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**The stufy of Code-Switching/ Mixing in Algerian
Universities: Case of Master One English Students in
Mostaganem**

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Dedication

This work is dedicated to the first person who taught me the alphabet and educated me on the principles of life, my father BOUABDELLAH. I love you

To my mum Houria, the adorable person in my life. the one who never stops helping, advising or even showing me what is right and wrong in life until the moments I'm writing these words. Thanks mum and dad, you are the best in my eyes.

I would like to dedicate this work to my dearest brothers TAYEB and ABDELKADER.

My dedication goes to my sisters FATIMA, RACHIDA and KARIMA and their respectable husbands ABDELKADER and BRAHIM. In addition to my lovely niece AYENNE TASSNIME.

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Abstract

Language is a mirror that reflects the human behavior, and language contact attracts sociolinguists to tackle it as a phenomenon to for research. Algeria is a perfect example of the existence of different varieties (Algerian Arabic, Standard Arabic, Berber and French), either as a result of colonialism or educational system which lead to code-switch. This process has drawn much attention to raise questions for the present study to be conducted the reasons behind Algerians switching and mixing languages in their daily interactions, as well as, switching codes within a sentence. This study aims to shed some light on the phenomenon of code-switching and its different related concepts of language use including bilingualism, code-mixing and diglossia that represent the sociolinguistic situations. 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, Master one English students at Mostaganem University have been chosen as a sample since they are attached to the languages previously stated. The analysis and interpretation of the results of the present study seem to support the hypotheses that Master students code-switch according to the topic and the context. Also, to show prestige and their level of education. Therefore, it has been discovered how Master 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.

Key words: Master one English students, Code-switching, Code-mixing, Bilingualism, Diglossia

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List of Abbreviations

CS: Code-Switching

CM: Code-Mixing

MSA: Modern Standard Arabic

CA: Classical Arabic

AA: Algerian Arabic

BR: Berber

H: High

L: Low

L1: First Language

L2: Second Language

AF: Absolute Frequency

RF: Relative Frequency

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General

Introduction

General Conclusion

General Introduction

Code -switching is a wide spread linguistic phenomenon in the diglossic, bilingual and multilingual communities that attract the attention of present sociolinguistic studies. It is the most common shared phenomenon among researchers nowadays as a problematic for future studies it. Algeria is considered as a diglossic and multilingual community since different languages are used by the Algerian population. Those languages are Standard Arabic, Algerian Arabic, Berber and French, which makes the sociolinguistic situation a complex and significant field to tackle as a topic of research.

Aims of the study

This research study intendeds to tackle and discuss the phenomenon of code-switching. Moreover, the main aim is to figure out the reasons behing bilingual/ multilingual speakers that drive the Algerian students of Mostaganem University to code-switch.

Statement of the problem

As already mentioned before, Algeria is a diglossic and multilingual society, where different phenomena are dealt with and studied, such as: code-switching, code-mixing and borrowing, the former is the most important phenomenon that can be observed consciously among Algerian university students. This research study will put focus on the following problematic which is that ‘the co-existence’ of different languages in Algeria leads to the emergence of code-switching in the Algerian universities widely used among students for various reasons that need to be highlighted.

Significance of the study

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

Research questions

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

- Why do bilinguals, Master one English student 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 for further research,

- ✓ First, bilingual Master one 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, bilingual Master one 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 in to maintain the flow of communication.
- ✓ Third, Algerian students code-switch occasionally or according to the context they are involved in.

Means of research

In order to confirm or disconfirm the hypotheses of this study proposed earlier, and to collect data for analysis. A questionnaire has been selected as a research tool. In this research paper, the corpus chosen is university students; Master one English student's particularly because they are in contact with more than one language.

The structure of the study

This research paper consists of three chapters, the first one deals with the overview of the topic; several phenomena will be presented and explained. The second chapter will be concerned with the description of sociolinguistic situation of language varieties spoken around Algeria. The third chapter will be dedicated to the practical part of the study which is characterised by the analysis and interpretation of data collected.

Chapter One

Overview of Code-Switching

1.1. Introduction

The first 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 representing 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 represents the functions of code switching including the conversation analysis and the markedness model.

2.2. Bilingualism

Bilingualism is one of the most important and complex processes of language contact. It may be simply defined as the ability to use two languages in everyday life. Bloomfield (1993) defines bilingualism as having “*a native-like control of two languages*” (p.56). Moreover, Haugen (1953) states “*bilingualism is understood... at the point where the speaker of one language can produce complete meaningful utterances in the other languages*” p.7. Additionally, for Grosyean (1982), this phenomenon contains “[...] *the regular use of two or more languages.*”(p.1)

From the following quotations, apparently bilingualism is a wide world phenomenon used by speakers of two languages in a certain speech community. Perfect bilingual are the one who take control of a minimal competence in just one of the four skills of a language rather than his first language (they are proficient in more than one language). This ability helps bilinguals to code switch frequently which is recognized as a phenomenon worth investigating by many researchers, for instance, Haugen (1950), Fishman (1971), Gumperz (1982) and Jakebson (1997).

Bilingualism and multilingualism lead to switch from one code to another or to mix codes within very short utterances in order to create new code which is known as code-switching.

1.3 Code-Switching

Code-Switching¹ was and still is 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 course of single sentence.*” (p.65) that is to mean, code alternating depends on the bilingual its self 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 single*”. As for Mayers-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 speaker 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’s speaker code-switch for several purposes and the latter differ from one speaker according to their needs.

¹ Code-Switching henceforth CS

1.4. 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, conscious 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.

1.5. Functions of Code-Switching

By the 1980's, Auer (1984) criticized Gumberz model, because 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 persistent phasis 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.

1.5.1. Markedness Model

Carol Mayers-Schotton introduced a theory named The Markedness Model by the 1993. She tried to explain code-switching as a universal rule-governed phenomenon, and she argued that what made speakers alternate from one code to another or from one language to another did not necessarily have a social motivation. According to her, the markedness model is “*[...] an explanation accounting for speakers socio-psychological motivations when they engage CS*”(p. 75). Therefore, speakers make choice of code by the negotiation of social roles in the conversation. Code-switching determined for the speaker a tool and a means to affect social needs while for the listener is the message.

Moreover, the markedness model was presented in form of a principle “chosen the form of your conversational contribution such that it indexes the set of rights and obligations which you wish to be in force between the speaker and addressee for the current exchange.” It

means the speaker has the choice to balance the rights and obligations for the listener, therefore, switching is both a means and a message to rich a conversation.

She also thinks that whether code-switching has a discourse function or social motivation, it depends on both the speaker and the audience. This idea of mutual agreement concerning the expectations of audience and speaker is what differentiates marked from unmarked choice. Mayers-schotton explains what she means by markedness by proposing that “*what community norms would predict is unmarked, what is not predicted is marked.*”*ibid*, 5 i.e, code-switching is controlled by tacit social convention. When code-switching is used in relation to motivation in mind is marked choice, while it is related to a specific motivation is unmarked choice and switches be more frequent.

Additionally, Mayers-Schotton lists five maxims to help the speaker understand the choice that people make in code-switching (1998:25), the unmarked choice maxim, the marked choice maxim, the explanatory choice maxim, the difference maxim, the marked choice maxim, and the virtiosity maxim (complete the unmarked choice maxim). The purpose of this theory is to achieve a particular goal taking into consideration the circumstances surrounding the speech act.

1.6. Types of Code-Switching

In one of the early researches, Bloom and Gumperz (1972) identified two types of code-switching: Situational and Metaphorical codes. Later on Gumperz (1982) developed the term metaphorical CS and introduced another concept “Conversational CS”.

1.6.1. Situational Code-Switching

Situational code-switching can be defined as the use of various languages or varieties when there is a different social or sociolinguistic situation that is influenced by the context and the interlocutor. Hudson (1999) states: “*In bilingual communities, language choice depends on the circumstances and thus the choice is controlled by social rules which members of the community learn from their total linguistic knowledge.*”(p.52).

Moreover, according to Bloom and Gumperz (1972) situational CS means a “*distinct codes are employed in particular settings and speech activities and with different categories of interlocutor i.e. there is a direct relationship between code use and observable features of the situation.*”(p. 349).

Situational code-switching involves the understanding of the chosen language by participant, and it takes into consideration the topic or setting, kind of activities, person and purposes i.e. it cares about social meanings according to some scholars which related them to social choices situations.

1.6.2. Metaphorical Code-Switching

Metaphorical code-switching refers to the case when speakers chose the language depending on the situation (the relationship between language and the situation) to reach a specific communicative effect. For Mayers-Schotton and Ury (1979) “[...] *metaphorical switching also depends on social agreements.*”(p. 5). Furthermore, the situation may vary according to the speaker and listener for that response Bloom and Gumperz (1971 as cited in Hudson, 1996)

*“But in some cases the situation is less clear, either because its ambiguous or because the speaker decides to ignore the observable external situation and focus instead on less observable characteristics of the people concerned. Such case where it is the choice of language that determines the situation are called **METAPHORICAL CODE-SWITCHING.**”(p. 53)*

What distinguishes situational CS from metaphorical CS is that the former, it is the social situation that determines the code choice while the latter it is the speaker who determines the code choice. Hymes and Gumperz (1972) well describe the difference between the two concepts of code switching: “*In Hymes [the research site] situational switching involves change in the participant and/or strategies; metaphorical switching involves only a*

change in topical emphasis” (p. 409). In other words, the choice encodes certain social value in which the situation indicates the language used by speaker.

1.6.3. Conversational Code-Switching

Conversational code-switching is the third type of switching which takes place within the same conversation without any change in the situation.

Hudson (1999) defines conversational code-switching as case the when bilingual speakers are talking to other bilinguals and change their language without any change in the situation. (P. 52-53).

Gumperz (1982) defines conversational code-switching as:

“The language switch relates here to particular kinds of topics or subject matters rather than to change in social situation. The semantic effect of metaphorical switching depends on the existence of regular relationships between variables and social situation of the type just discussed. The context in which one of a set of alternates is regularly used becomes parts of its meaning, so that when this form is then employed in a context where it is normal, it brings in some of the flavor of this original setting.”(p. 162)

According to Gumperz (1982: 75-84), conversational code-switching has some features like: quotation, address specification, interjections, message qualification and personalization (Yleiner, 2004: 17). Romaine (1995: 161-162) summarises Gumperz’s function and added other features as follows, sentence fillers to clarify or emphasise a point, to shift to a new topic, to mark the type of discourse and specify a social area.

1.7. Theories/ Forms of Code-Switching

Bilingual speakers might switch between their languages while they are in the middle of a conversation, and it can take place among or within sentences according to some linguists, when switching occurs within the sentence, it is identified as code-mixing, and when it includes more than one sentence, it is called code-switching. In this response, Poplack (1980) differentiates three forms of code-switching: Intra-sentential code-switching, Inter-sentential code-switching and Tag-switching.

1.7.1. Intra-Sentential Code-Switching

Intra-sentential code-switching occurs within a sentence or clause boundary. That is the speaker switching from one language to another within the same sentence or clause. This type of code-switching might be considered as a more intimate type according to Poplack (1980:589), since it is the most difficult in terms of interpretations. An example of intra-sentential switching between English and Spanish is from Poplack (1980: 589): “why make Carol SENTARSE ATRAS PA’QUE everybody has to move PA4QUE SE SALGA?

(Why make Carol sit in the back so everybody has to move for her to get out?)

1.7.2. Inter-Sentential Code-Switching

Inter-sentential code-switching is code alternation at a sentence or clause boundary, where each clause or sentence is in different language. In other words, if the first sentence is in one language or variety of a language, the second sentence automatically will be in a different language or variety. An example from Poplack (1980):

“Sometimes I’ll start a sentence in English y termino’ en Espanol.

(Sometimes I’ll start a sentence in English and finish it in Spanish.)

1.7.3. Tag -Switching

Tag-Switching is the third type of code-switching, and Mugsken (1987) refers to it as *“the use of tag, a discourse marker, or a conversation marker in a language that is entirely different from the language of the sentence into which it is inverted.”* (p. 118)

Romaine (1995) defines Tag-switching as *“[...] the insertion of a tag in one language into an utterance which [...] is in the other language.”* (p. 22) According to Poplack (1980), *“the insertion of a tag to an utterance has virtually no ramification for the rest of sentence. This is because tags have no syntactic constrains; they can be moved freely, and they can be inserted almost anywhere in a discourse without violating any grammatical rules.”*(p. 589)

For example: A Panjabi /English bilingual says
It’s a nice day, hana?
(It’s a nice day isn’t it?) (MacArthur, 1998:1)

1.8. Code -Mixing

Code-Switching and Code Mixing (CM)² 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)

² Code-Mixing henceforth CM

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 Walawadkar, 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.

1.9. Borrowing

Bilingual or multilingual speakers use words from another language to fulfill a linguistic gap in order to convey a meaning explain and express a certain idea, when they do not find an equivalent word in their mother tongue. This phenomenon of switching is known as borrowing.

For Holmes (2001), borrowing refers to the use of words from the mother tongue while speaking in a second language. That is to say, when speakers do not find the appropriate word in 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 total changes of languages.

Many scholars differentiate borrowing from code-switching. For instance, Gumperz (1982), argued that code-switching involves sentence fragment that belong to one language, while; borrowing involves satisfying the morphological and syntactic rules of another language. Gumperz states:

“Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety (e language) into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language.”(p. 66).

Moreover Weinreich (1968) believes that borrowing is used for prestigious purposes (as cited in Romaine 1989: 2). This idea is supported by Herbert (2001), thus the speaker may think of borrowing not because that the word does not exist in her/his first language, but just she/he thinks is more prestigious than the words that exist in her/his first language. Most of the time borrowing exists when the speaker does not find the right word to accomplish a conversation.

1.10. Conclusion:

In chapter one our concern is to shed light on the phenomenon of code-switching as a whole with its related concepts which attract 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. The following chapter will discuss the linguistic and sociolinguistic situations in Algerian Universities.

Chapter Two

Language Stuation in Algerian Universities

2.1. Introduction

Algeria is a multilingual country that has several languages spoken in its society in general, and among university students in particular where four languages are used: Standard Arabic, Algerian Arabic, Berber/Tamazight and French that will be displayed in this chapter. In addition to the sociolinguistic situation in Algeria by introducing different phenomena that exist between Algerian language groups i.e. diglossia, bilingualism and code-switching.

2.2. The Algerian Sociolinguistic Verbal Repertoire

The history of Algeria faced an impact of various invasions, and which made contact with many nations, the later influence the Algerian society socially, culturally and linguistically. The different civilization that Algeria was in contact made the sociolinguistic situation of its population varied and complex. The Algerian sociolinguistic verbal repertoire presently is made of four different languages or varieties: Standard Arabic, Algerian Arabic, Berber/Tamazight and French.

2.2.1. Standard Arabic

In the nineteenth century, Standard Arabic becomes the official and national language of Algeria. It is the form of Arabic that resulted from the modernity of Classical one to meet human needs and demands. It is the language of formality, culture and writing as Cown et Al (1986) claim: “Modern Standard Arabic is traditionally defined as that form of Arabic used in partially all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcasts, speeches, sermons and the like.”

Modern Standard Arabic (MSA)¹ is the form that evolved after the Arab Renaissance of the nineteenth century labored to modernise Classical Arabic (CA)² and make it effective

¹ Modern Standard Arabic henceforth MSA

² Classical Arabic henceforth CA

enough to meet the demands of modern life. Certain western structures such as clause and phrase subordination have been adapted and a scientific terminology developed (Gorden.1985.135)

Standard Arabic simply is the modern version of Classical Arabic (CA) that is considered as the sacred language of the Holly Quran. It is the most dominant language in the educational system and official documents. Beside it is Spoken in 22 Arabic countries, unlike the Algerian Arabic

2.2. Algerian Arabic:

Algerian Arabic, vernacular Arabic or dialectal Arabic is the native language of the majority of Algerians (mother tongue), used for everyday communication and discussion which represents the second language of the Berber population. It is known as “Derja” in Algeria. Thus it is a spoken dialect not a written one in comparison to Standard Arabic. Algerian Arabic is a part of the Maghreb Arabic dialect continuum since Algerians use a variety which is similar to Tunisian Arabic at different linguistic levels near the eastern borders with Tunisia, and speak a variety. It fades with Moroccan Arabic near the Western borders with Morocco.

In addition, it has got a tremendous accent that refers to phonological variation from one region to the other either urban, rural or Bedouin one like in the pronunciation of /q/ which is realized /q/ in Algiers, /g/ in Oran, /ʔ / In Tlemcen, /k/ in Jijel and /ts/ in Ghazaouet. This language variety is characterised by borrowed words from French, Turkish, Spanish and other languages.

2.2.3. Berber:

In addition to Algerian Arabic, Berber (also called Tamazight) is the mother tongue of many Algerians that represents one of the five branches of Afro- Asiatic(formerly Semio-Hamitic) languages along with Semitic, Chadic, Cushitic, and Egyptian (Greenberg 1963).

Afro-Asiatic languages are “spoken by people of vastly different racial, religious and cultural origin” Katzner, 1977, 32).

Algeria and Marocco are of the most widely known countries who speak these languages in North Africa. It has got four major dialects: Kabyle which is spoken in Kabylia, especially, in Algiers, Béjaia, Tizi Oazou, Bouira, Setif and Boumerdes; Shawia in the Aures especially in Battna, Khenchla, Souk Ahras, Oum Bouagi and Tebessa; Mozabite in Mzab and Tamashekt in the Sahara Desert. (Fezioui, 2013)

Tamazight was considered as a national language in the “Law of the 10 April 2002” by the claim of the government to use it in all Algeria’s institutional sectors (Queffélec et Al.2002:32). Currently, Tamazight become official language in Algeria. It is extending all over the country and is being taught in schools and universities.

2.2.4. French:

French is one of the languages that exist and is widely spoken in Algeria. It takes an important place and fulfils many social activities besides AA³ and BR⁴ because it is one of the daily languages for communication. This is due to the arrival of French colonisation in 1830, and this colonization lasted one hundred and thirty two years until 1962, when Algeria gained its independence. However French language is still used everywhere in different domains, such as education, administration, media, economy and even in the informal settings like the street. It has touched mainly all the domains as Grandguillaume (1983) said, « c’est dans cette language qu’ont été mises en place toutes les institutions qui ouvraient ce pays à la vie occidentale. » As forwarded in English « It is in this language that all the institutions took place and which gave their country access to the western life.”⁵Which means that governments try to use Arabic language in laws since the later is the language of invader, but all the arabization programmes failed, and French still relevance.

³ Algerian Arabic henceforth AA

⁴ Berber henceforth BR

⁵ Translated by the author

Nowadays, French has a higher position among Algerian population because they considered it as a language of prestige and used as a mother tongue by some Algerian families. For that reason is considered as the second Francophone nation in the world after France.

2.3. The Algerian Present Sociolinguistic Situation

The co-existence of different languages (Arabic, French and Berber) makes Algeria a plurilingual community. This plurilinguality, consequently, leads to different multilingual sociolinguistic phenomena such as diglossia and other contact phenomena.

2.3.1. Diglossia in Algeria

Algeria is characterised as a diglossic, bilingual and a multilingual community, and diglossia is concerned with the use of two varieties of the same language where one form is considered as high and the other as low for different purposes. Charles A. Ferguson (1959) was the first scholar who introduces the notion of diglossia. He defines it as;

“ A relatively stable language situation in which, in addition to the primary dialects of the language(which may include a standard or regional standards), there is a very divergent, highly codified(often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes, but it is not used by any sector of the community for ordinary conversation.” (p. 336)

From the definition above it can be noticed that Ferguson is limited in his definition. According to him, the high and the low varieties should be within the same language in which

one form is used in formal situations and is more prestigious. The former has a grammatical and more complex system and is referred to as a High (H)⁶ variety or standard, while the other the low variety is used in informal situations and has a less prestige, which is referred to as Low (L)⁷ or vernacular.

In order to have a clear image about diglossia situation, Fergusson gives table suggestions with the indication of the variety normally used;

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

Table 01: illustration for diglossic situation (Fergusson 1959)

From this table, it is observed that there is a difference between the H and the L where the high variety is employed for writing, formal speech and education, while the L variety is used for daily life conversations and interactions.

⁶ High variety henceforth H

⁷ Low variety henceforth L

Moreover, in the case of Algeria, the high form is modern standard Arabic and the low form is the spoken Algerian (colloquial) Arabic that is used at home, in work places, and among friends, etc. Also, Berber is considered as a low variety, whereas Modern Standard Arabic is used at school, conferences, sermons in mosque, and so on.

Sridhar (1996) argues that, “*Standard Arabic is recognized in formal situations and it is highly appreciated by people, because of its inherited status from the Quran and Classical Arabic, whereas the Vernacular variety is not prestigious at all.*”(p. 55) In present day, Standard Arabic is used as the most prominent language in formal situation such as: educational system, and most used by people while Algerian Arabic is the real instrument of communication and has less prestige.

Fergusson gave several examples to illustrate his definition of diglossia from Standard Arabic and dialectal Arabic in the Arab world, Dhimotiki and Khatarevussa in Greece, Standard German and Swiss German in Switzerland, and Standard French and Haitian Creole in Haiti.

Later on, Fishman (1972) developed and expended the term diglossia because it was classical or narrow diglossia considered only related varieties of a language, he included the use of unrelated languages as H and L. He states;

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

Therefore Algeria is a diglossic community because of the existence of colonial languages like French and Arabic, French and Tamazight, Arabic and Tamazight. To sum up, the Algerians have the choice to select any variety they prefer and master. As a result, the Algerian society is a mixture of varieties where it is possible to find Arabic, French, and Berber in one sentence within the same conversation, and it is enables Algerians to be bilinguals.

2.3.2. Bilingualism in Algeria

Bilingualism in Algeria is an important linguistic phenomenon; and plays a great role in the determination of variations and language change. It is the consequence of the existence of French colonialism (1830-1962). The majority of Algerian people switch from their native language (Arabic or Berber) to French. The concept of bilingualism may be simply defined as the ability to speak two languages fluently. Weinreich (in Hornby, 1977) defines bilingualism as follow, “ *The best way to deal with this variation in definitions would seem to be recognize that bilingualism is not an all-or none property, but is an individual characteristic that may exist to degrees varying from minimal competency to complete mastery of more than one language*”

So, the fact of being bilingual is that the speaker should speak the two languages and not necessarily to have complete mastery of two languages. Spolsky (1998) claims that “ *it is rare to find equal ability in both languages.*”(p. 47). Another simple definition is given by Weinreich (1953), where he states that bilingualism is “*the practice of alternately using two languages.*”(p. 01)

In other words, no bilingual uses both of his languages in exactly the same social situation with the same frequency. As a result to that, everything depends on the frequency of usage of languages. The Algerian bilingualism has its own specificity which results from the existence of French occupation, in addition to historical reasons. Milory-Mysken (1995) explains that, “*the increasing use of international languages is stimulated by modernization and globalization. The phenomenon of language revival, and the economically motivated migration of people have led to wide spread bilingualism in the modern world.*”

Additionally, French language invaded the Algerian society even though they took their independence where we find it in everyday conversation, media, politics, education, etc. Generally, most of Algerian people are French speakers, because it is still official in administrations and universities, but at different degrees i.e. we find two kinds of bilinguals: active and passive. Active bilinguals are those persons who really speak French in their life even those who do not know how to read and write. Passive bilinguals are those who understand French but do not have the ability to speak it (Mohadjer, 2002, 990-991). In that response Spolsky (1998) refers to the fact of having two systems by saying;

“ For a number of years, there was an attempt to distinguish between compound bilinguals whose two languages were assured to be closely connected, because one language had been learned after(and so through) the other, and coordinate bilinguals who had learned each language in separate contexts and so kept them distinct. ”(p.48).

Weinreich(1953) added another type which is subordinate bilinguals.

- Compound bilinguals that mean both languages are taught in the same context and situation, so that words from first language (L1) and second language (L2) have the same meaning.
- Coordinate bilinguals which means that the two languages are taught in different contexts and situations, and here bilinguals have two systems of meaning for words. I.e. one system of meaning is for words that the individual has in the L1 and the other is for words they know in L2.
- Subordinate bilinguals which in this type, linguistic codes of bilingual's second language (L2)⁸ are assumed to be understood by and interpreted through their first Language (L1).⁹

Admittedly, Algeria is considered as coordinate, and It is the result of educational systems. At the primary school, children learn French and Arabic where they develop their knowledge about the grammar and the system of each language separately (Ahmed Sid 2008). In other words, languages are learned independently and separately. So, the Arabic and French words would be stored independently in the brain. To conclude, Algeria is a bilingual / multilingual community since it refers to the presence of more than one language (Arabic, Berber, and French) used for daily life interaction, which this phenomenon adequately helped researchers conduct investigations on other phenomena, such as, code-switching and mixing.

⁸ Second language henceforth L2

⁹ First language henceforth L1

2.3.3. Code- Switching in Algeria

Language is a mirror that shows the personality of individuals. It gives them opportunities to express their feelings and thoughts even in spite of their prestige and level of education, as well as shaping, it shapes their identity. Also, it helps them to interact correctly with others in different contexts of the language used in common. Code-Switching is one of the opportunities for bilinguals to shift from one language to another in their daily life conversations according to the situation they are in.

The term Code-Switching has not a fixed definition which is clear and cohesive since it is a wide world phenomenon that was studied by many researchers like Gumperz &Chavez,1972,Pfaff, 1979; Kachru1978; Poplack,1980. Moreover, a study of linguistics and Language Behavior Abstracts data base in 2005 about CS in partially every branch of linguistics i.e. formal linguistics, psycholinguistics, neurolinguistics, sociolinguistics, etc.¹⁰

Simply put, Code-Switching is alternating between two or more languages within the same interactions defined and explained in the previous chapter. What to be discussed in the ensuing part is the use of code-switching in Algeria.

In the Algerian context, Code-Switching tends to occur in all situations and in all places within language word groups (sentences, clauses or phrases). Algerian switching is mostly concerned with Arabic- French mixture, since the latter is spoken by the majority of Algerians as a result of French occupation and the fact that is widely used informally in their daily life. Here some examples are provided from Algerian society,

1. Taarfi not retard lyoom.

/tʌʃʌ rfi nɔt rɛtɑ:r lju:m/

(You know, I woke up late today.

2. Rani rayha la fac

/rʌni raihə lʌ faik/

(I'm going to the faculty).

¹⁰ In Benali(2007) 1986.

3. Khasni extrait 12 fi dossier

/xʌsni ekstʁe du:z fədɔsje/

(I need birth certificate in my file/

4. Rani rayha fi taxi

/rʌni rajhə fə tʌksi/

(I'm going by taxi).

5. bsahtek la note de francais

/bsʌhtək lʌ nɔt də frʌncɛz/

(Congratulation the mark of French

6. aandi un problème taa waqt

/ʔendi en pʁɔblɛm tæʔ wʌqt/

(I've got a problem of time)

7. wesh gatlek prof

/wɛʃ gætlək pʁɔf/

(What did the teacher tell you?)

8. gali yhabb ydéplacé

/gæli j hæb j deplasi /

(He told me he wants to move)

9. kont fi l'hospital

/kont fe lɔpital /

(I was in the hospital)

10. nkemel lqraya à 12h du soir

/ nkəmel lqɾɔjə ʌ du:z ɜ: r də swa:r/

(I finish my studied at two in the afternoon)

11. clima lyoom raha chaba

/ klimʌ lju:m rʌhʌ ʃʌbʌ/

(The weather is nice today)

12. rani ntapé fi pc

/rʌni ntʌpi fə pəsi/

(I'm typing on the lap top)

13. mazal majach bus

/maʌza:l mʌjəʃ bəs/

(The bus has not come yet)

From the above examples, it is observed that Code-Switching in Algeria is found in all the positions of a sentence: the beginning, middle and the end of the sentences. In the first example switching occurred in the middle of the sentence, in the last example, it occurred at the beginning of the sentence, and for other examples, switching occurred at the end of the sentence. As a result, Algerians speech contains the three types of switching (Inter-sentential, intra-sentential, and tag switching) that were tackled early in the first chapter.

2.4. Conclusion

In chapter two, the sociolinguistic situation of Algeria has been highlighted, given that is considered as bilingual and diglossic communities because of the existence of different varieties of Arabic are used among its population. Moreover, to identify the main languages spoken (Verbal Repertoire) in Algeria (Standard Arabic, Algerian Arabic, Berber and French). Then, we some light was shed on the sociolinguistic situation in Algerian speaking communities which is characterized by different phenomena (diglossia, bilingualism and code-switching). The following chapter deals with the analysis and data interpretation. In addition, this chapter will look for answers to the research questions either by confirming the research hypotheses or disconfirming and them.

Chapter Three

Methodology and Data Analysis

3.1. Introduction

To draw a clear picture of a language contact phenomenon, which is in this case Code-Switching characterized at Mostaganem University, this research employs one principle method which is questionnaire that was submitted to the respondents in a random manner. Moreover, this is done on purpose so that respondents do not feel that they are being guided in their answers to the questionnaire. To reach this research, the data collected was analysed both quantitatively and qualitatively from the research procedures.

3.2. 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 the case of Master one English students when they alternate between languages to reach their speech exchange.

The following research questions have been raised;

1. Why do bilinguals (master one 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).

3.3. The Sample Characteristics

The sample, selected from English University students in Mostaganem, consists of participants of both sexes (male and female) 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 is from the literature stream and has studied Arabic and French in their three previous levels while, English from their first year in middle school until the present day.

1.4. 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 necessarily. 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.

3.5. Data Analysis

Question 01: Gender (male or female)

The respondents were thirty students, twenty three female representing 80% and of the total population and seventh 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.

Question 02: which languages do you speak?

This question aims to figure out the spoken languages by Master One 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, also with:

Spoken languages	AF	RF
Algerian arabic	16	53%
Clasical arabic	5	17%
Berber	2	7%
French	06	20%
English	02	7%

Table01: Spokon languages by Master One students of English

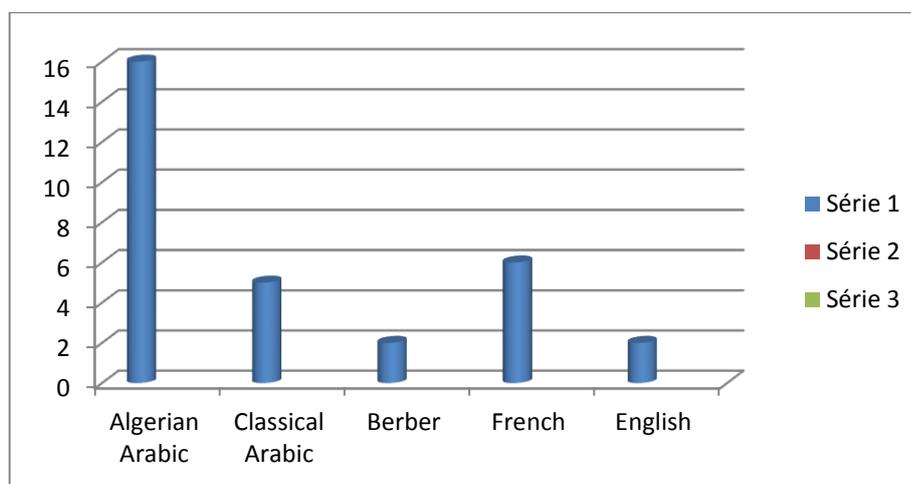


Figure01: Spokon languages by Master One English students

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

Question 03: which languages do you better understand and master?

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 master and compare the result with the previous.

Spoken languages	AF	RF
Algerian arabic	15	50%
Classical Arabic	12	40%
Berber	02	7%
French	11	36%
English	13	43%

Table02: Students understanding and mastering of languages.

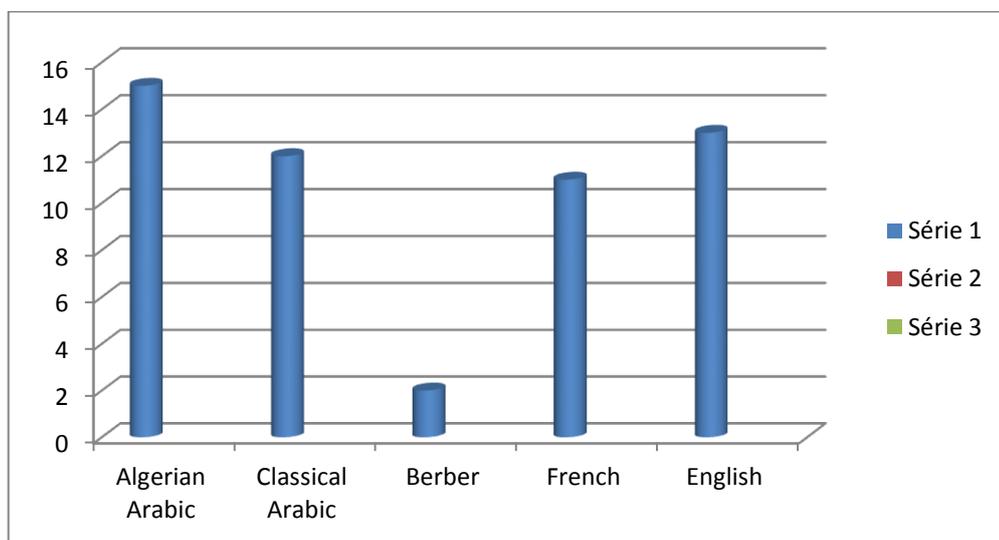


Figure02: Students understanding and mastering of students languages.

The above graphs explain how students have a great tendency in understanding and mastering Algerian Arabic and Classical Arabic as represents their mother tongue. 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 in every single 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: do you switch between these languages when you speak?

This question aims to, in relation with the previous one that represented the mastery of languages spoken in Algeria, 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

Switcging between langauges	AF	FR
Yes	30	100%
No	/	/

Table03: Switching between languages by Master One Students.

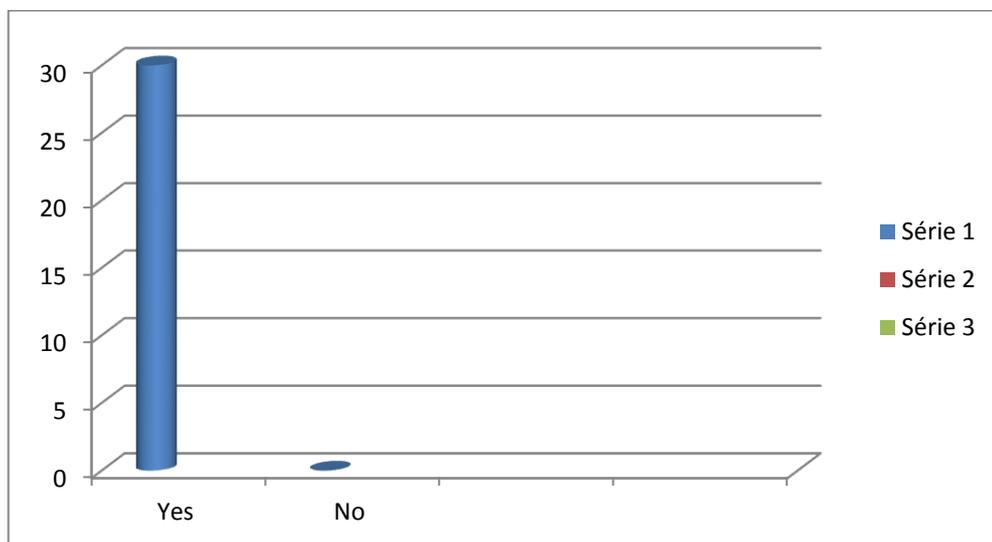


Figure03: Switching between languages by Master One Students.

According, results shown in the table and graphs, 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 05: 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 conversation take place ordinarily and frequently, different answers were received from students .The table bellow illustrates their answers,

Spoken languages	Often	Sometimes	Rarely	Never	RF
Algerian arabic	26	/	1	/	86%
Classical arabic	/	4	13	6	12%
Berber	1	1	/	22	3%
French	4	18	3	4	54%
English	1	13	8	11	39%

Table04: Languages use with family members.

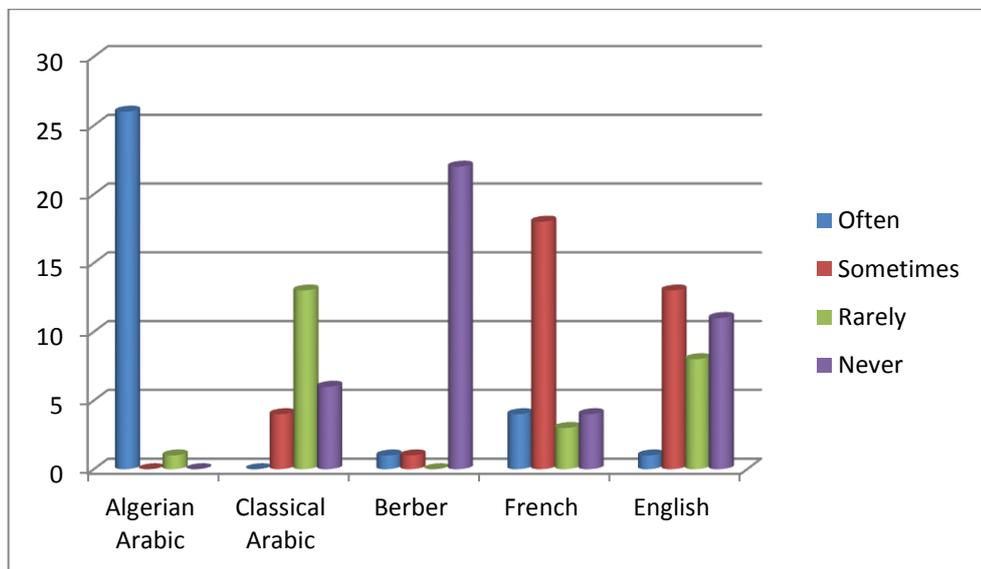


Figure 04: Languages use with family members.

The above graphs show 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 third place because it is the target language they are exposed to most and frequent practise of it is inevitable. Berber is still limited to Kabylis used.

Question 06: 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. In the following table will summarise the respondents answers about the use of languages with their friends.

Spoken languages	Often	Sometimes	Rarely	Never	RF
Algerian Arabic	26	/	/	/	78%
Classical Arabic	/	6	8	13	18%
Berber	/	2	/	15	6%
French	1	13	8	2	39%
English	7	13	03	03	39%

Table05: Spoken languages with friends

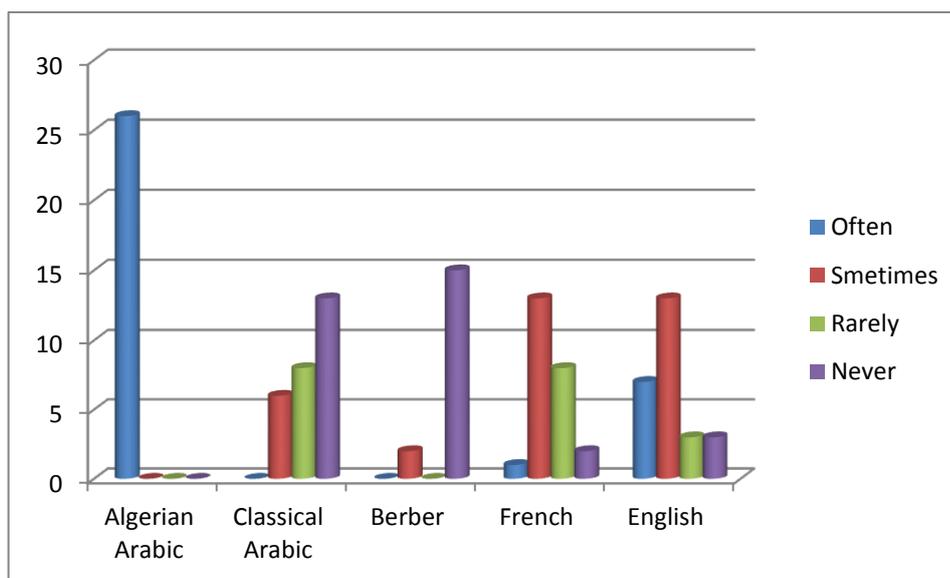


Figure05: Spoken languages with friend.

The graphs show that Algerian or colloquial Arabic (78%) is largely used among friends being their mother tongue which they grew up speaking, then comes English (39%) 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 (39%) for the aspect of prestige it holds, and Classical Arabic when they refer to religious matters. Least spoken is Berber because only among Kabylia groups since it is not well understood by the others and not their common mother tongue.

Question 07: How often do you use the following languages with their 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 their answers up,

Spoken languages	Often	Sometimes	Rarely	Never	RF
Algerian Arabic	8	9	5	4	27%
Classical Arabic	2	3	5	11	33%
Berber	/	/	/	30	100%
French	8	12	11	3	36%
English	22	3	1	/	66%

Table06: Languages use with other students during the lecture.

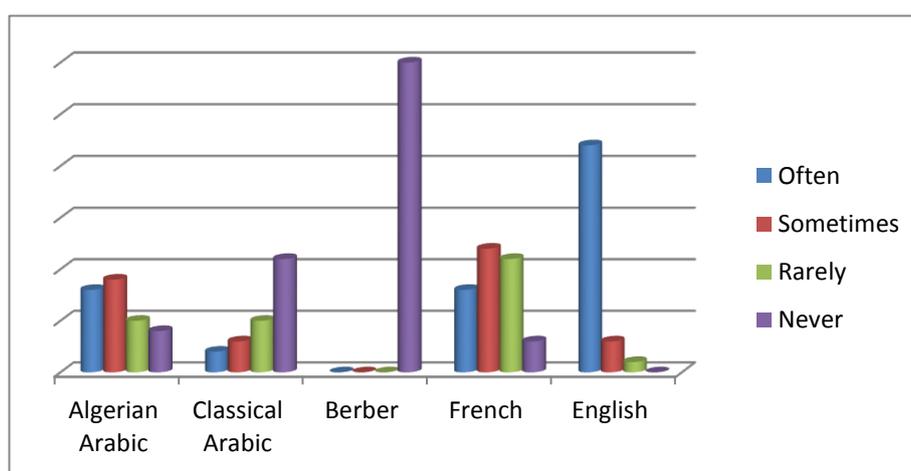


Figure 06: Languages use with other students during the lectures.

The above graphs show that English (66%) 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 (36%) to fill the linguistic gap when they do not find the equivalent words in English. Also, the graphs indicate that Algerian Arabic, Classical Arabic and Berber are rarely used since they are not in their appropriate context to use them.

Question 08: Which languages do you speak to other students during break-time?

This question aims to find which languages are used to communicate with other students during the break-time, so that the students feel at ease. The following table summarises the respondents answers:

Spoken languages	AA	CA	BR	FR	EN	RF
Discuss the lecture	7	1	/	2	19	57%
General discussion	16	1	/	7	5	48%

Table07: Spoken languages with another student during break-time

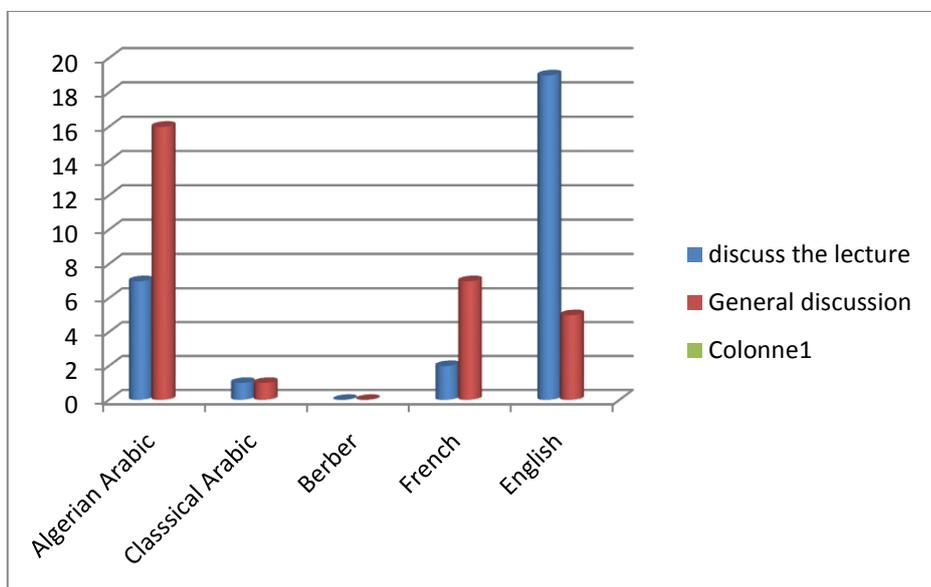


Figure 07: Spoken languages with other student during break- time.

The above graphs show how English (57%) is largely used among classmates during break-time to discuss the lecture since this language is the one preferable for communication, while few students use English to talk about or discuss other matters but the lecture. Then comes Algerian Arabic (48%) and French takes a second place in general discussion and

when talking about different topics during break-time, and Berber is not used at all because even kabylians they used French to communicate or discuss others matters.

Question 9: 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 ther 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	AA	CA	BR	FR	EN	FR
Discuss the lecture	18	1	/	4	8	54%
General discussion	16	1	/	8	4	48%

Table08: Spoken languages to other student outside the university.

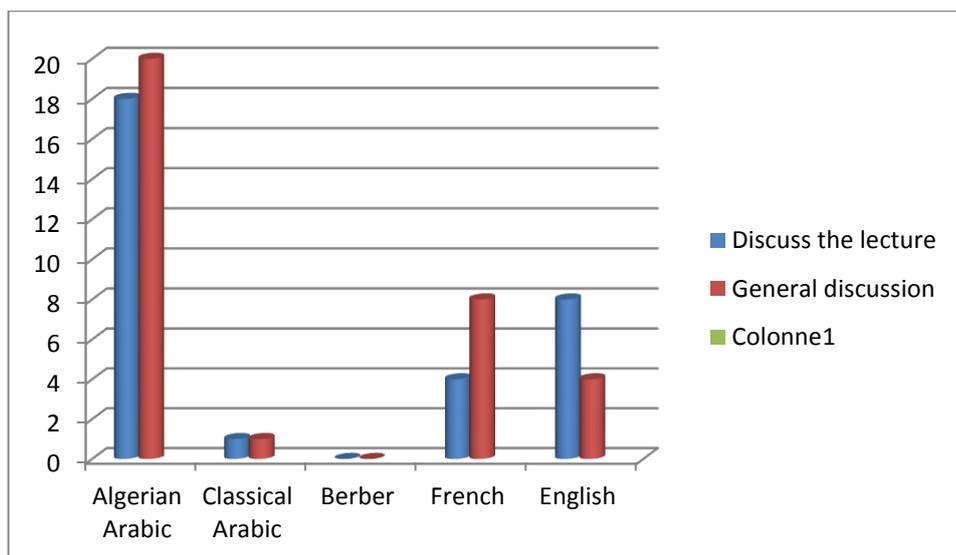


Figure08: Spoken languages to another students outside the university

The above graphs show that Algerian Arabic (54%) is still the most largely used among students and classmates outside the university either to discuss the lecture or to talk about different matters; this result is somehow similar to the previous one. Then comes French (48%) 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 Classical Arabic is used while Berber is not. Apparently, results fluctuate from colloquial Arabic to French because they make Algerian students bilinguals.

Question 10: 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 is 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	AA	CA	BR	FR	EN	FR
Discuss the lecture	4	1	/	7	23	69%
General dicussion	11	2	/	6	16	48%

Table 09: Spoken languages with a teacher during break-time.

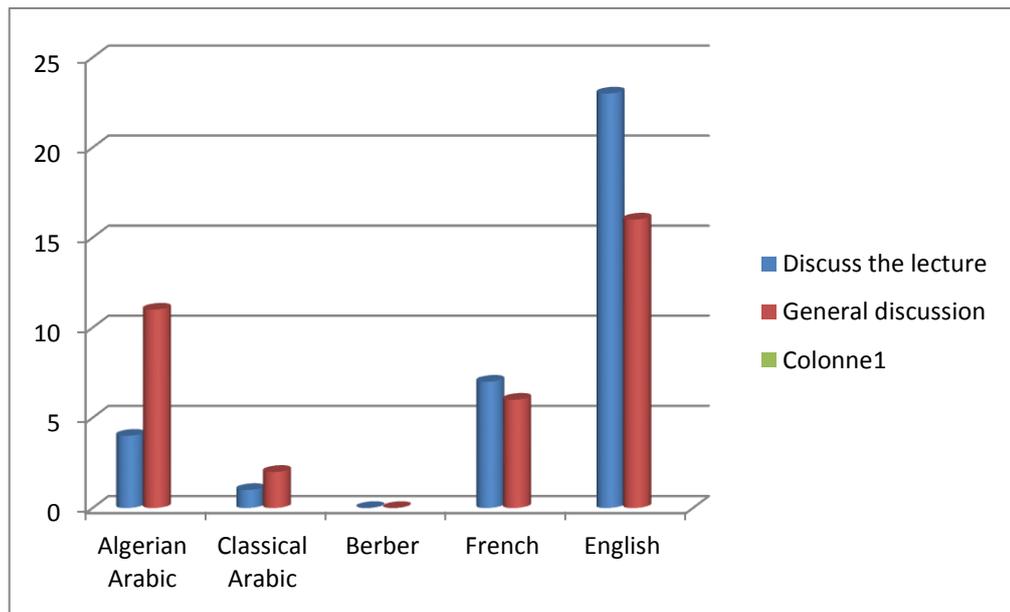


Figure09: Spoken languages with a teacher during break-time

The above graphs show that English (69%) 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 (48%) 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. Classical Arabic also just to give some few religious examples, while Berber does not exist in such a type of conversation.

Question 11: why do you mix languages?

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 mixing languages	AF	FR
According to the topic and context	22	80%
Express a word that does not have a direct equivalent	08	20%

Table 10: Reasons for mixing languages

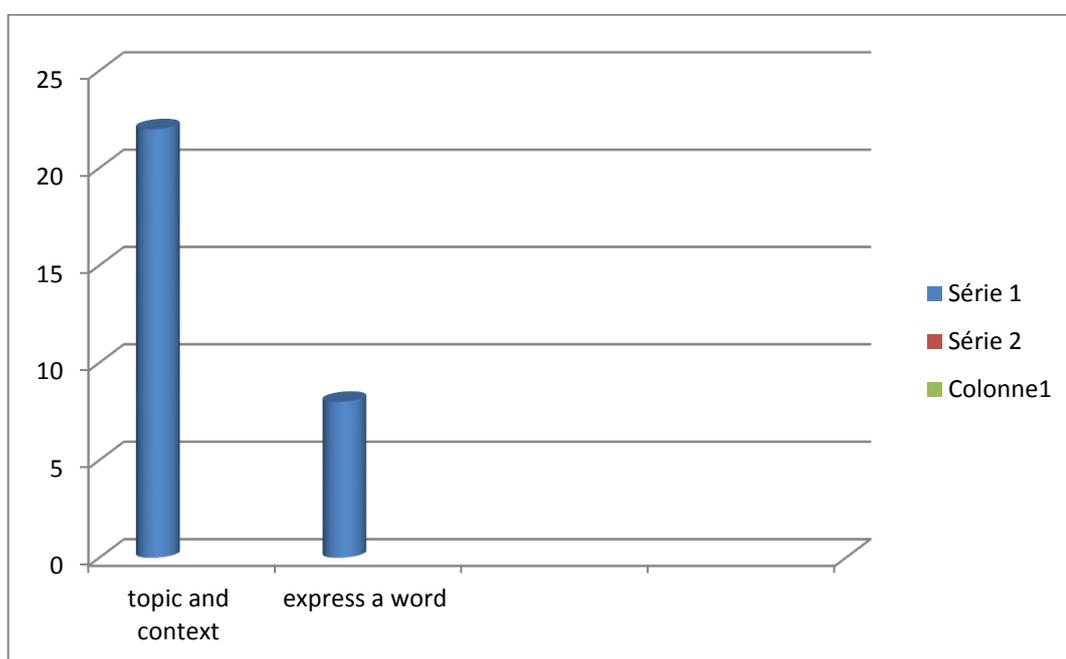


Figure 10: Reasons for mixing languages

The above graphs show that the majority of students (80%) mix languages according to the topic and the person they are speaking to because it sounds natural to them, especially, French and Arabic. The minority (20%) mix languages 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.

Question 12: How do you find people who mix two codes or more?

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
Intellectual	17	51%
Pretend to be intellectual	3	9%
Are second rate	3	9%
Are sophisticated	5	15%
Have weak personalities	1	3%
Master no language	2	6%

Table11: Persons who mix two codes

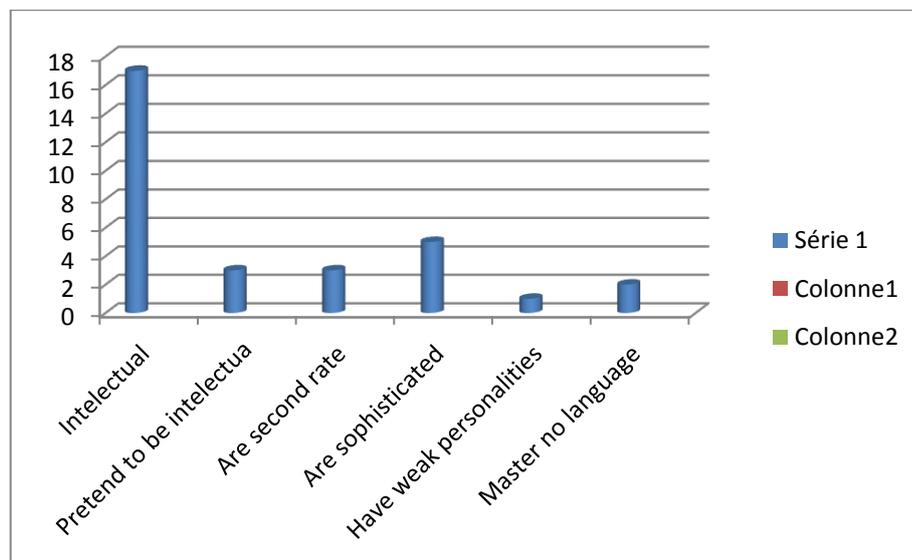


Figure11: persons who mix two codes are.

The above graphs show that persons who mix two codes are intellectual (51%) according to the respondents answers. (15%) are apparently sophisticated. Also, those who pretend to be intellectual, and are second rate (9%), while a small number for those who have weak personalities (3%) and master no language (6%) in order to hide their lack of competence in expressing themselves.

Questions 13 and 14 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 meftouh », « portable rah mdéchargé », « la crème bared », « la souce hamda », « rani bkhir ma chérie », rani retard », « bus ja », rah nebdo exams next week », « nkemel hata apré midi », « stinini fi la gence ».

3.6. Conclusion

To conclude, this chapter has summarised the results drawn from the questionnaire that was administered to 30 respondents. The questionnaire was helpful in the discussion which illustrated the data shown in this chapter through tables and graphs for more visual clarification, and the results confirmed the hypotheses proposed early in this paper which state that students code switch according to the 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 a habit especially in the case of Arabic and French.

Questionnaire

Dear students

This questionnaire is a part of my dissertation. It aims to figure out why bilinguals switch from one language to another (Master One: ELLEnglish students in Mostaganem). You are kindly requested to fill in this questionnaire by putting a cross in the appropriate box and commenting when necessary.

1. Gender :

Male

Female

2. Which languages do you speak ?

Algerian arabic

Classical arabic

Berber

French

English

3. Which language do you better understand and master ?

Algerian arabic

Classical arabic

Berber

French

English

4. Do you switch between these languages when you speak ?

Yes

No

If the answer is yes, why ?

.....

.....

.....

.....

5. How often do you use the following languages with your family members?

	Often	Sometimes	Rarely	Never
Algerian arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classical arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Berber	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
French	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. How often do you use the following languages with your friends?

	Often	Sometimes	Rarely	Never
Algerian arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classical arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Berber	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
French	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. How often do you use the following languages with other student during the lecture?

	Often	Sometimes	Rarely	Never
Algerian arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classical arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Berber	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
French	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Which languages do you speak to other student during break-time?

	AA	CA	BR	FR	EN
Discuss the lecture	<input type="checkbox"/>				
General discussion	<input type="checkbox"/>				

9. Which languages do you speak to other student outside the university?

	AA	CA	BR	FR	EN
Discuss the lecture	<input type="checkbox"/>				
General discussion	<input type="checkbox"/>				

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

	AA	CA	BR	FR	EN
Discuss the lecture	<input type="checkbox"/>				
General discussion	<input type="checkbox"/>				

11. Why do you mix languages?

- Topic and context
- Express a word

12. How do you find persons who mix two codes or more?

- Intellectual
- Pretend to be intellectual
- Are second rate
- Are sophisticated
- Have weak personalities
- Master no language

13. How could you explain Code- Switching?

.....

.....

.....

.....

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

.....

.....

.....

.....

Thank you

General Conclusion

The present research paper has dealt with language variations among English university students, in other words, to see the use of more than one language in Algerian universities, and students' communities. This language contact has given birth to various linguistic phenomena. Code-Switching is one of those phenomena and it is the concern of this study.

In this research work, the main concern was to shed light on the phenomenon of code-switching in Algerian universities among Master one English students. The major aim of this research work was 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 vocabulary necessary for the continuity of conversations.

The research work was divided into three chapters; the first and the second were theoretical ones while the third was practical to facilitate the work and give it a full picture in order for the objectives to be understood. The first part was an overview and identification of different elements related to the concept of code-switching (bilingualism, code-mixing and borrowing) by giving their different explanations from different theorists. The second part explained the language situation in Algerian universities and society. The last one was purely practical and contained a sample of 30 students who were asked. The data was analysed to draw the final results and confirm the hypothesis that bilinguals mix languages occasionally and according to the context and to express a word that does not have a direct equivalent in the other language as they resort to different languages. Thus, my personal observation is that when students learn more than two foreign languages, they will have the tendency to code switch more, and this is due to bilingualism which helps spread the phenomena of code-switching and mixing.

Difficulties of the research

Researcher may face many difficulties like any other, and just like this case. The first and foremost, was the lack of references especially on this topic. Second, time constrains which sort of hindered the obtaintion of further results. Also, 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. In addition to the limited pages.

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 them to switch codes automatically.

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Appendices