct" than another one. They also believe that linguistic variation necessarily leads to value judgments. Bentahila (1983), in his study, examined the language attitudes among Moroccan Arabic-French bilinguals.

The results showed that although Moroccan bilinguals have negative attitudes towards code switching, they switched for lexical needs, and rhetorical purposes, such as, emphasis and contrast. He concluded that Arabic bilinguals switched between Arabic and French in order to resolve a hesitation or make a fresh start when the thread of discourse had been lost. According to the studies on code variation, for example, in the United States (Lipski 2005 & Montes, 2000) and Nigeria (Ayeomoni, 2006), most of the findings show both positive and negative attitudes toward code switching behaviour. These attitudes, especially, the negative ones are due to the widespread belief and their lack of linguistic repertoire.

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

[…] has often been regarded negatively by teachers, prescriptive usage legislators, and even by the speakers themselves […]. Code-switching has been regarded as a sign of laziness or mental sloppiness and inadequate command of language. It has been claimed to be detrimental to the health of language. (p.59). 1.8

II.12 Code Mixing

Code Switching and Code Mixing (CM) are most important features and well studied speech processes in multilingual countries. For that response, many scholars argue that there is a difference between the two concepts while others argue that there is no difference between them. Several linguists have attempted to define the concept of code switching and code mixing among which there are: Amuda (1989), and Bokamba (1989). For instance the latter Bokamba (1989 in Ayeomony 2006) defines both concepts;

> *"Code-Switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event… Code-Mixing is the embedding of various linguistic units, such as, affixes (bound morphemes), words, unbound morphemes, phrases and clauses from a co-operative activity where the participant, in order to infer what is intended must reconcile what they hear with what they understand." (p.91)*

Code mixing is the use of more than one language and alternate from one code to another, and there is a distinction between code switching and code mixing in which the first involves switching from one language to another inter-sententially (between sentences) whereas, in code mixing, the switch is intra-sententially (within sentences). Trudgill (1992) defines code mixing as: "the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentences and phrases that is not really possible to say at any given time which language they are speaking."(p.16) While, Mc Clure (1978) as cited by Ahmed Sid 2008) defines code-mixing as;

> *"The individual's use the opposite language element which cannot be considered to be borrowed by the community. It occurs when a person is momentarily unable to access in 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)*

According to Crystal (1997), he views that code mixing "involves the transfer of linguistic elements from one language into another" (p. 66). (As cited by Walaw Adkar, 2013:45). Therefore, code mixing is the change from one code to another by bilingual speaker using one language or more within the same conversation.

II.13 Code switching and code mixing

Code switching which is the alternation between languages and code mixing which is the use of languages together are well known traits of the bilingual in the human society all over the world (Ayeomoni, 2006:90).

On the one hand, we observe a clear cut difference between both code switching and code mixing where the motivations for code switching is to begin a new conversation for a given discourse. However, the switching patterns at discourse markers are studied in bi/multilingual discourses using other languages but they do not focus- generally – on this point because they do not employ "discourse markers" term (Wei, 1998:156).

On the other hand, it is seen that code mixing starts when a bilingual speaker does not find an equivalent of a word from the second language in the first language within the same conversation (seems as borrowing to some extent). The phenomenon which called code mixing involves- in bilingual or immigrant communities – the use of words from first language in the utterances from second language; it is used as a technique for teaching vocabulary. "It was found that using code mixing to introduce new vocabulary can be an efficient and effective method".

Thus, the study appears to show the positive correlation between code switching and code mixing with the educational attainment of individuals. So, both phenomena have their merits as well as demerits in their users' repertoire.

II.14 Borrowing

People in their everyday conversations may use words from a given language in order to express what they want to describe. For instance, an idea or a concept and they may not find the equivalent or the suitable word within their mother tongue; this is called "Borrowing".

For Holmes (2001:42), Borrowing refers to the use of words from the mother tongue while speaking in a second language. The reason is that speakers do not find the appropriate word in second language and comeback to the first one (the mother tongue). In this case, it is accepted as another kind of switches because it differs in the case where a word is used instead of another with a total change of languages.

Generally speaking, code-switching concerns the unconscious switch from one language to another, when the speaker does not find a suitable word in the first language or second language; he then takes the one which comes to his/her mind. Thus borrowing is a type of code switching whereby the speakers take a foreign word and adapt it to the grammatical, phonological, and morphological rules of his/her first language (Grosjean, 1982).

However, it is seen to be different but taken from the same side of our research, where the language mixed up by picking up some words from the first language and put them instead of other one from the second language, i.e to borrow them (Heath, 1994 cited in Hudson, 1996:55)

II.15 Code switching and Borrowing

In a bi/multilingual speech community, speakers – generally – use the different languages in their everyday conversations for several occasions. Sometimes, they use a specific language within their situation (for instance, within family or friends) but whenever another person enters, they may change the language itself or join it to another one (Myers-Scotton. 1992).

In addition to that, they sometimes do not know or cannot find an equivalent word in the spoken language which leads to replace the word by what may have the same meaning at this situation, i.e. to borrow. However, code-switching and borrowing resemble each other more than they differ, but they are not identical (Ibid).

Thus, borrowing and all forms of code switching are related to each other, i.e. they are not distinct phenomena (Ibid).

II.16 Conclusion

In this chapter our concern is to shed light on the phenomenon of code switching as a whole with its related concepts which attracted sociolinguists to study it, mainly its types and theories. As a result, bilinguals or multilingual have the ability to mix words, phrases, clauses or even sentences during their daily life conversations, and this tendency to switch among speakers has not a fixed and direct answer since it varies from one speaker to another. So, the question of why people code switch is still open for investigation.

Chapter Three

Methodology and Data Analysis

III.1 Introduction

This chapter highlights the methodology applied in this study, and presents the research method which employs two methods which are observation and questionnaire that was submitted to the respondents in a random manner. To draw a clear picture of a language contact phenomenon, which is in this case code switching characterized at English department of Ibn Khaldoun Tiaret University.

Moreover, this is done on purpose so that respondents do not feel that they are being guided in their answers of the questionnaire. To reach this research, the data collected were analysed both quantitatively and qualitatively from the research procedures.

III.2 Research Method

This research is based on qualitative and quantitative data. The quantitative data collected have to do mainly with the close-ended questions which are asked in the questionnaire administered to the students of English, and the qualitative data which has to do with the observation of the sentences used among students of English in which they shift between languages.

III.3. Sample

In order to collect data, a selected sample is required. A group of third year English students in the Department of English at Ibn Khaldoun University in Tiaret is opted. Therefore, observed sentences are to be analysed, which include three language varieties in the same speech and where the students switch/shift between codes.

In order to collect more reliable data, a questionnaire to thirty students of English from third year consists of participants of both sexes (male and female) is provided, in order to examine their code switching and the language contact of this speech community. Their age varies between twenty and twenty five years old most of them are from the literature stream and have studied Arabic and French in their three previous levels while, English from their first year in middle school until the present day.

III.4. Description of the Setting

The practical part took place in the Department of English at Ibn Khaldoun University in Tiaret, where the students of English switching the three codes Arabic French and English outside the classroom during February, 2019 were observed. In addition, they were also

kindly requested to answer all the questions prepared for them in a questionnaire on April 21st, 2019.

III.5.Research tools

III.5.1. Observation

The observation is a helpful tool for authentic anecdotal results whereby the researcher has the opportunity to witness all the actions and reactions of the students through their conversations in a direct way. The observation of the students during switching the three language varieties English Arabic and French is used in order to check their conversations immediately then, reach more validity of the results and reliable data.

III.5.2. The Questionnaire

A questionnaire is a formalized set of questions for obtaining information from respondents and is the most common means of collecting primary quantitative data. In addition, is a series of questions that respondents are requested to answer in order to gather valuable data for the present investigation of peoples' attitudes and opinions.

For the present study, a questionnaire is designed. It contains questions of the multiple-choice type, where the students put a cross in the corresponding boxes after reading the questions attentively. Additionally, there are questions that require instant justification for the answers, as well as, the appreciation of their examples that they provide and which include the use of code switching between different language varieties. Subsequently, the result of the questionnaire serves to examine and obtain statistical data and interpret the attitudes and reasons of using code switching throughout their accurate conversations.

III.6. Procedure

In order to investigate the issue and collect data, we start the examination by observation and drafting at the department of English at Ibn Khaldoun University in Tiaret, where we observed the students of English from third year code switch the English Arabic and French languages throughout their conversations outside the classroom. The observation is done without informing them; and the student's conversations were natural during the observation. It took place outside their classroom where the examples were gathered and written down during February, 2019. After collecting data, the observed sentences are analysed for concluding the main results.

For gathering reliable and precise results, the researcher designed another instrument which is a questionnaire for thirty students of English from third year. The students' questionnaire consists of fifteen questions, and it is written in English. The language used in this questionnaire is simple in order to help them understand the meaning and to answer easily without any ambiguities. After checking the clarity of the questions, the questionnaire was handed to the students on April the 21st, 2019. As well as, my presence was required during the filling of the questionnaire, in order to explain to the respondents what is meant to be obtained from some questions. Additionally, the students answered the questions in about 20 minutes. Then, they handed me the questionnaire on the same day.

III.7. Data Analysis of Observation

The observation of one month (one hour in each week) took place outside the classrooms, where students of English were talking with each other and tackling their topics by shifting between the three codes English Arabic and French. Additionally, the observation is done without informing the students for not alarming them. However, the student's conversations were natural during the observation. Besides that, the observation has been done from February 4th, 2019 until February 28th, 2019. Hence, their discourse is selected and reported subsequently where the following sentences offer the phenomenon of code switching.

So, we will mention some conversations that represent the code switching phenomenon. The following conversations were gathered from University of Tiaret, exactly the Department of English, among third year students of English.

1. Sbah elkhir, kiraki, are you well?

/sbʌh əlxIər kIrʌki, ɑː jə wel /

(Good morning, how are you, are you well?)

2. I am doing well, wentiya?

/aɪm du

ːIŋ wel wəntijə? /

(I am doing well and you?)

3. Rani ghaya hamdoulah, thanks

/rʌni ɣɑːjəhemduːleh ɵæŋks/

(I am doing well, thank God, thanks)

4. Okay, see you menbaad inchallah

/əʊkeɪ siː jə məmbeʕd ənʃɑːlʌh/

(Okay, see you later if God will!)

From the above selected conversation, it is observed that these sentences

are uttered by two girls, and when the girl greeted her friend outside the classroom, they used code switching throughout the whole conversation. Besides, they alternated between two codes: English and Arabic, and they used the inter-sentential code-switching type, hence, they are present in each sentence or clause in languages different from the other, thus; they used a sentence that start in English and finish in Arabic as mentioned in the examples number one and number four. They also used sentences which start in Arabic and finish in English, such as, the first example and the third one.

Furthermore, we observed that these two students switch the two languages unconsciously, because these they were talking as if they were using words existing in their native or mother language, thus, this refers to the impact of English language exposure on the Arabic language, hence, students of English are familiar and habituated with these two codes. This is why they alternate between English and Arabic; moreover, they master these two languages. Each one can understand each other. Additionally, they can transmit and convey the meaning they intend comfortably.

1. Show me chaktebto!

/ ʃəʊ mɪ ʃektəbtuː **/**

(Show me what you wrote!)

2. ana djawebt aala soual number one

/ænə dʒæwəbt ʕlæ sʊæl nʌmbər wʌn/

(I answered the question number one)

3. Miss Belaid djat?

/mɪs bəliːddʒæt?/

(Has Miss Belaid come?)

4. Wah, she's always here gaa matghayebch

/wɑ:h ʃi: z ɔ:lweɪz hɪəgæʕmetɣeɪebʃ/

(Yes, she is here, she is never absent)

5. How did you find it? Khdemt fi exam hada?

/haʊ dɪd jəfaɪnd ɪt? xdəmti fi ɪgzæm hædə? /

(How do you find it? did you do well in this exam?)

6. aalabali I did well, kont fahem dorous taa had el module

/ʕlebæli, aɪ dɪd wel, kʊnt fæhəm dʊru:s tæʕhæd əl mɒdju:l/

(I know I did well, I have understood the lessons of this module)

7. hdartlehaala Middle Ages fil part lawla w fil part number two hdertlahaala

Modernism

/hdərtleh ʕlɑ: mɪdəle ɪdʒɪz fəl pɑ:t ləwlə wə fəl pɑ:t nʌmbətu: hdərtleh ʕlɑ

:mɒdənɪzəm/

(I talked about The Middle Ages in the first part and in part two I talked about

Modernism)

8. Ih byna beli aatakom two topics

/ɪh beɪnə bəli ʕtɑ:kʊm tu: tɒpɪks/

(It's clear he gave you two topics)

We have mentioned different statements which are produced by a group of students (male and female), and which include code switching. Besides, they used the intra-sentential type too. Hence, they switched from one language to another within the same clause; still in English and Arabic. Additionally, despite that they were having a comprehensible discussion, they code switched consciously since they are discussing and dealing with classroom contexts not randomly. In this situation type, students predict which variety they will employ. Whether a speaker situationally code switches or not depends on the orientation of values of the

community to which he or she belongs. Also, these sentences are considered as situational code switching because they are taking the topic and setting into consideration. Therefore, the use of code switching in this case reflects the educational level.

1. It is an amazing story, kritiha?

/It IzənəmeIzIŋ stɔ:ri qrIti:hə?/

(It is amazing story, have you read it?)

2. wah, bessah bkawli ten pages

/wɑ:h bəsʌh bkɑ:li ten peɪdʒIz/

(Yes, but there still are ten pages left)

3. Sometimes, nakra five chapters

/sʌmtaɪmz nʌkrəfaɪv tʃɑ:ptəz/

(Sometimes, I read five chapters)

4. My family myebghouch literature

/maI fæməli mʌjəbɣu:ʃ lɪtərətʃə/

(My family does not like literature)

This discussion seemed very interesting to those students that is why they tried to convey their ideas in different ways, using two different codes: Arabic and English. They are competent in both languages that is why they were shifting from one language to another smoothly. Additionally, they used the intra-sentential type; they placed the English language within the sentence which is in the Arabic language. In examples one and four, they use words such as amusing and literature in order to express their feelings, attract and persuade the listener.

1. Aatini phone taaek !

/ʕti :ni fəʊn tæʕək ! /

(Give me your phone!)

2. Makontch mlihal bareh, sorry!

/mækʊntʃmli:h əlbærəh, sɒri !/

(I was not well yesterday, sorry!)

3. Jawebli aala hadi lasiila, please!

/dʒæwəbli ʕlæ hædəlæsiːlə, pliːz!/

(Answer these questions, please!)

4. Ghadi nroh,okay!

/ɣʌdi nrɔːh, əʊˈkeI!/

(I will go, okay!)

5. Aareftha, thank you

/ʕrəfthə, θæŋk juː/

(I knew it, thank you)

6. I will be here next Monday Inshallah, Saha?

/aI wIl bi hɪə nekst mʌndeɪ, sʌhə, Inʃɑːleh ?/

(I will be here next Monday if God will! Okay?)

7. Rani rayha leddar, see you!!

/rɑːni raIhə lədɑːr siː juː!!/

(I am going home, see you!!)

8. Menbaad nerselek lektouba li goultili 3lihom w lakhsi menhom, Good luck!

/məmbeʕd nərsələk lktuːbə ligʊltiːli ʕliːhʊm wəlʌxsiː mənhʊm gʊdlʌk!/

(I'll send you the book you told me about later, make a summary, good luck!!)

The Students shifted from one language to another, because they felt that this word was more adequate, and because it reflected the habit and familiarity with English language. The use of such words gives the impression that these people utilize such words more frequently in their daily conversations. That is why they became usual words. This type is called the tag code switching. Hence, they used the frequent interjection words, such as; okay, thank you, see you, good luck, please, and sorry.

1. Just two types, berk

/ dʒʌst tu: taIps bərk/

(Just two types, only)

2. Alright, nichan

/ɔ:lraɪt ni:ʃæn/

(alright, true)

3. Manebghich fish, I hate it

/mænəbɣi:ʃ fiʃ aI heIt It/

(I do not like fish, I hate it)

4. Yes yes,wah aandek sah, you are right!

/jes jes wɑ:h ʕændək sʌh jəɑ: raIt!/

(Yes yes, yes you are ri ght, you are right!)

5. Raki aarfa chkoun dar hadik theory?

/rɑ:ki ʕɑ:rfəʃku:n deər hedi:k θɪəri? /

(Do you know who created that theory?)

6. Emotionally mechi physically

/Iməʊʃənəli məʃi fɪzɪkəl/

Emotionally and not physically

7. Unfortunately malkithach

/ʌnfɔ:tʃənɪtəli mʌlkIt hæʃ/

(Unfortunately! I did not find it)

We observe that, they use English and Arabic languages intending the same meaning, instead of English only because it is more appropriate to transmit their strong feelings, and because they are more contextually appropriate than Arabic. This student could make his utterance just in one language only. Thus, it gives us the impression that the student he was talking to did not understand the item that is why his friend reproduced it in Arabic, and that

is to explain and clarify it by using another code. Moreover, to make it sound strong and attract the listener.

In the example number four, all these words reflect an answer which can be given in one word that is "yes", but the student here wanted to demonstrate the importance of this condition to the listener that is why he produced two mixed items with the same meaning. It is the same result in the first and second examples, in which they used words from different codes within the same sentence and presenting the same meaning. Thus, the speaker switched from one language to another to emphasize this point and to show that he agrees strongly and insists on this condition. They find that some items are better expressed in either language, more appropriate in one language than in another, such as, the rest of the listed examples above. The lack of the appropriate terminology in one language considered as a main reason that leads them to code switch the English and Arabic as well.

1.Tkad tfahamni chta dertou lyoum fel cour s'il te plait ?

/tkəd tfʌhemni ʃta dertu: lju:m fel ku:r sil te pla:/

can you explain to me what have you done in the lecture please ?)

2.La lyoum ma najamch andi swaleh nakdihoum semhili

/lʌ lju:m ma nejemʃ 3andi swʌlʌħ nʌkdihɔm semħili /

(no today I can't because I have stuff to do, sorry)

3.Saha dork nchouf sahabti tfahamni c'est pas grave

/sʌħʌ dɔrk nʃɔf sʌħʌbti tfʌhamni sa: pʌ grʌv/

(ok I will ask my friend for explanation, it's ok)

In this discussion we include some code-switched elements, here the code-switched elements refer to the impact of the French language on our mother tongue which is Arabic. In this statement, two students (a girl and a boy) are discussing the mentioned subject. Here the speaker starts her statement by using dialectical Arabic, which is her native language, and then at the end of the statement she shifted to French by using the words (cour s'il te plait), she used code switching when asking while the boy does not.

According to what I have noticed, this student moved unconsciously from Arabic to French, this refers to the impact of French language because this student was talking like she used words that already exist in her native language system.

1.Aleh ma jitich m3ana lbareh au centre commercial ?

/3leh mæʒitʃ m3ʌnʌ lbærʌħ ɔ sɔntr cɔ'mersial /

(Why you did not come with us to the supermarket yesterday?)

2.G3adt nhare kamel fel dare n3awen mama fel ménage.

/g3ʌdt nhʌr kæmel n3æwən mʌmʌ fel menʌg/

(I stayed at home all day helping my mother doing housework)

3.Malich n3awdouha la prochains fois

/mæ3liʃ n3æwdu:hʌ lʌ prɔʃa:n fwa/

(It's ok we will do it again next time)

This examples shows that two girls used code switching in their conversation, when producing their statement, they started speaking in dialectical Arabic, then at the end of this statement they used the French language by saying (au centre commercial) / at the mall /, (ménage) / housework / and (la prochain fois) / the next time /. They use code switching between them because the French language has a prestigious place than the dialectical Arabic, and the most important reason is that both of them wanted to show that they are intelligent and well educated, it is matter of prestige.

1.Bonjour Imene ki raki?

/bɔnʒu:r imen kirʌki/

(good morning Imene how are you?)

2.Bonjour Ibtissem rani ghaya w nti?)

/bɔnʒu:r ibtisem rʌni ghʌjʌ w nti/

(good morning Ibtissem i am very well and you?)

3.Oui cv trés bien el hamdoulilleh

/wi sʌ vʌ el ħamdulileh/

(yes I am very well thanks God)

4.Est-ce que tkadi tji m3aya l tbib redwa?)

/a: s ke tkedi tʒi m3ʌjʌ ltbib ghʌdwʌ/

(Can you come with me to the doctor tomorrow?)

5.Oui pas de problème 3aytili kbel)

/wi pʌ d prɔblem 3ʌjtili kbel /

(Yes, there is no problem just call me before)

In this statements both girls switched from French to dialectical Arabic (Bonjour Imene) /good morning Imene /, (Bonjour Ibtissem rani ghaya w nti?) /good morning Ibtissem i am very well a/. In my opinion, they could say the rest of the sentences in French but they said them in dialectical Arabic as they are more appropriate. From their way of speaking, here we can understand that even if they can use both languages French and dialectical Arabic but sometimes they prefer to turn back to their origin mother tongue.

III.8. General Analysis

When considering all the afore-mentioned examples with their different analyses, it is concluded that there are different reasons that drive bilingual individuals to code switch. Among the reasons there are: the absence of the appropriate words or expressions that are needed at the time of speaking that is, the lack of the appropriate terminology in one language. The Code switching phenomenon appears when the spoken language does not have the items requested or the appropriate translation for the vocabulary which is needed. Moreover, students switch when they find that some items are better expressed in either language, more appropriate in one language than in another. It also helps in emphasizing a particular point, and it is considered as a means of communication by which people can communicate a message or intent.

Furthermore, speakers sometimes resort to this strategy unconsciously. They are often unaware that they are shifting from one language to another. There are students who code switch to show off, that is to tell the others that they are capable of using two different languages. The final reason is thanks to the educational level, people are generally competent in both Arabic, French and English; as well as, thanks to the familiarity and habit with either

one. Therefore, the phenomenon of code switching is beneficial and purposive because of transmitting the meaning that they intend and each one can understand the other effortlessly.

After analysing the observations previously, what follows is the analysis of the questionnaire, in order to figure out more details. The result of the current survey is displayed, explained and analysed as well. The questionnaire requires the viewpoints of students of English about the use of code switching in their conversations, and to know their attitudes towards the code switching phenomenon.

III.9. The Objectives of the Questionnaire

This research study aims to figure out the reasons behind Algerian students switching from one code to another. It is generally apparent that students mix different languages in the same conversation. As it is the case of third year English students when they alternate between different language varieties to reach their speech exchange.

The following research questions have been raised;

1. Why do bilinguals (third year English students) switch from one language to another in their daily discourse?

2. Why do they mix languages within one sentence?

Needless to say, these questions lead us to form certain hypotheses which are listed as

follows;

1. Bilinguals switch from one code to another to show solidarity, prestige, and level of education, also, according to the formality of the situation they are involved in, the person they are speaking with and the topic.

2. Bilinguals often mix languages within one sentence, clause and phrase to express a word that does not have a direct equivalent in the target language to have a successful conversation (to maintain the flow of conversation).

III.10. Type of the Questionnaire

In this research paper, a questionnaire has been used as a research tool for collecting data necessary for the completion of the present investigation. The respondents were asked to give only one answer out of a suggested series of two, three, or four choices, and at times give two answers when it is necessary. This type of questions requires ticking the suitable answer.

Additionally, it was important from time to time, during the filling of the questionnaire, to explain what is meant by some difficult terms to the respondents. Before, my presence was required.

III.11. Data Analysis

Question 01: Gender (male or female)

The respondents were thirty students, twenty three female representing 80% and of the total population and seven male representing 20%. The selection was purely random, however, it is inevitable to mention how the number of female respondents is dominant might be useful to certain questions which require code switching examples.
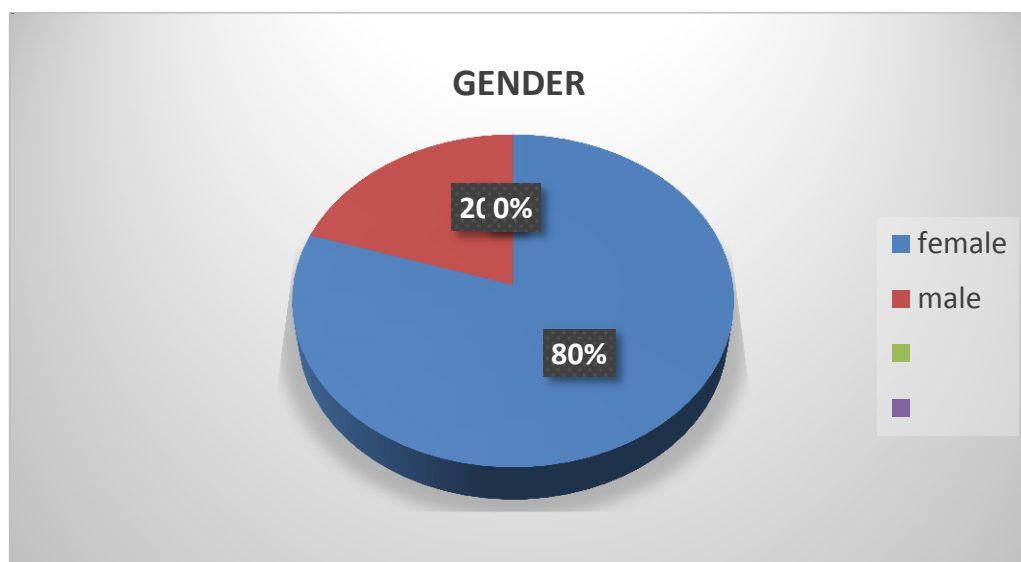

Figure 01: Students' Gender.

Question 02: which language variety (ies) do you speak?

This question aims to figure out the spoken languages by third year English Students in their daily life. It is direct and requires simple and true answers. The respondents' answers are summarised in the table below where a variety of languages are presented:

Spoken languages	AF	RF
Algerian Dialectal Arabic	16	53%
Modern Standard Arabic	04	13%
Berber	02	7%
French	06	%20
English	02	7%

Table 01: Spoken languages by third year English students.
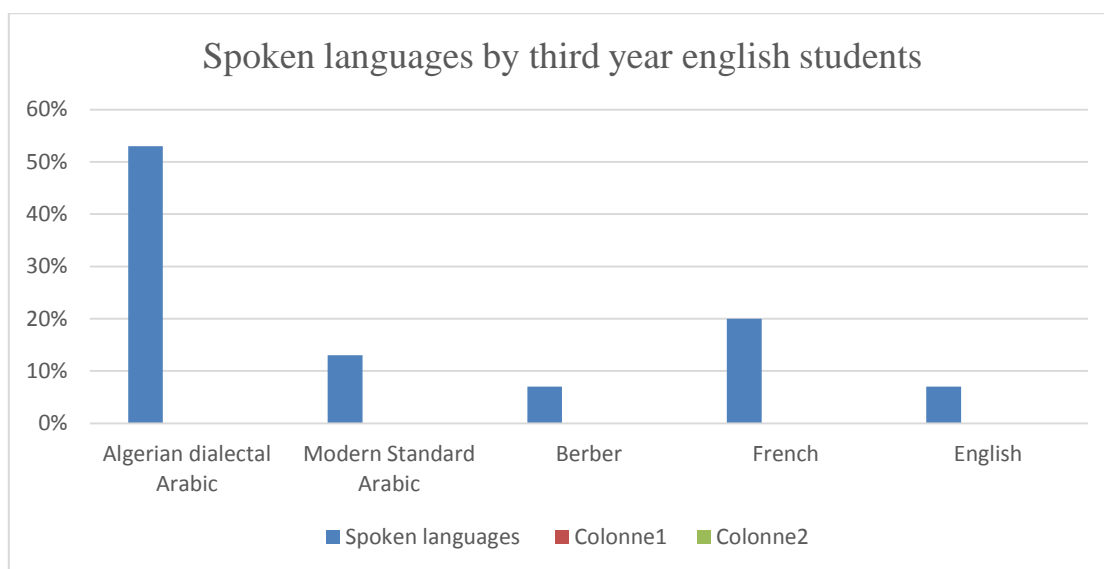
Figure 02: Spoken languages by third year English students.

The above graph shows that the majority of students speak Algerian Arabic (53%). On the other hand they do not use Modern Standard Arabic in most of their time just in administration and for religious matters. Berber is not used in a large amount except between Kabylians that explain the small extent of using that language (7%) among themselves, due to the fact that is Berber specific. Also, the graph shows that students use English and French in a large extent especially during the lectures and somehow in the university when they are gathered**.**

Question 03: In which language variety (ies) you are more competent?

The following table will summarise the respondent's answers about understanding and mastering of one/more language(s). This question intends to figure out the number of languages Algerian students competence and compare the result with the previous.

Spoken languages	AF	RF
ADA	15	50%
MSA	12	40%
BER	02	07%
FRE	11	36%
ENG	13	43%

Table 02: Students understanding and mastering of languages**.**
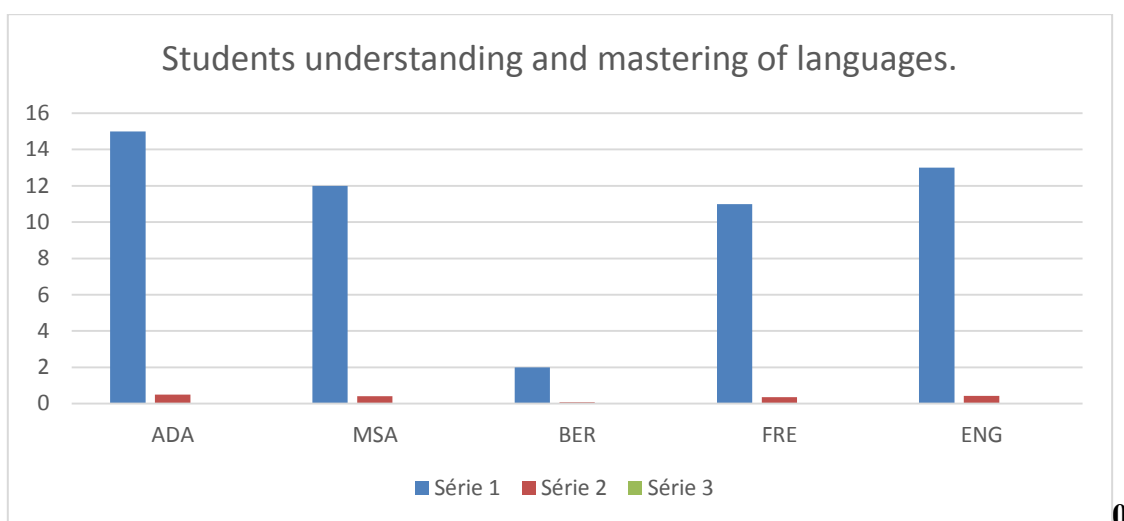
Figure 03: Students understanding and mastering of languages.

The above graph explains how students have a great tendency in understanding and mastering Algerian Arabic as it represents their mother tongue and Modern Standard Arabic since it is studied from the primary school. On the other hand, they understand French and English better since the latter is used during their lectures at University and the fact that they are exposed to English every day. Berber is less understood among students since it is spoken just between kabylians that is why it represents a small amount in the graph. In addition, French as a second language, the majority of Algerian students are Francophones and use it frequently.

Question 04: How often do you use the following languages with your family?

When asked about the languages use with their family, that is, in a homely context where conversations take place ordinarily and frequently, different answers were received from students .The table below illustrates their answers,

Languages	Often	RF	Sometimes	RF	Rarely	RF	Never	RF
ADA	26	86%	0	0	1	3%	0	0
MSA	0	0	4	13%	13	43%	6	20%
BER	1	3%	1	3%	0	0	22	73%
FRE	7	23%	18	60%	3	10%	4	13%
ENG	2	7%	7	23%	8	27%	11	37%

Table 03: Languages use with family members.
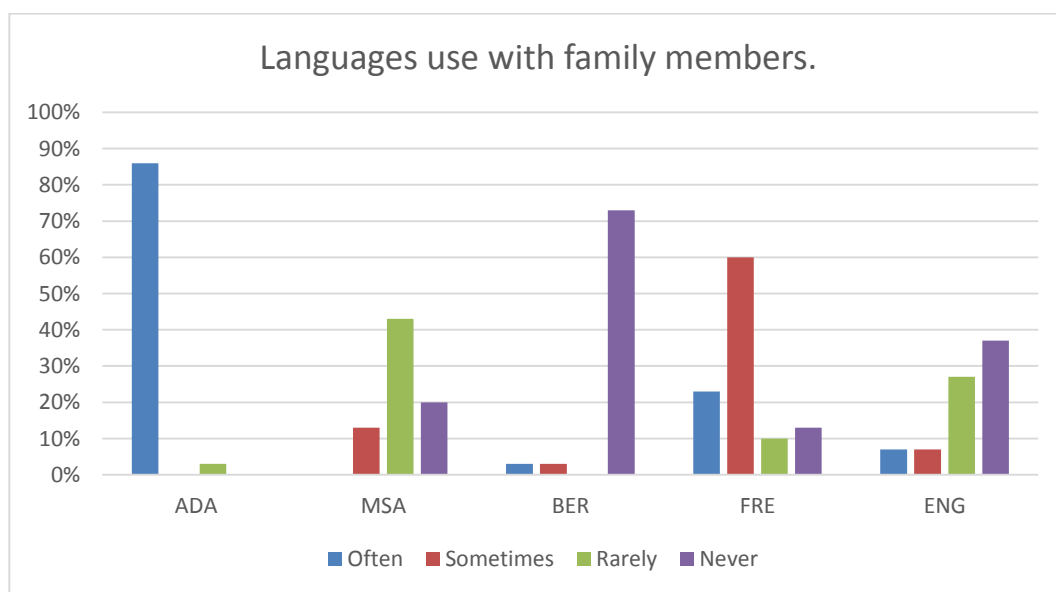
Figure 04: Languages use with family members.

The above graph shows that Algerian Arabic is largely used with family members at home since it is the most shared code by all the members of the family generally as their mother tongue. Then comes French, where most of the respondents claim that they use Algerian Arabic and French which indicates that they are bilingual people and they are raised in an intellectual family with educated members who actually speak French at home, English occupies the third place because it is the target language they are exposed to most and frequent practice of it is inevitable. Berber is still limited to Kabylian users.

Question 05: How often do you use the following languages with your friends?

This question aims to figure out the spoken languages with friends in their daily discourse either consciously or unconsciously. It is direct and requires simple answers. The following table will summarise the respondent's answers about the use of languages with their friends.

	Often	RF	Sometimes	RF	Rarely	RF	Never	RF
ADA	25	83%	0	0	0	0	0	0
MSA	0	0	7	23%	8	27%	14	47%
BER	0	0	2	7%	0	0	17	57%
FRE	1	3%	12	40%	8	27%	02	7%
ENG	8	27%	12	40%	3	10%	02	7%

Table 04: Spoken languages with friends.
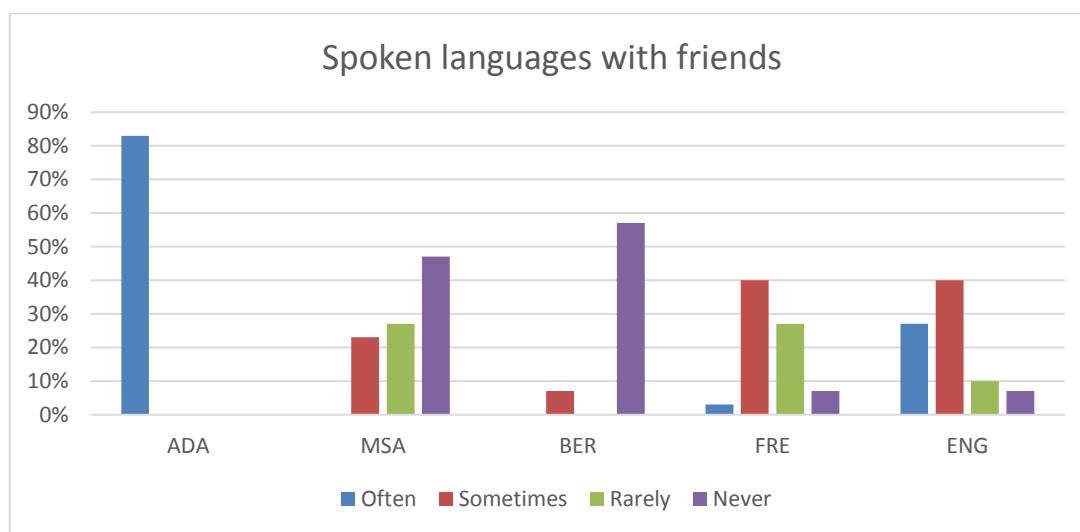
Figure 05: Spoken languages with friend.

The graph shows that Algerian or colloquial Arabic (83%) is largely used among friends being their mother tongue which they grew up speaking, then comes English (40%) in second place since it is the language they study and use every day at university during the lectures and even outside the classroom. Third is French (40%) for the aspect of prestige it holds, and Modern Standard Arabic when they refer to religious matters. Least spoken is Berber because only among Kabylian groups since it is not well understood by the others and not their common mother tongue.

Question 06: How often do you use the following languages with others students during the lecture?

When asked about the languages used or spoken with other students during the lecture, most of the answers were related to a certain language. Students spend a great amount of time together, whether inside or outside their classes and they undoubtedly speak to each other the whole day. The table below will sum up their answers ,

Languages	Often	RF	Sometimes	RF	Rarely	RF	Never	RF
ADA	8	27%	9	30%	5	17%	4	13%
MSA	2	7%	2	7%	5	17%	11	37%
BER	0	0	0	0	0	0	30	100%
FRE	8	27%	12	40%	10	33%	3	10%
ENG	23	77%	3	10%	1	3%	0	0

Table 05: Languages use with other students during the lectures
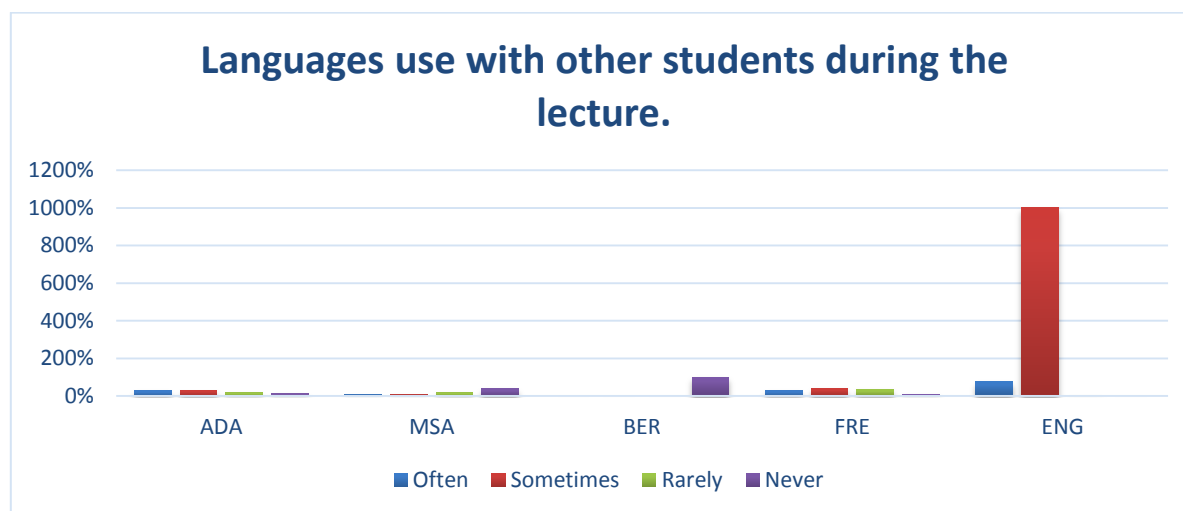
Figure 06: Languages use with other students during the lectures.

The above graph shows that English (77%) is largely used among friends during the lectures since that language is the language of study and communication in the classroom; so it is a useful language to some extent. It seems natural for English students to speak the target language widely as it is required for their proficiency in the future. Then it is followed by French (40%) to fill the linguistic gap when they do not find the equivalent words in English.

Also, the graph indicates that Algerian Arabic, Modern Standard Arabic and Berber are rarely used since they are not in their appropriate context to use them.

Question 7: Which languages do you speak to another student outside the university?

When asked about the languages they use to speak to other students outside the university, this attempted to know whether they would use the source languages as the previous answer or there are other possibilities because of the change of context and place, student's answers were diverse and different. The table below shows their answers,

Spoken languages	ADA	RF	MSA	RF	BER	RF	FRE	RF	ENG	RF
Discuss the lecture	17	57%	1	3%	0	0	3	10%	9	30%
General discussion	16	53%	1	3%	0	0	9	30%	4	13%

Table 06: Spoken languages to another students outside the university.
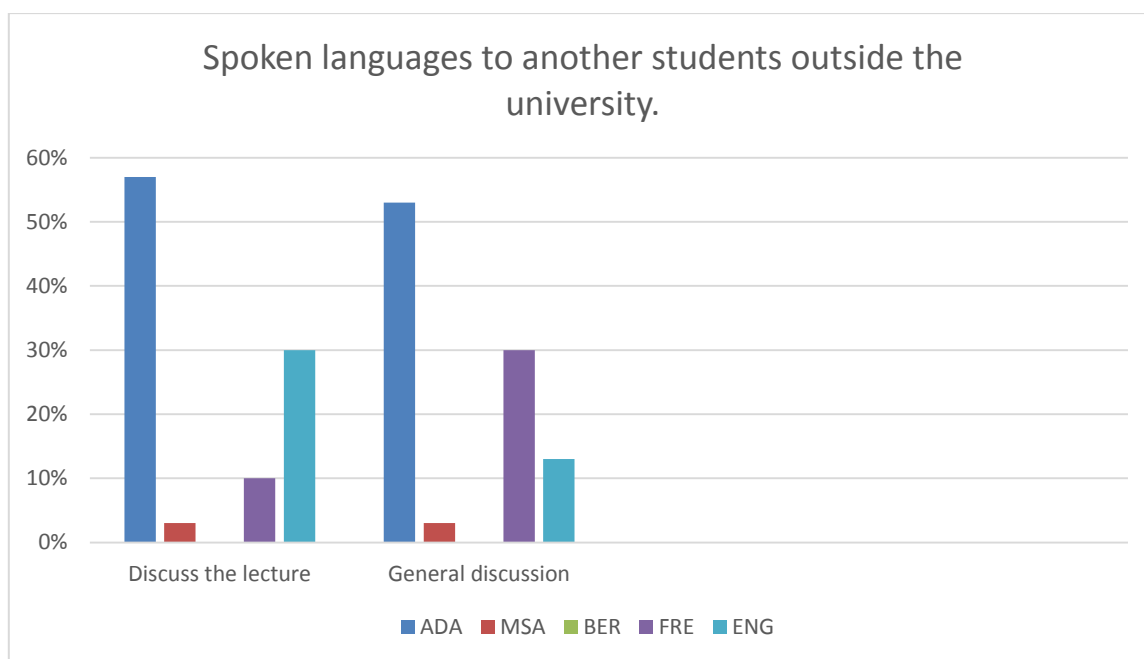
Figure 07: Spoken languages to another student outside the university .

The above graph shows that Algerian dialectal Arabic (57%) is still the most largely used among students and classmates outside the university either to discuss the lecture or to talk about different matters. Then comes French (30%) since it is considered as the language of prestige and has a special status among Algerian society members, and students like to boast about their level in English. English is often used while talking about social media, music and movies. At least Modern standard Arabic is used while Berber is not. Apparently,

results fluctuate from colloquial Arabic to French because they make Algerian students bilinguals.

Question 08: What languages do you speak to a teacher during break time?

This question aims to figure out the languages used with a teacher in formal and informal way, while discussion the lecture or general discussion, switching here occur between French and English since they are the most proper languages used by students to talk to a teacher. The following table summarises the students' answers,

Spoken languages	ADA	FR	MSA	FR	BER	FR	FRE	FR	ENG	FR
Discuss the lecture	4	13%	1	3%	0	0	7	23%	20	67%
General discussion	10	33%	2	7%	0	0	6	20%	16	53%

Table 07: Spoken languages with a teacher during break time.
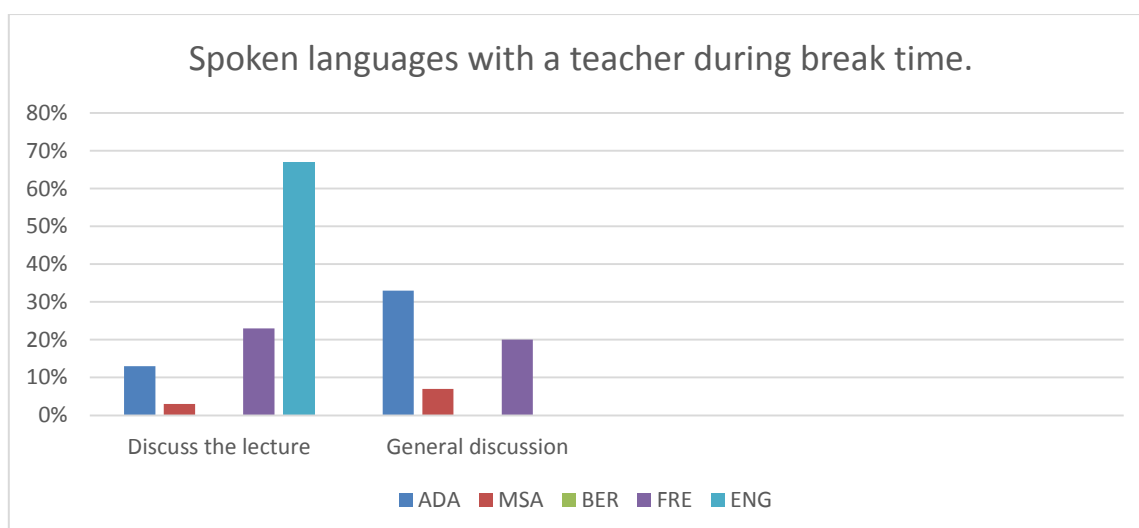
Figure 08: Spoken languages with a teacher during break-time

The above graph shows that English (67%) is largely used with a teacher during break time, and it is due to being the language of study either for discussing the lecture or a general discussion (53%) usually it is improper to address a teacher in colloquial Arabic, in order to influence by their teachers and become more frequent and proficient. French also is largely used since it represents the language of intellectual and educated people. Therefore, Algerian Arabic is used in small amounts because it is not the appropriate context for it. Modern standard Arabic is also used to give some few religious examples, while Berber does not exist in such a type of conversation.

52

Question 09: Do you switch between these languages when you speak?

This question aims to uncover the number of widely used languages in code switching among these students who generally speak Arabic as their mother tongue, French as a second language, and English as the target language

Switching between languages	AF	FR
Yes	30	100%
No	/	/

Table 08: Switching between languages by third year Students.
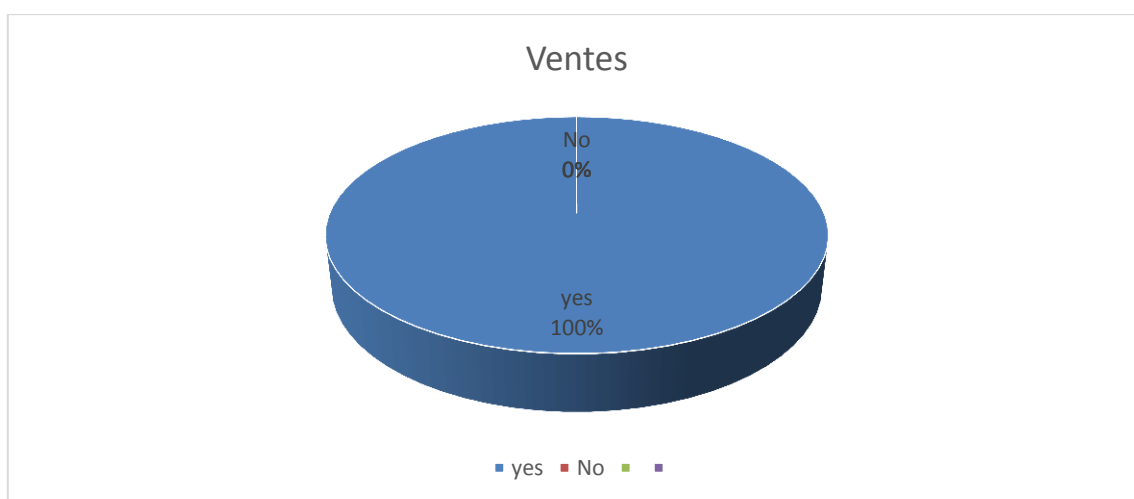
Figure 09: Switching between languages by third year Students.

According to the results shown in the table and graph, all the respondents (100%) stated yes, they switch between them and their justification that they switch to show prestige, level of education, and their lack of exact words i.e. to find an equivalent word in the other language, also to express ideas and finally according to the context and the situation they are in.

Question 09: According in what circumstances do you code switch?

This question attempts to uncover the ambiguity behind Code-switching and mixing among English students where this phenomenon takes place. The following table represents respondent's answers,

Reasons for code switching	AF	RF
The person	11	37%
According to the topic and context	6	20%
The formality of situation	5	17%
To express a word	8	27%

Table 09: Reasons for mixing languages
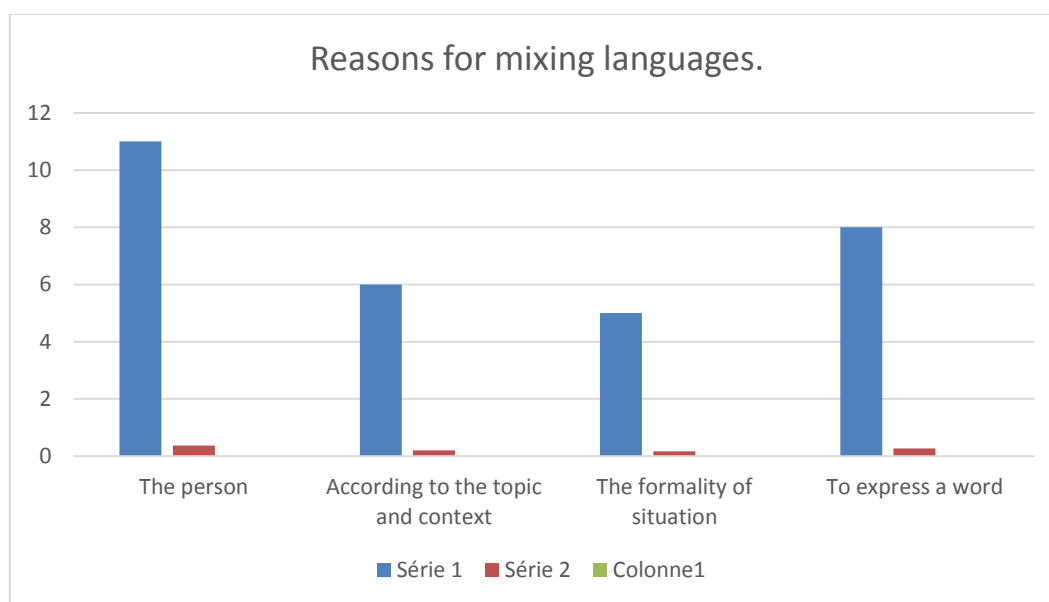
Figure 10: Reasons for mixing languages

The above graphs show that the majority of students (37%) switched according to the person they are speaking with, while (27%) stated that they switched to fill a linguistic gap when they do not find a direct equivalent in the target language to have a successful conversation, and sometimes it is unconsciously done. (20%) mix languages according to the topic and context, However, (17%) switch languages according to the formality.

Question 10: Which language variety (ies) do you code switch between?

The following table will summarise the respondents answer about which languages they code switch between.

Codes	MSA/ADA	MSA/BER	MSA/FR	ADA/FR	ADA/ENG	FR/ENG
AF	02	01	04	15	05	03
RF	07%	03%	13%	50%	17%	10%

Table 10: Languages which students alternate between.
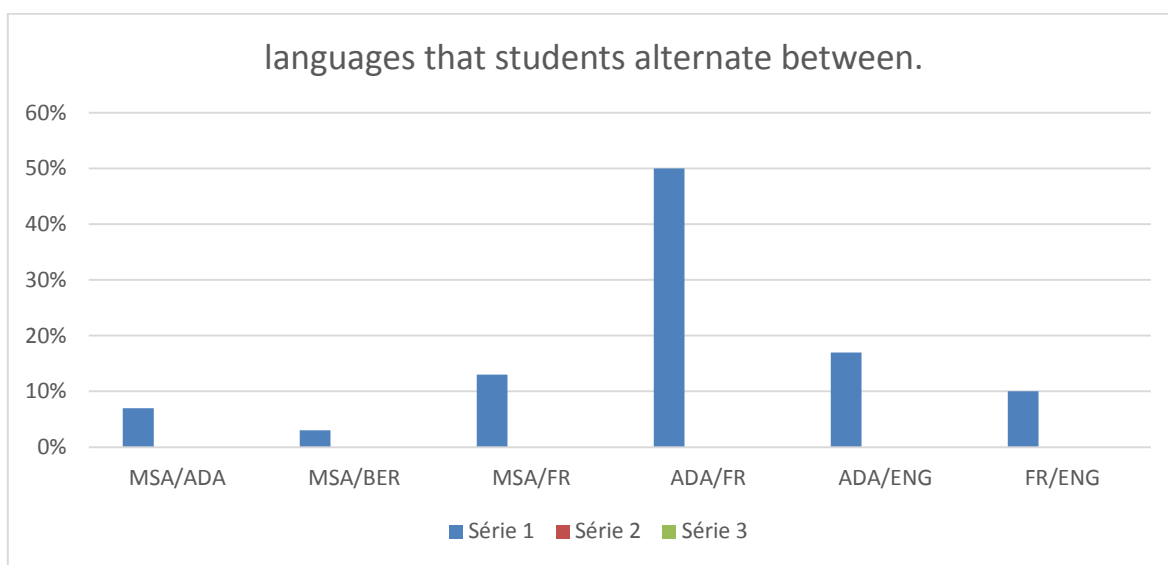
Figure 11: Languages that students alternate between.

As far as question 10 is concerned, we notice that Algerian dialectal Arabic /French switching receives the highest score with 50%. This high score for ADA/FR code switching is due to the fact that most of our informants are competent bilinguals. Algerian dialectal Arabic /English code switching comes in the second rank with 17% followed by Modern Standard Arabic /French with 13%. We can deduce that Arabic /French bilingualism is a salient characteristic of the Algerian society.

Question 11: How do you consider people who alternate between languages**?**

When asked about the persons who mix two codes, student's answers were different. The table bellow shows the answers in statistics.

Persons are	AF	FR
Literate	03	10%
Illiterate	02	07%
Normal	17	57%
Abnormal	01	3%
Intelligent	05	16%
Complexed	02	07%

Table 11: Persons who mix two codes.
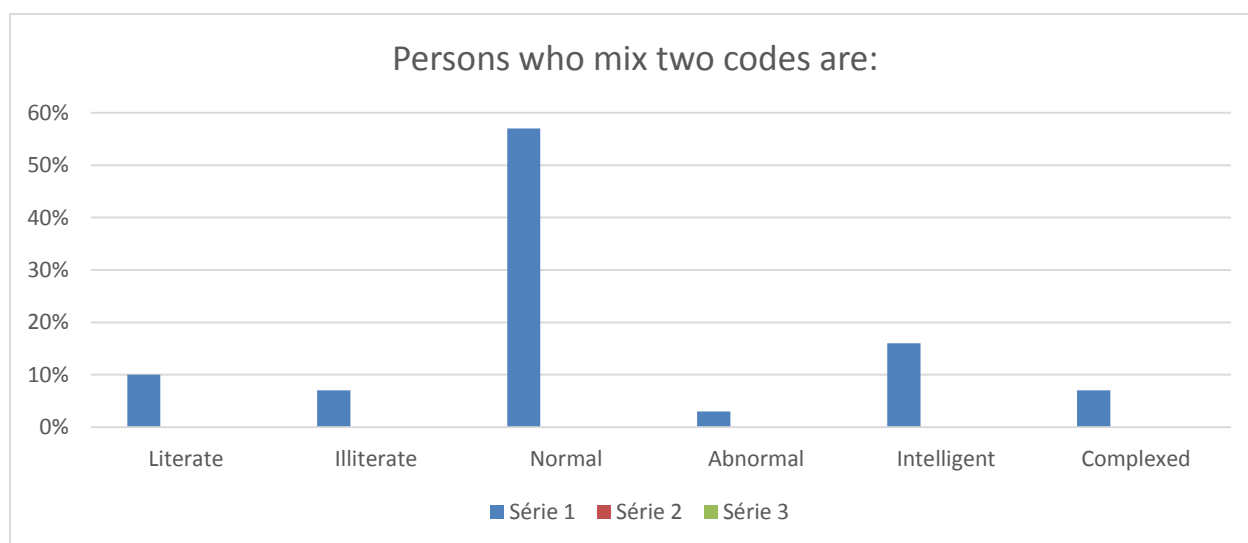
Figure 12: persons who mix two codes are

The above graphs show that persons who mix two codes are normal persons (57%) according to the respondents answers, (16%) intelligent, and (03%) literate, (02%) illiterate and complexed .Only (3%) considered them as being abnormal persons.

Question 12: What is your attitude towards code switching?

Attitudes	AF	FR
Positive behavior	16	53%
Negative behavior	10	33%
Negative & Positive	4	13%

Table 12: Opinions about Code Switching
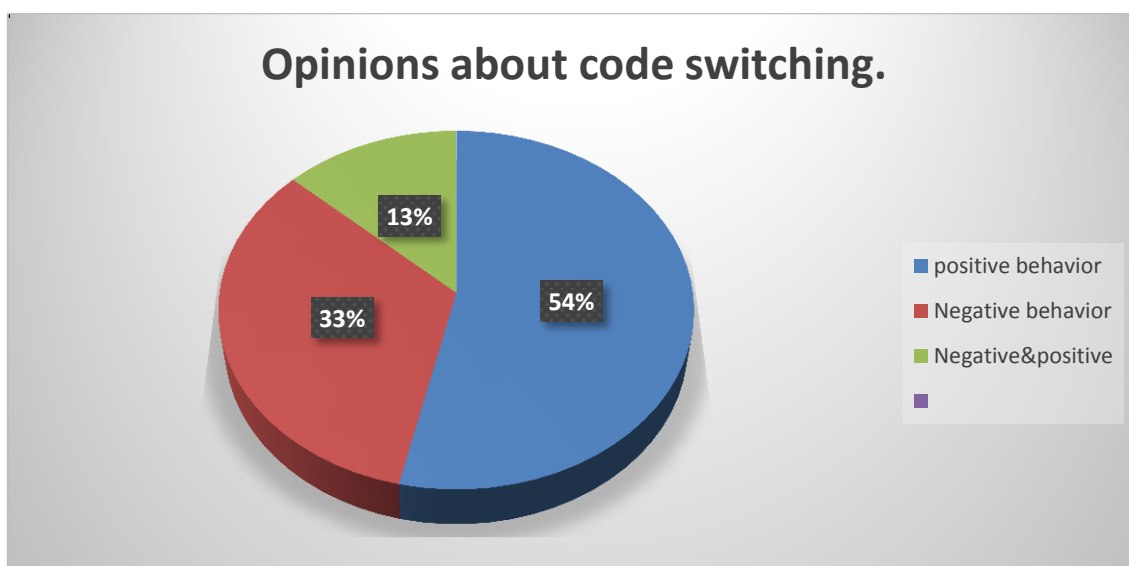
Figure 13: Opinions about Code Switching

The question above was asked to get additional opinions about the phenomenon of code switching. Additionally, a sub question "why" was asked to see the respondent's justifications. This question was asked to look for the students' attitudes towards code switching. Half of the respondents (53%) have positive attitudes; they think that the process of code switching is a way for them as students of English to prove their language proficiency. Whereas (33%) of the respondents have negative attitudes towards code switching, they reported that using code switching may damage, change or settle the mother tongue. Moreover, the remaining students (13%) reported that they have both negative and positive attitudes; according to them one should know where, with whom, and to what degree s/he switches code; this attitude depend on the speakers themselves and the context where such codes are required.

Questions 14 and 15 were dedicated to explain code switching and illustrate with some examples from their daily life. Students examples were : « allo oui raki m3aya », « sbah lkhir ça va », « portail rah meftoh », « portable rah mdéchargé », « la crème bared », « la sauce hamda », « rani bkhir ma chérie », rani retard », « bus ja », rah nebdo exams next week », « nkemel hata après midi », « stinini fi l'agence ».

III.12.Discussion of the Results

It can be revealed from the analysis of the learners' questionnaire and observation that there are some points of similarities. Concerning gender, the result of the questionnaire is similar to the observation, that is, the number of female students is more than male's in terms of using code-switching. It is observed that the female respondents code-switch more than male respondents do. It is like the result obtained from questionnaire; the sample reveals that females (80%) are dominant compared to male (20%) in the use of code-switching. It is also noticed that the majority of the informants speak both Arabic (53%) and French (20%) in their daily life. Concerning their communication, the majority of them communicate in Arabic with their family (86%) while they use Arabic French and English with their friends. Hence, they master the three languages, the use of code-switching among students requires the capability to use the three codes Arabic French and English. Besides that, the current research deals with a sample of students who are able to use the three codes Arabic, French and English easily.

So, throughout analyzing the collected data, we figure out that (77%) of the students use English during the lecture since that it is the language of the study, Then it is followed by French (40%) to fill in the gap when they do not find the equivalent in English. However, the result shows that Algerian Arabic (57%) is still the most largely used among students outside the university either to discuss the lecture or to talk about different matters. Then comes French (30%). While, (67%) of the respondents speak English with a teacher during break time either for discussing the lecture or general discussion, French also is largely used.

Additionally, regarding the first and third hypothesis which assumes that people code switch according to the context, topic, the person and the formality of situation. It is observed that all respondents (100%) switch between languages to show prestige, level of education, and their lack of exact word. It is revealed that 37% of the informants switch between languages according to the person they are speaking with. Therefore the results confirm the hypotheses.

Regarding the second hypothesis which assumes that people switch languages to express a word that does not have a direct equivalent in the target language to have a successful conversation as to maintain the flow of communication ,It is revealed that 27% of the informants mix languages to express a word that do not have a direct equivalent in the other language. Thus, the result confirm the second hypothesis.

Additionally, it is worth mentioning that (57%) of participant students indicate that persons who mix two languages are normal persons, (16%) revealed that they are intelligent. Besides, half of them (53%) have positive attitudes towards code switching, while (33%) have negative attitudes. It is concluded that code switching is commonly used in the Algerian context and that the most common pattern used by third year English students is situational code-switching.

III.13.Conclusion:

To conclude, this chapter highlights the methodology applied in this study. It presents the research method which involves two kinds of investigation tools qualitative and quantitative. Moreover, the investigation begins by analyzing and interpreting the observed sentences which contain three languages: Arabic French and English where students code switch throughout their conversation. It also summarised the results drawn from the questionnaire that was administered to 30 respondents. The later illustrated the data shown through tables and graphs for more visual clarification, and the results confirmed the hypotheses proposed early in this research work which state that students code switch to show prestige, level of education and according to the person, formality of the situation, topic and context. Also the main reason that leads to mix codes is the lack of vocabulary when they do not find the appropriate word in their language, when they focus on keeping the flow of communication, or possibly as a habit. So, the results concluded from the questionnaire are closely similar to observations' results.

General conclusion

General conclusion

Bilingualism is commonly regarded as the use of two languages by an individual who switches two different codes while communicating. Hence, the use of two languages that vary within the same interaction is called code-switching and it refers to the bilingual mode of speaking in which the speaker connects two languages that lead to interfering linguistic features.

Code-switching is a widespread phenomenon which can easily be observed among students of English at the University of Tiaret. The present research attempts to answer the research questions and the results have relatively shown that students code switch for several reasons to show solidarity, prestige and their level of education. Also, according to the formality of situation and the person they are speaking to. In addition to the lack of the necessary vocabulary for the continuity of conversations.

The research work was composed of three chapters. The first one dealt with explaining the language situation in Algeria .The second chapter was theoretical and dealt with defining the key concepts related to code switching. The last one was practical; it was devoted to a case study. The questionnaire and observation was selected as a research tools to collect data .Then, the obtained data were analysed and interpreted.

So, throughout the analysis of the observations and students' questionnaire, different reasons that drive bilingual individuals to code switch are revealed. Among the reasons there are: the absence of the appropriate words or expressions that are needed at the time of speaking. That is, the lack of the suitable terminology in one language. Code switching phenomenon takes place when the spoken language does not have the items requested or the appropriate translation for the vocabulary which is needed. Moreover, the students' code switch when they find that some words are better expressed in one language rather than another. The final reason is that thanks to their educational level, speakers are generally competent in more than one language. It also helps in emphasizing a particular point, and it is considered as a means of communication by which people can communicate a message or intent.

Subsequently, the results of the present study confirm and support the hypotheses. It is worth adding that the present research work serves as a doorway for further researches concerning code-switching among students of English.

Limitations of the study

Like any other field, this study encounters some difficulties which are:

1 First: Time constraints

2Second: Difficulties were in the practical part because the respondents did not give relevant answers to some questions especially when they were asked to comment on the answer.

It would be a pleasure for the researcher to make further research in their PHD since the phenomenon of code switching is interesting and attracts attention within Algerian communities, because whenever one learns an extra language, it will lead him to switch codes automatically.

Bibliography

Bibliography

Books :

Auer, P. (2002). Code-switching in conversation: Language, interaction and identity. New York, NY: Routledge.

Bloomfield, L. (1933). Language. New York: Holt.

Bouchard, E and Gilles, H (1982). "Attitudes Towards language variation social and Applied contexts, Edward Arnold: Ltd, London.

Davies, A, & Elder, C. (Eds). (2004). The Handbook of Applied Linguistics. Uk: Blackwell.

Eastman, C. M. (1992). Code Switching in Conversation. London: Routledge.

Fishman, J, A. (1972). "Advances in the Sociology of language" The Hargue: Mouton.

Gardner-Choloros, P. (2009). Code-Switching. New York: Cambridge Universiy Press.

Giles, H. and Clement, R. (1998). "Explicating Ethnicity in Theory and Communication Research", Multilingua, 15.

Grosjean, F. (1982). Life With Two Languages. Cambridge: Cambridge University Press.

Gseil, S. (1998). Histoire ancienne de l'Afrique du nord. Librairie Hachette. Paris

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

Halliday, M. A. K. (1978). Language as Social Semiotic. The Social Interpretation of Language and Meaning. London: Edward Amold.

Haugen, E. (1956).The Norwegian Language in America: A Study of Bilingual Behavior.

Holmes, J. (2000). An Introduction to Sociolinguistics. Wellington: Longman.

Hudson, R. (1996). Sociolinguistics, 2nd Edition CUP, Cambridge.

Jackobson, R. (1997). Code Switching Worldwide. Berlin: Mouton de Gruyter

Janda, (Eds). (2003). The Hand book of Historical Linguistic, Black well publishing.

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

Milroy, L. and Muysken, P. (1995). One Speaker Two Languages: Cross- Disciplinary

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

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

Perspectives on Code- switching. New York: Cambridge University Press .

SharefEldin. (2014). Sociolinguistics study of code switching of the Arabic language on social networking.

Splosky. (1998). Socionlinguistics. Oxford: Oxford University Press.

Saville-Troike, M. (1976). Foundation for Teaching English as a Second Language: Theory and Method for Multicultural Education. New Jersey: Englewood Cliffs

Thomason, G. S. (2001). Language Contact, Edinburgh University Press Ltd. Edinburgh**.**

Thomason, G. S. (2003). "Contact as a Source of language change", in Brain D. Joseph and Richard D.

Trudgill, P .(1992). Introducing Language and Society.

Wei, L. (1998). The "Why and How Questions in the Analysis of Conversational Code Switching ", in Auer Peter Ed, (1998) "Code Switching in Conversation", Routledghe Edition, Berlin.

Weinreich. U. (1953). Languages in contact: Findings and problems. The Hague: Mouton.

Articles :

Ayeomoni. M.O.(2006).Code- switching and Code- mixing: Style of Language Use in Childhood in Yoruba Speech Community. Nordic Journal of African Studies. 15, 90-9.

Bailey, **B**. (1999). Switching. Journal of Linguistic Antropology, 9, 241-243.

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

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

Ennaji, M. (1991). Aspects of Bilingualism in the Maghreb Special Issues. International Journal of Sociology of Language. 87. 7- 25.

Ferguson, C. A. (1959). Diglossia. Word. 15. 325- 340.

Kaye, A.S. (1970). Modern Standard Arabic and the Colloquial Lingua. 24. 91- 347.

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

Nilep, C. (2006). Code-Switching in sociocultural linguistics. Colarado Research in Linguistics, 19, 1-22.

Unpublished Theses :

Ahmed Sid, H. (2008). Code-Variation among Algerian University Students: A Case Study, Unpublished Theses. UMC**.**

Bachar, A. (2013). Investigating Teachers' Attitudes toward the Adequacy of Teacher Training Programs and CBA-related Instructional Materials: A Case Study of the Algerian Intermediate School Teachers of English in the Region of Biskra. Unpublished PHD thesis. Biskra University.

Benhattab, A, L. (2004) Aspects of Code Switching, Code Mixing, and Borrowing in the Speech of Berber Speakers in Oran, Unpublished Magister Thesis, University of Oran**.**

Bouamrane, A. (1986), "Aspects of sociolinguistics situation in Algeria" Unpublished Ph.D. Thesis, Aberdeen University.

Chapters in Books :

Benrabah, M. (2007).Language Policy: Language-in-Education Planning in Algeria: Historical Development and Current Issues. Springer, 6(2), 225-252

Bentahila, A, & Davies, E. D. (1983). "The Syntax of Arabic-French Code Switching".

Theses :

Belarbi, K. (2010). Aspects of Code Switching, Code Mixing and Borrowing used by older generation, in Tiaret speech community, Magister Thesis. University of Oran.

Fezzioui, F. (2013). Sociolinguistic Variation in the Speech Community of Béchar. University of Oran Es-Sénia.

Zerrog, N. (2010). Code-Switching in the Conversation of Salespersons and Customers in Ain Samara Market (clothes section). Master degree, University of Constantine- Mentouri .

Appendices

Questionnaire

Dear students

This questionnaire is a part of a research for a Master's degree .In this research we will investigate the languages used by the Algerian students ,your opinion as an English Algerian Student is very important .Be certain that your responses will remain strictly confidential and will not serve any other purposes than the one stated above. You are kindly requested to fill in this questionnaire by putting a cross in in the appropriate box and commenting when necessary.

*Abbreviations and acronyms :

Algerian Dialectal Arabic(ADA),Modern standard Arabic (MSA),Berber(BER) ,French (Fr) ,English (Eng).

A) **Personal Information:**

1. Gender : Male ☐   Female ☐

2. **Age** : ☐

B) Students attitudes towards language choice/use

3. Which language variety(ies) do you speak ?

ADA   ☐

MSA   ☐

Berber   ☐

French   ☐

English   ☐

4. In which language variety(ies) you are more competent ?

ADA   ☐

MSA   ☐

Berber   ☐

French   ☐

English   ☐

5. How often do you use the following language variety(ies) with your family members?

	Often	Sometimes	rarely	Never
ADA				
MSA				
Berber				
French				
English				

6.How often do you use the following language variety(ies) with your friends?

	Often	Sometimes	rarely	Never
ADA				
MSA				
Berber				
French				
English				

7. How often do you use the following language variety(ies) with other student during the lecture?

	Often	Sometimes	rarely	Never
ADA				
MSA				
Berber				
French				
English				

8. Which language variety(ies) do you speak to other students outside the university?

	ADA	MSA	BR	FR	EN
Discuss the lecture					
General discussion					

9. What language do you speak with a teacher during break-time?

	ADA	MSA	BR	FR	EN
Discuss the lecture					
General discussion					

C) students attitudes towards code switching ?

10.Do you code switch between these language variety(ies) when you speak ?

Yes ☐

No ☐

If the answer is yes, according to what circumstance do you code switch?

a- The person you are talking to ☐

b- The topic ☐

c-The context ☐

d-The formality of the situation ☐

11. Which language variety(ies) do you code switch between?

MSA/ADA ☐   MSA /BER ☐MSA /FRE   ☐ADA/FRE   ☐ADA /Eng ☐

FR /Eng ☐

12. How do you consider students who alternate between languages?

a- Literate ☐

b-Illiterate ☐

c-Normal ☐

d-Abnormal ☐

e-Intelligent ☐

f-Complexed ☐

13.What is your attitude towards code switching ?

a-positive behavior [ ] b-negative behavior [ ] C-Negative &positive [ ]

Why……………………………………………………………………………………………………
…….

14. How could you define Code- Switching?
……
……
……
………………………………………………………………………………………

15. Could you please be kind to illustrate more by giving us some examples of your daily conversational sentences where code- switching is included?
……
……
………
………………………………………………………………………………………………………
………………………………………………………………………………………………………

Thank you for your cooperation.

Appendix B

Résumé

L'Algérie est un domaine très intéressant pour les études sociolinguistiques en raison des situations diglossiques, bilingues et même multilingues qu'elle prédomine. Ces situations linguistiques ont créé un phénomène de mélange entre les variétés existantes telles que le changement de l'alternance codique et les emprunts qui sont devenues une pratique courante dans toutes les parties de la société algérienne. L'objectif principal de ce document de recherche est de comprendre les raisons qui expliquent le changement de langage en une phrase du discours quotidien. Pour maintenir cette étude dans des limites acceptables, les étudiants de troisième année en anglais de l'Université Ibn Khaldoun (Tiaret) ont été choisis comme exemples, car ils sont rattachés aux langues précédemment indiquées. Pour étudier ce phénomène, la méthodologie comprend donc des méthodes qualitatives et quantitatives permettant de décrire et d'analyser les données recueillies au moyen de deux outils de recherche, un questionnaire et une observation hebdomadaire. Un échantillon de la population d'étudiants anglais est choisi pour être testé et est composé de trente étudiants. L'analyse et l'interprétation des résultats de la présente étude semblent corroborer les hypothèses selon lesquelles les étudiants anglais codent les codes en fonction du sujet et du contexte. En outre, ils le font pour montrer leur prestige et leur niveau d'éducation. Par conséquent, on a découvert comment les étudiants de troisième année changeaient de code en fonction de la formalité de la situation, sans oublier que le manque de vocabulaire dans leur langue avait un impact certain sur le mélange des langues. En outre, les résultats montrent que chaque fois que les élèves apprennent une nouvelle langue, ils trouveront un moyen de changer de code inconsciemment.

Mots clé : les étudiants de troisième année anglais, l'alternance codique, contact de langue, bilinguisme, diglossie.

الملخص:

تعتبر الجزائر مجالًا مثيرًا للاهتمام للدراسات الاجتماعية اللغوية نظرًا للحالات التي يسودها الثنائيون والمتحدثون بلغات متعددة. خلقت هذه المواقف اللغوية ظاهرة الاختلاط بين الأصناف الحالية مثل تبديل الشفرة والاقتراض التي أصبحت ممارسة شائعة بين جميع أجزاء المجتمع الجزائري. تحدد هذه الدراسة البحث في الابدال اللغوي بين طلاب الجامعات الجزائرية ودراسة آثار الأصناف الموجودة في الاتصال. الهدف الرئيسي من هذه الورقة البحثية هو معرفة الأسباب الكامنة وراء تبديل اللغات وخلطها في جملة واحدة في الخطاب اليومي. للحفاظ على هذه الدراسة في حدود مقبولة، تم اختيار طلاب اللغة الإنجليزية في السنة الثالثة من جامعة ابن خلدون (تيارت) كعينة لأنهم مرتبطون باللغات المذكورة سابقًا. لذلك، من أجل التحقيق في هذه الظاهرة، تضم المنهجية كلاً من الطرق النوعية والكمية لوصف وتحليل البيانات التي تم جمعها من خلال أداتين بحثيتين، استبيان وملاحظة أسبوعية حية. عينة من سكان اللغة الإنجليزية يتم اختيار الخدوش لفحصها وتتكون من ثلاثين طالبًا. يبدو أن تحليل وتفسير نتائج الدراسة الحالية يدعمان الفرضيات القائلة بأن طلاب اللغة الإنجليزية يخضعون للإبدال اللغوي وفقًا للموضوع والسياق. أيضا، يفعلون ذلك لإظهار هيبة ومستوى تعليمهم. لذلك، تم اكتشاف كيف يقوم طلاب السنة الثالثة بذلك وفقًا لشكلية الوضع الحالي، ناهيك عن أن عدم وجود مفردات في لغتهم له تأثير معين على خلط اللغات. أيضًا، توضح النتائج أنه عندما يتعلم الطلاب لغة جديدة، سيجدون طريقة لتشفيرها عبر اللاوعي

الكلمات المفتاحية: طلاب اللغة الإنجليزية السنة الثالثة الابدال اللغوي الاقتباس اللغوي ثنائية اللغة ازدواج اللسان.