

**Democratic and Popular Republic of Algeria**  
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**Faculty of Letters and foreign Languages**  
**Department of English**

***Algerian Arabic / French Code Switching in  
Tlemcen: Case of Sellers in Remchi***

*Dissertation submitted to the Department of English as a partial fulfilment of the requirements for the degree of Master in Language Studies.*

***Presented by:***

Miss. Lemya BENMERAH

***Under the supervision of:***

Dr. Amina BENGUEDDA

***Board of Examiners:***

Dr. Amina BENGUEDDA

Supervisor (University of Tlemcen)

Dr. Fatma KHERBACHE

President (University of Tlemcen)

Dr. Yassamina ABDAT

Examiner (University of Tlemcen)

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*This work is dedicated to*

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## **Abstract**

The research work sets to investigate code switching among sellers of clothes in Remchi. In this study, the researcher focuses on Algerian Arabic- French code switching in sellers' daily conversations. Additionally, the main objectives of the present research are to examine the nature of alternation between Algerian Arabic and French, and to identify the different reasons that lead sellers to code switch. The data collection is based on the use of a questionnaire which is administered to a group of forty sellers in clothing shops in Remchi. Also, the researcher relies on note-taking strategy in order to take notes about sellers' conversations with their customers. The data is analysed to show the reasons for which bilinguals code switch in certain contexts. The findings of this study reveal that sellers use mainly code switching as a communicative strategy that facilitate negotiation with their customers.

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## **List of Abbreviations**

AA (Algerian Arabic)

CA (Classical Arabic)

CM (Code Mixing)

CS (Code Switching)

Fr (French)

MSA (Modern Standard Arabic)

## List of Symbols

### Consonants

Arabic consonants	symbols
ا	ʔ
ب	b
ت	t
ث	T
ج	Z / δZ
ح	ħ
خ	χ
د	d
ذ	ð
ر	r
ز	z
س	s
ش	Σ
ص	ʃ
ض	ḏ
ط	ṭ
ظ	ṭ
ع	Ç
غ	Φ
ف	f
ق	q
ك	k
ل	l
م	m
ن	n

ه	h
و	w
ي	j

### Vowels

□	α
□	υ
□	i

# **General Introduction**

## **General Introduction**

Code switching is a natural occurrence of two codes within the speech of bilingual or multilingual speakers. In fact, those speakers have the ability to switch between codes during communication by substituting a word, a phrase and a sentence from one code with a word, a phrase and a sentence from a different code. In most cases, such individuals are not consciously aware that they are switching between codes. Code switching may exist around the world. Algeria as elsewhere, can be described as a real laboratory for sociolinguistic studies since it is a bilingual and multilingual country. Thus, code switching has become a very common practice among the individuals of the Algerian society.

The Algerian linguistic repertoire contains different codes; Standard Arabic and its dialects, Berber and its varieties and the French language. Algerians whether educated or less educated routinely use mixture of, if not all, two codes in their discourse. However, Algerian Arabic- French bilingualism characterizes the Algerians' speech where French is used simultaneously with the dialect that would lead speakers to switch back and forth between these codes.

This work investigates code switching in the Algerian society, it attempts to clarify how this phenomenon appears in the Algerian speech. The present study is an attempt to search how Algerian Arabic and French, the two codes in contact, are functioning in the domain of commerce. In order to do so, clothing shops in Remchi have been chosen to carry out this research. Such areas can expose a real situation where code switching is widely used since customers from different regions came to buy their necessities from such places. Consequently, whatever their linguistic background will be, sellers have to adopt customers' speech in order to facilitate communication. Sellers in these shops are from Remchi and surrounding villages including; Honaine, Souk El Khmis, Chaabana, BorjArima and Nedroma.

In this study, the researcher tries to find out the different reasons behind sellers switching within the same conversation. Consequently, the researcher strives to answer the following questions:

\*Why do sellers switch between Algerian Arabic and French in their conversations?

\*What are the functions of code switching in the commercial conversations?

Trying to answer these questions, the researcher formulates the following hypotheses:

\*Sellers switch between Algerian Arabic and French in order to attract customers' attention.

\*Code switching functions as a communicative strategy that facilitates selling and buying process.

The aim of the researcher is to shed light on the phenomenon of Algerian Arabic-French code switching and its use among Algerian sellers in clothing shops in Remchi. Also, the study looks for functions and various reasons that lead sellers to code switch in their daily conversations, and it examines their attitudes toward this phenomenon.

The desire to reach the previously set objectives drives the researcher to investigate forty clothing shops and collect data through the use of different research instruments; a questionnaire was administered to sellers in clothing shops in order to identify factors of code alternation and the attitudes toward CS. Additionally, the researcher relies on note-taking strategy in order to mention some examples about how sellers code switch in their conversations.

The present research work contains two chapters. The first one is concerned with the sociolinguistic situation of Algeria in relation to the historical background of the existing codes in Algeria. It reviews the literature review of CS phenomenon and provides its theoretical background, such as definition, different types and functions. Moreover, the researcher points out the distinction between code switching and other related phenomena such as borrowing and code mixing within the same chapter.

The second chapter deals with the research methodology of the data collection. It describes the research instruments used to collect reliable data about the studied subject. It also provides a description of the sample and the area where this research takes place. Then, a detailed analysis and interpretation of data will be presented within the same chapter. Furthermore, it seeks to answer the research questions by confirming or disconfirming the research hypotheses, and then concludes with the research results.

# **Chapter one: Literature Review**



## **1.1. Introduction**

For several reasons, many national languages have spread far beyond their original territories, where they become second or auxiliary languages for larger numbers of countries. Thus, in every speech community multiple codes exist from which speakers or users of language make their choice in any communicative purpose which lead to a considerable increase in bilingualism and multilingualism as a world- wide sociolinguistic phenomena.

This chapter aims at exploring some of the sociolinguistic phenomena resulting in multilingual communities as Algeria, where diglossia, code switching, code mixing and borrowing take place and make the Algerian sociolinguistic profile more complex. Also a historical perspective about the Algerian society is pointed out within the same part in order to understand the evolution that lead to such complex situation.

## **1.2. Algerian Historical Background**

Algeria was a place of invasions and a crossroad of civilizations that made the linguistic plurality reign among its speakers since the antiquity. Helen (1993) states that the first inhabitants of Algeria were the Tamazight or the Berber, their language is mostly an oral language written in the alphabet of the Phoenician conquerors. Subsequently the Roman occupation progressed and urged the majority of the Berber people to learn Latin, the dominant language of that time.

Later on, the Arab or the Islamic conquest bring with it a new language; the language of faith, scientific and literary studies that is Arabic or Classical Arabic. Helen (1993) mentions that the knowledge of Classical Arabic conferred people a certain social prestige. Thus the educated caste was bilingual, i.e., speaking either the Tamazight or Arabic. The Arab rule lasted nine centuries before the country became under the rule of the Ottoman Empire in 1518 until 1830 when another force, the French, colonized Algeria during one hundred and thirty two years. Algeria gained the independence until 1962. As a result of long colonial history, Algeria is a multicultural country where exists a combination of different languages.

Helen (1993) adds that the European languages have also marked an influence on the Algerian speech. It was, in particular, the case of Spanish and Turkish presence in Algeria during the Ottoman Empire period. In addition, the French colonization had also fortified the malting of the French language into the Algerian repertoire. Different conquering groups had left a deep impact on the Algerian sociolinguistic profile since various codes are used; Classical Arabic, Modern Standard Arabic, Algerian Arabic, Berber with its varieties and the French language.

### **1.3. Algerian Sociolinguistic Profile**

Several invaders shaped more or less the cultural history of Algeria as well as its sociolinguistic profile. Thus, Algeria represents a diversified and complex sociolinguistic situation in the sense that several languages are used today, namely; Arabic and its varieties (CA, MSA, AA), the Berber with its dialects (Shawia, Mozabite, Touaregs) and the French language. Thus Algeria is considered as a multilingual country.

#### **1.3.1. Berber**

Helen (1993) explains that Imazighen (singular Amazigh), meaning ‘free men’ were the indigenous inhabitants of Algeria who spoke the Tamazight language or Berber language as it was called by the Roman invaders. In ancient time, Berber was an oral language written in special scripts called Tifinagh. A period after, it became written in Latin and Arabic alphabets. Nowadays, Brahim (2000) estimates that Berber language is spoken natively by 20 to 30% of the population in Algeria as it is classified into different spoken varieties which are spoken in several parts of Algeria.

Speakers of Kabyle variety are found in Kabylia, centered on prefectures of TiziOuzou, Bejaia, Bouira and Sétif. The Shawia dialect is spoken in Aures. The Mozabite variety is used by speakers living in Mzab valley. Tamashekt which is used among the Touarag as their mother tongue. In fact, all these different Berber varieties are derived from the language of the native inhabitants ‘Tamazight’ that is why they share mostly the same vocabulary.

The status of the Berber language has changed from a spoken non-recognized varieties to a written national language due to the Algerian constitution decision in March 2002. In addition to establishing Tamazight as a national language, it confirmed its use among Algerian institutions and authorities (Brahimi, 2000).

### **1.3.2. Arabic**

Al-Huri (2015) states that Arabic is one of the world's major languages. In 1974, Arabic was attested as one of the sixth United Nations' official languages alongside Chinese, Russian, English, French and Spanish. Additionally, the Arabic language is the largest member of Semitic languages with roughly 300 million speakers in twenty two Arab countries; from Morocco to Iraq and throughout the Arabian Peninsula.

The spread of the Arabic language was linked to the spread of Islamic religion in the seventh and eighth centuries. Farghaly (2010) mentions that Arabic language evolved from an obscure and non-prestigious language to a major world language after the Islamic conquest. The arrival of Arab invaders to North Africa in general and Algeria in particular in order to spread Islam, brought with it a new language Arabic, the language of religion, literature and science. Helen (1993) states that in Algeria, Arabic is spoken by 73% of the Algerian population.

Al-Huri (2015) says that Arabic has an abundance of vernacular forms across the Arab world. All these varieties are originally derived from Classical Arabic. As a consequence, an extensive range of similarities has been noted between CA and these different varieties in all linguistic levels. Arabic is branched into three groups; CA, MSA and Spoken Arabic.

#### **1.3.2.1. Classical Arabic**

Kerma (2018) considers CA as the language of the earliest literature, the Islamic religion and of the holy book Quran. It is used by Muslims all over the world, whatever their mother tongue may be for religious purposes. Despite the fact

that CA enjoys the prestige of a written language, it is no one's mother tongue. CA has undergone a partial shift from classicism to Modern Standard Arabic.

### **1.3.2.2. Modern Standard Arabic**

It named 'Alfusha'. Kerma (2018) declares that it is a modern literary form derived from CA to meet social and linguistics needs. A huge number of foreign words and expressions was introduced into Arabic which gave birth to Modern Standard Arabic. Saïd, N.F (1967: 12) states that MSA is "that variety of Arabic that is found in contemporary books, newspapers, magazines and that is used orally in formal speech, public lectures and television". MSA enjoys the prestige of a standard language to the extent that it can be the intelligible means of communication understood by Arabic speakers in the world at large. However, it has no native speakers, it is learnt at schools as a first language.

### **1.3.2.3. Spoken Arabic**

It is also called colloquial, vernacular and dialect. It has different spoken varieties that can be incomprehensible from one region to another. In fact SA is the mother tongue of the vast majority of Arabs. Algeria, as elsewhere, SA differs from MSA in that it has a vocabulary derived from Arabic but with significant Berber substrates. Also SA or AA is a mixed form of borrowed words from other European languages as Turkish, Spanish and French in large extent. SA is used just in oral communication for everyday interactions and interpersonal situations.

### **1.3.3. French**

Despite the fact that Algeria was invaded by many nations, no one of them has influenced the linguistic system of the Algerians as the French did. Although France ruled Algeria for a hundred and thirty two years, which is a short period, compared to other conqueror groups, it left a great impact on the Algerian language and culture. The influence was so deep that Algeria remains the second French-speaking country in the world. Moreover, French language gained a position in the educational curriculum since it recognizes as a first foreign language studied at schools from primary level. Today, French is the language of higher education as

it is used side by side with MSA in formal settings; in administration and media. Also, it is employed by ordinary people in daily conversations alongside AA. Due to the co-existence of different languages, Algeria is considered as a multilingual community.

## **1.2. Multilingualism**

Multilingualism is a common sociolinguistic phenomenon in societies across the world. Wardhaugh (2015) states that multilingualism refers to situations where speakers use more than one language for several purposes. The acquisition of these codes can be reached via instructional settings as schools or through natural exposure to those languages.

Multilingual behaviour does not necessary require the equal abilities in all codes. Sridhar (1996 qtd in Wardhaugh, 2015: 104) says:

Multilingualism involving balanced, native-like command of all the languages in the repertoire is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoire. The differences in competence in the various languages might range from command of a few lexical items, formulaic experiences such as greeting, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and style.

Therefore, the level of proficiency in a language is developed based on the speaker's need of that code. Wardhaugh (2006) states that a monolingual individual would be regarded as a 'misfit', lacking an important skill in the community as he describes it, "the skill of being able to interact freely with the speakers of other languages with whom regular contact is made in the ordinary business of living". Therefore, people may speak one language at home, another in the village, another one for purposes of trade and other is reserved for communication with the outside world.

Algeria represents a varied and complex multilingual situation as a result of the presence of many languages in its territories. Berber and Modern Standard Arabic are the official languages of the country. Besides these two languages,

French the colonial language is strongly present in the Algerian linguistic repertoire as a first foreign language. In addition, different varieties of standard Arabic and Berber are widely used by speakers throughout the Algerian society. Thus, Algeria is characterized by the double phenomena known as multilingualism and bilingualism.

### **1.3. Bilingualism**

Bilingualism is a worldwide spread phenomenon. It has been long regarded as the ability to speak two languages. In fact, hundreds of people around the world routinely use more than one code in their daily life as the occasion demands. However definitions of this concept had varied among scholars.

Bloomfield (1935:56) defines bilingualism as “the native-like control of two languages”. Therefore, a perfect bilingual is who has the ability to use two languages with the fluency characteristic of a native speaker.

In contradistinction to this definition, Macnamara (1967) proposes that a bilingual is anyone who possesses a minimal competence in only one of the four language skills; listening comprehension, speaking, reading and writing in a language other than his mother tongue. In immigrant communities, for example, some children have all four skills only in the official language of their country while in their parent’s language, they master only the oral skills of listening and speaking.

Further definition provided by Haugen (1953:17) says that bilingualism starts when “the speaker of one language can produce complete meaningful utterances in the second language.” Therefore, the definitions of bilingualism reflect assumptions about the degree of proficiency people must achieve in the second language.

Although the notion of bilingualism has raised an endless debate between the specialists because each group presents his own model, they converge on the dichotomy which takes into consideration the degree of proficiency, the age of acquisition and how the two languages are learned and stored in the mind.

### **1.3.1. Types of bilingualism**

Among the more commonly developed dichotomies about the study of bilingualism are the distinctions between compound and coordinate, simultaneous and successive, additive and subtractive bilingualism. These distinctions represent different approaches to the question of bilingualism

#### **1.3.1.1. Compound/ Coordinate bilingualism**

Weinreich (1968) makes a distinction between two types of bilingualism. Compound bilingualism means that the two languages are learned in the same context and situation. However, coordinate bilingualism refers to the acquisition of both languages in distinctively separate context.

#### **1.3.1.2. Simultaneous/ Successive bilingualism**

This type is related to the age of acquisition. Maclaughlin (1984) maintains that simultaneous bilingualism occurs when both languages are learned simultaneously, at the same period of time. For him, simultaneous bilingualism happens before the age of three years when the child's first language was not yet established. Thus, both languages are in effect first languages. On the other hand, when a language is acquired after the establishment of the first language, Maclaughlin talks of successive bilingualism. In such case, both languages can be clearly differentiated and the added language is learned as a second language.

#### **1.3.1.3 Additive/ Subtractive bilingualism**

Lambert (1975: 77) distinguishes two types of bilingualism. Additive bilingualism is a situation in which the acquisition of a second language brings complementary positive elements to the speakers' linguistic repertoire without losing their first language. Subtractive bilingualism, however, develops when the two languages are competing, that is, when the first language is being replaced by the more dominant language, second language, for certain reasons. Subtractive bilingualism results, for example, when a learner is educated in the standard language without appropriate support for his/her home language in the educational programme.

#### **1.3.1.4. Balanced/ Dominant bilingualism**

This dichotomy takes into consideration the degree of proficiency in the two languages used by the speaker. Balanced bilingual is anyone who has a native-like competence in both languages, that is, an individual who “has roughly equal ability in both languages”. Hamers and Blanc (1989: 08). While, dominant bilinguals are speakers “whose competence in one of the languages, more often the mother tongue, is superior to their competence in the other”. Hamers and Blanc (1989: 08). In fact, most bilingual are usually dominant in the first language rather than the second language.

To talk about bilingualism in Algeria, it has to go back to the history of the country. Berber and Arabic were the only languages used until 1830 when the French colonised the country introducing their culture and their language. Today, Algerian bilingualism can take different forms, namely MSA/AA, MSA/Berber, MSA/ Fr, AA/Fr, Berber/Fr bilingualism.

Achouch (1981) explains that Algerian bilingualism is a successive bilingualism since the majority of the Algerians acquire the second language beyond the age of three years. An exception is made for speakers who are born in bilingual families, they can develop the two languages simultaneously, which results a simultaneous bilingualism. Furthermore, there are dominant bilinguals, those speakers who learned only French during the colonization era, their mastery of Fr is better than other language. In contrast to the pre-independence generation whose dominant language is the Arabic language. However, there are balanced bilinguals who have equal proficiency in both languages.

Bilingualism in Algeria is a special case because it takes different forms and it is practiced at various degrees of proficiency. Thus, in such situation where two languages are used, a new phenomenon is developed termed diglossia.

#### **1.4. Diglossia**

In multilingual or bilingual communities, different languages have more or less vitality in different domains. The choice between languages carries



interactional force or implies something about the situation or the interlocutors. One code may be used in one set of circumstances, while the other code is reserved for other functions and contents. This phenomenon is called diglossia. The term was inseparably linked with Charles Ferguson article of 1959, in which diglossia was officially introduced into sociolinguistics discipline.

Generally, almost linguists agree about the definition of the concept diglossia. In this view, Bonivillain (2003: 407) defines diglossia as “a pattern of languages use in a bilingual community in which two languages (or two dialects of the same language) are systematically employed in different social contexts”. Therefore, diglossia refers to cases where two codes are employed to serve different functions.

Holms (2001:27) lists three conditions that should be found in a community in order to be regarded as a diglossic situation;

- \*Two different varieties of the same language are used in the community, one variety is high and the other is low.

- \*Those different varieties have distinct functions.

- \*The high variety is not used in everyday conversation.

What Ferguson describes are ‘classical’ diglossic situations. They require the use of very divergent varieties of the same language such as, MSA and AA. Fishman (1967) has broadened or extended the term to include a wider variety of language situations, multilingual situations, in which the different languages have quite different functions as MSA, Fr and Berber languages in Algeria.

Later on, different researchers develop other terms to refer to classic or extended diglossia. Kloss (1966) proposes new terms; ‘in-diglossia’ to describe situations where two varieties are genetically related, and ‘out-diglossia’ to design situations where the two forms are unrelated. Carol Myers-Scotton (1986) suggests the term ‘narrow’ diglossia to describe the version of Charles Ferguson, and ‘broad’ or ‘extended’ to support the concept proposed by Fishman.

In society, choosing one language to be the high variety than the other based on different factors; formality, status, intimacy and the type of the activity or the conversation. Thus the choice between two or more languages may lead to the development of a new phenomenon called Code switching.

### **1.5. Code switching**

Throughout each speech community, various codes are used from which speakers select the appropriate ones based on different communicative purposes. In such case, it is commonly that bilinguals or multilinguals use two or more languages in the same conversation. Thus, this movement between codes is termed code switching.

According to Wardhaugh (2010), based on various researches on code switching, it is acknowledged that ‘code’ is the general term that covers languages, styles and registers. Therefore, it refers to any type of system that speakers employ for communication.

Code switching as one of the many language contact phenomena, a number of scholars have given considerable opinions about CS. According to Gumpers (1982:59) CS is “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of sub-system”. Therefore, CS is the alternative use of two or more codes in the same conversation due to some reasons.

Hymes (1974) defines code switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles. That is, code switching is not restricted to the use of several distinct languages. In this respect, Romaine (1992:110) states that “Code switching is defined as the use of more than one language, variety or style by speaker within an utterance or discourse or between different interlocutors or situations”. It means that the switching happens when there exists many codes in communication and the speaker introduces a different language, style or dialect according to the addresses and occasions.

Although, different researchers provide various definitions of the term code switching, they converge on a common point that switching occurs in bilingual and multilingual societies where speakers use different codes in their speech.

Algeria as a home of many cultures, a fact which affects language use in general and contributes to the emergence of the CS phenomenon in society. Due to the strong presence of the French language besides Arabic and Berber, Algerian speakers tend to code switch between these languages in their conversations. Algerians may start a conversation by speaking the native language either AA or Berber and end it with Fr phrase or sentence, or vice versa. CS occurs not only between Fr and AA or Berber, but also between MSA and AA or Berber and French in certain circumstances as in schools and government.

### **1.5.1. Types of code switching**

Several researchers have attempted to provide a framework that accounts for the phenomenon of CS. Wardhaugh (1992) suggests a distinction between two types of CS; situational and metaphorical CS.

#### **1.5.1.1. Situational Code switching**

Situational CS can be defined as the use of different codes in a different social or sociolinguistic situation. A change in situation might be defined as a change in any component of a sociolinguistic situation such as interlocutor, time and place settings. It means, the switch happens in response to a change in one of these situations, for example, a bilingual speaking AA and Fr may use the dialect, AA, at home with family members and Fr at work. This means that languages carry and signal social meaning.

#### **1.5.1.2. Metaphorical code switching**

Metaphorical CS employ the use of different codes within the same social situation. It means that the speaker switches languages in the same situation that would conventionally require one language rather than the other. To distinguish situational CS from metaphorical CS, one can say that in the former it is the social situation that governs the language choice. However, in metaphorical CS is the

speaker who controls the code choice to redefine the relationship with the interlocutor.

From a linguistic perspective, three types of CS have been identified by linguists. Poplack (1980) provides a valid classification of these types of CS based on the place of switching where language takes place.

### **1.5.1.3. Intrasentential CS**

Intra sentential CS happens within the clause or sentence boundary. It may be a process of inserting a bound morpheme, noun, verb or even a phrase from another language inside the same sentence or clause with no interruptions or pauses indicating a shift. An example can be taken from a conversation between an Algerian seller and a customer speaking AA and Fr languages.

Customer: *had la jupe fiha les tailles?* → Do you have available sizes in this skirt?

Seller: *oui, ʕadna man trente-huit ɥta quadrant-six.* → Yes, we have from 38 to 46.

### **1.5.1.4. Inter sentential CS**

This type of switching takes place between clauses or sentence boundary, where each clause or sentence is either in one language or the other. For instance, a seller would say;

[ʔila ʕaδZbak had sarwal, *vous pouvez l'essayer*]. Meaning, if you like this trouser, you can try it. The person first starts the sentence in AA and then changes the code using Fr language.

Poplack (1980) mentions that inter sentential switching involves higher proficiency in both L1 and L2, as it requires more knowledge about the grammatical rules that governs the correct use of both languages. Therefore, speakers performing this kind of switching are undoubtedly proficient bilinguals in the participating languages.

### **1.5.1.5. Extra- sentential CS**

It is also called tag or emblematic switching. This kind involves simply the insertion of tags, exclamations, interjections, idiomatic expressions and single

nouns from a given language into an utterance which is entirely in different language. Tags from Fr language are over-used within the speech of Algerians as the expressions; *çava*, *l'essentiel*, *normal*, *plus important* and *la plupart du temps*, meaning respectively; fine, the essential, normal, most important and most of the time.

### **1.5.2. Functions of Code switching**

In every bilingual or multilingual society, communication regularly takes place in two or more codes. Thus, a speaker may switch between different codes according to circumstances. Functions of CS can be revolved around the social, linguistic and psychological motivations.

Auer (2013) explains that the social motivations are the main causes for CS. The first consideration is which language will be comprehensible to the other parts or the interlocutors. Cheng and Butler (1989: 295) mention some reasons that lead a speaker to code switch as “conversational topic, role of the speaker, setting of the interaction, familiarity of the two speakers, age, sex, race, ethnic, linguistic background”. Therefore, CS reflects the ability to say the right thing to the right person at the right time and place. To stress this view, Huang (2008) states that CS functions as a mean for expressing emotions, repeating the same pattern, tattle telling, to meet a real lexical need or to compensate for lack of an equal translation, and attracting attention.

Bilinguals utilize CS to accomplish specific communicative intentions in their conversations with others. Hoffman (1991) suggests some functions of CS. It is used to emphasize about something to show the intention of clarifying speech content for interlocutors or to strengthen a request or command. Also, a speaker may switch to other code for the purpose of quoting somebody or to exclude others when a comment is intended for a particular audience.

According to Trudgill (2000), language varies not only according to the social characteristics of speakers as gender, age and ethnicity, but speakers can also switch for their own purposes; to manipulate, influence or define the situation as

they wish and to convey nuances of meaning and personal intention. Thus, CS has the effect of enabling a speaker to signal two identities at once.

From the view of Grosjean (2010), speakers use different languages for the purpose that some notions or concepts are simply better understood and expressed in another language. That is, speakers may move to another language to fill the linguistic needs for a word or an expression. Moreover, fluent speakers of both languages code switch for the purpose of communicative efficiency, i.e., they perform in other languages to convey the message easier and faster. Zentella (1987) claims that CS is not necessarily a sign of language deficiency. However, code switchers are considered as competent bilinguals of different languages.

Speakers may utilise CS for psychological reasons as people in the Arab societies. They frequently use foreign languages to avoid particular embarrassing situations. Thus, they frequently use French or English to deal with such situations.

### **1.5.3. Code switching vs. Code mixing**

To understand CS as a phenomenon, it is necessary to make the distinction between CS and Code Mixing.

CM has been defined by Wardhaugh (1992: 107) as “conversational code mixing involves the deliberate mixing of two languages without an associated topic change”. That is, speakers mix codes in the same speech without need to change the topic. To stress this view, Hudson (1996: 53) defines CM as a case “where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation”. Therefore, CM does not require changing neither the topic nor the situation. In other words, CM is the transfer of linguistic elements from one language to another by bilingual speakers during the same conversation.

Different views are presented about the distinction between CS and CM. In fact, some scholars consider that there is no clear cut difference between them. Hamers and Blanc (2000) mention that there is a link between CS and CM; in the sense that they are interrelated phenomena that involve the use of different codes within the same conversation. Speakers introduce elements or rules of another

language which is the L2 into their L1. They (2000: 270) add that “it is of course possible to observe these two phenomena within a single utterance, in which case code mixing can be embedded in code switching, but not the reverse”. It means that the dichotomic terms of CS and CM, in some cases, are used as complementary terms in the sense that they can be used interchangeably in the same sentence like the case of intra sentential CS type, which is considered as CM by some linguists (Winford, 2003).

On the other hand, other linguists are in favour of making a distinction between CS and CM, they view them as distinct concepts. Regarding the distinction between CS and CM, Walwakdar (2013) views that CS is the shift from one language to another according to circumstances and for several factors as the topic, the situation and the persons involve in the conversation. Whereas CM is the transfer of linguistic elements from one code to another without any reason.

## **1.6. Borrowing**

One of the most noticeable consequences of intercultural contact and communication is the set of foreign words that is imported into the vocabulary of the source language. These lexical items are called loan words and the process is called linguistic borrowing. Gumpers (1982: 66) states that

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

To stress this point, Hornby (2005: 169) defines borrowing as “a word, a phrase or an idea that somebody has taken from another person’s work or from another language and is used in their own”. Therefore, borrowing is the act of integrating a term or a word from a given language and applies it as part of the native language.

Borrowing occurs between a donor and a recipient language. The former refers to the language from which the items are borrowed. While the language which borrows such items is known as the recipient language. Almost all languages are borrowers; they borrow words from each other. Grey and Kaufman (1988:37) mentions that “borrowing is the incorporation of foreign features into group’s native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features”. In fact, speakers use some foreign words all the time in their discussions as they are part of their mother tongue vocabulary.

Myers-Scotton (1993) differentiates between cultural and core borrowings. Borrowed elements that fill a lexical gap in the recipient language are termed cultural borrowings. They often introduce new objects and concepts to the culture of the recipient language. On the other hand, borrowed concepts that roughly correspond to concepts already existing in the recipient language are called core borrowings. In fact, cultural borrowings are more common than core borrowing.

Borrowing represents one of the many language contact phenomena occur in the Algerian linguistic background. Algerian dialects are a mixture of borrowed words from different foreign languages due to the presence of many civilizations throughout history. Algerians borrow words from, in particular, the French language. French started to appear in the Algerian speech from 1830, the beginning of colonialism, many words were incorporated into Arabic and then become a part of the Arabic vocabulary. Today, the spoken Algerian dialects often contain French expressions that are adopted phonologically and morphologically as part of the Arabic lexicon. These words sound as Arabic words, for instance, the French words ‘table’- ‘*casserole*’- ‘*les machines*’ and ‘*tablier*’, are pronounced respectively, in Arabic dialect as ‘*ṭabla*’- ‘*kaṣrona*’- ‘*maṣīnat*’ and ‘*ṭablija*’ .

### **1.6.1. Borrowing vs. Code switching**

Borrowing and code switching are regarded as two different phenomena resulting from the occurrence of different languages in a speech community. The distinction between code switching and code mixing has raised a debate among



linguists. On the one hand, many researchers claim that there is no clear borders between the two phenomena, they form a continuum process. Spolsky (1998: 49) claims that “the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language”. It means that the process of code switching is the first step of borrowing.

On the other hand, other linguists insist on the difference between code switching and borrowing. Gumpers (1982) defines borrowing as the introduction of single words from one language to another, and these words are integrated into the grammatical system of the borrowing language. Code switching, however, means the juxtaposition of two varieties which function under two distinct grammatical systems. Furthermore, Sridhar (1978) distinguishes code switching from borrowing in the sense that borrowing integrates the linguistic items into the host system. That is, loans fill a lexical gap in the language, in contradictory to code switching which does not. Walwadkar (2013) states that borrowing deals with single lexical items either nouns, adjectives or adverbs. These loan words appear in the speech of monolinguals. While, code switching implies the use of more than one code within the same stretch of speech. Thus, it requires a higher degree of bilingualism than borrowing does. Moreover, code switching involves moving between languages in which the speakers are fluent and can, in effect, be viewed as changing the grammar in use. However, borrowing is the act of using a foreign word without resource to syntactic or morphological properties of that language. In fact, these phenomena are different from each other, each one has its own features and characteristics in a speech community.

## **1.9. Conclusion**

Profound linguistic changes are taking place in the Algerian sociolinguistic profile because of its multicultural background. Different languages are getting in contact, creating a diglossic situation where Modern Standard Arabic, Algerian Arabic, Berber and French languages are used to fulfil social and linguistic needs. This plurality of languages helps to develop the abilities of bilingual and multilingual speakers. As a result, Algerians tend to have the capacity to switch

between various codes, mix them or even borrow words from other foreign languages. These phenomena are used by speakers according to many reasons. The next chapter will be devoted to the practical part, i.e., the analysis and the interpretation of data. Also, it will seek to answer the research questions by confirming or disconfirming the hypotheses.

# **Chapter two:**

# **Practical part**

## **2.1 Introduction**

The aim of this research is to obtain a full picture about the use of code switching phenomenon in the daily conversations of sellers in clothing shops in Remchi.

This chapter aims at describing the target sample, the research instruments employed in collecting data, and identifying the way these data is analysed in order to search for the main reasons and functions that lead sellers to code switch from Algerian Arabic to French or the opposite. The researcher will also shed light upon the social parameters that may affect the degree of using code switching by sellers; in particular age, gender and the level of education.

## **2.2 Describing the context**

This research is conducted in Remchi. A town located in the north of Tlemcen in western Algeria. It is a commercial place where selling and buying process takes place in different big shops. To study code switching in Remchi, the researcher selected clothing shops where this sociolinguistic phenomenon occurs much.

## **2.3 Data collection**

The sample has been selected randomly including different ages, both genders with different levels of education. All participants have acquired Algerian dialect as a mother tongue and French is learnt as a second language. The researcher used quantitative and qualitative methods to gather data. During the collecting data process, all participants are aware that the focus is on how they speak to others not on what they speak. In fact, the researcher tried to be neutral and objective in collecting data. Two different research tools were used to gather data; the questionnaire and note-taking.

### **2.3.1 The questionnaire**

A questionnaire refers to a set of written questions answered by respondents to gather information about a specific issue. In the present work, the questionnaire

was administered to a specific group of participants; forty sellers of clothing shops in Remchi.

The questionnaire was divided into two parts. The first one was designed to get personal information about the participants as gender, age and their level of education. Moreover, the second part contained eight sociolinguistic questions. It was administered to obtain information about the reasons that lead sellers to code switch, the functions of code switching in their daily conversations and their attitudes towards this phenomenon. Participants were required to answer by choosing the appropriate answer from a series of choices. While some questions needed to be answered with the participants' own words in order to give their opinions. The questionnaire was written in Standard Arabic and in French languages for the participants to be able to read and answer it without any difficulties.

### **2.3.2 Note-taking**

Note-taking is a research tool helps to gather qualitative data. It should include the speech of people and other necessary details trying to make the investigation complete and reliable.

Notes should be written down or recorded during data collection activity. In our case, the researcher is responsible for taking detailed notes about how sellers spoke in their daily conversations and how they switch from one code to the other. After that, the researcher should expand these notes into a descriptive text.

## **2.4 Data analyses and interpretation**

In this research, the data were collected from the participants through the use of different research instruments; questionnaire and note-taking. Furthermore, these data are analysed and interpreted to determine how code switching appeared in their speech. What are the reasons which lead them to code switch, and what are their attitudes towards switching back and forth between codes in their daily conversations. In fact, two codes 'Algerian Arabic' and 'French' are taken into consideration in this study.

### 2.4.1 Results of the questionnaire

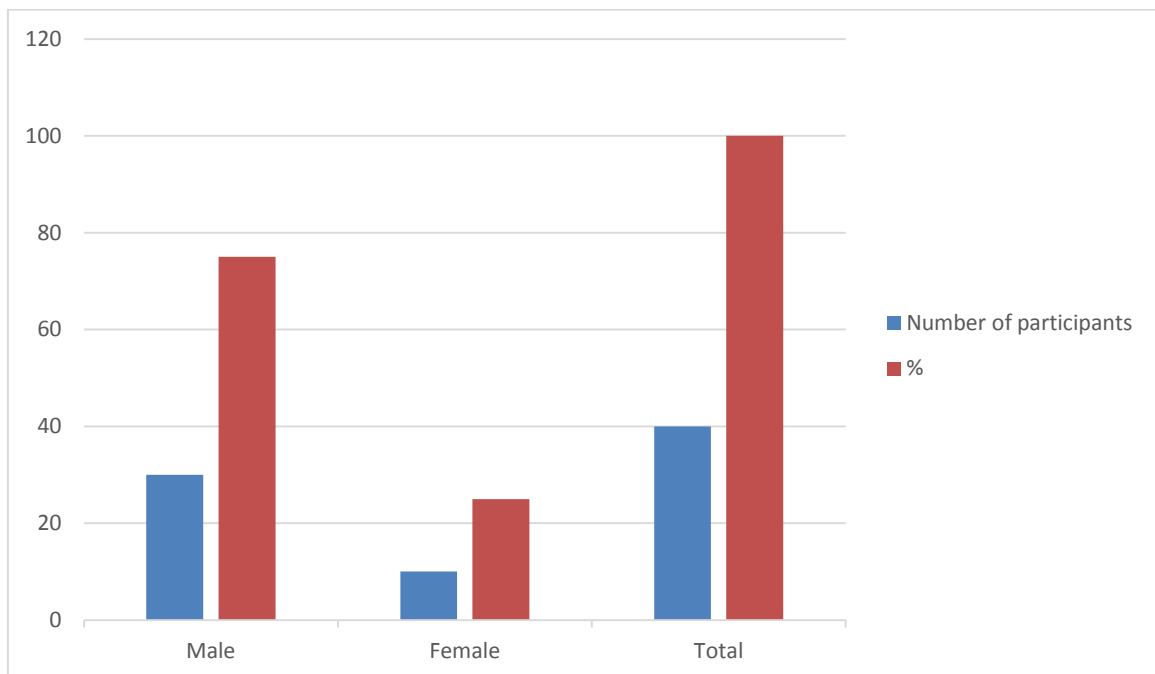
In Remchi, 40 questionnaires were given to 40 sellers, including 30 men and 10 women. In fact, all questionnaires 40 out of 40 were obtained back. The age of the participants varied from 18 and 45 years old, they are from Remchi and other surrounding villages as Honaine, Souk El Khmis, Chaabana, BourjArima and Nedroma. Also, they had a different educational background. All these social factors will be represented in the following tables and graphs for more clarification.

#### Part 1. Personal questions

**Table.2.1.** Gender

Gender	Number of participants	Total %
Male	30	75%
Female	10	25%
Total	40	100%

**Graph.2.1.** Gender

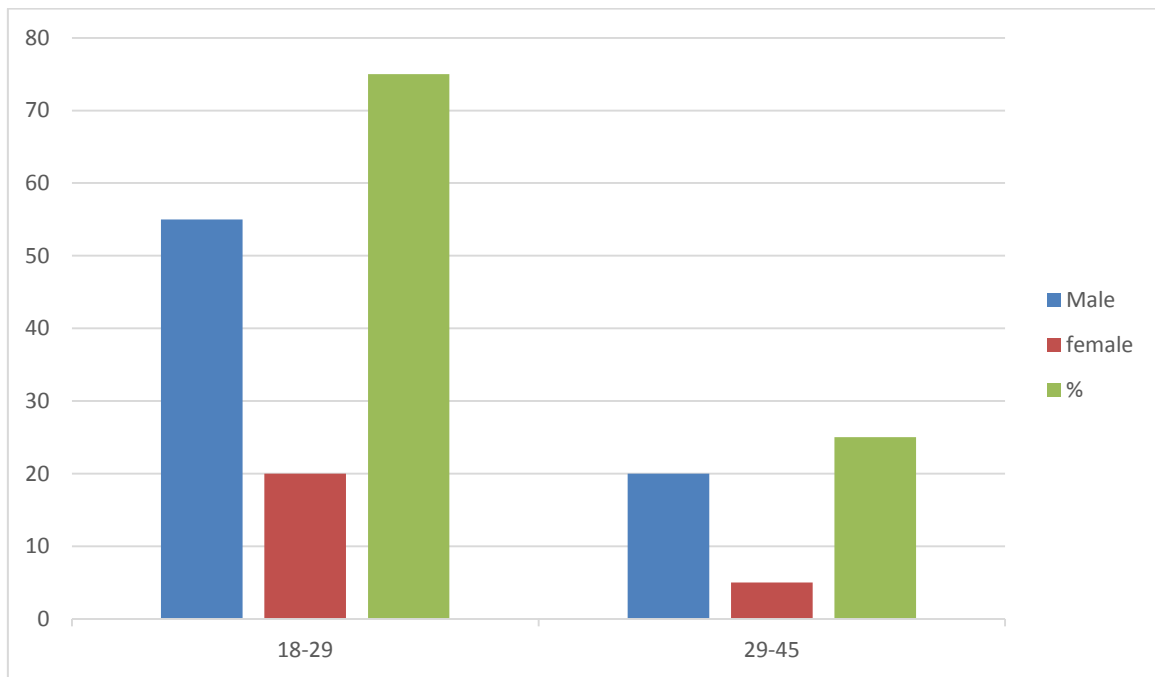


The question about gender was asked in order to see if gender affects the participants' language choice and their attitudes about the use of code switching. However, in our situation, the sample under investigation consisted of (75%) males and only (25%) females. This clarifies that men are more interested in commerce than women.

**Table.2.2.** Age

Age	Male	Female	%
18-29	55%	20%	75%
30-45	20%	5%	25%

**Graph.2.2.** Age



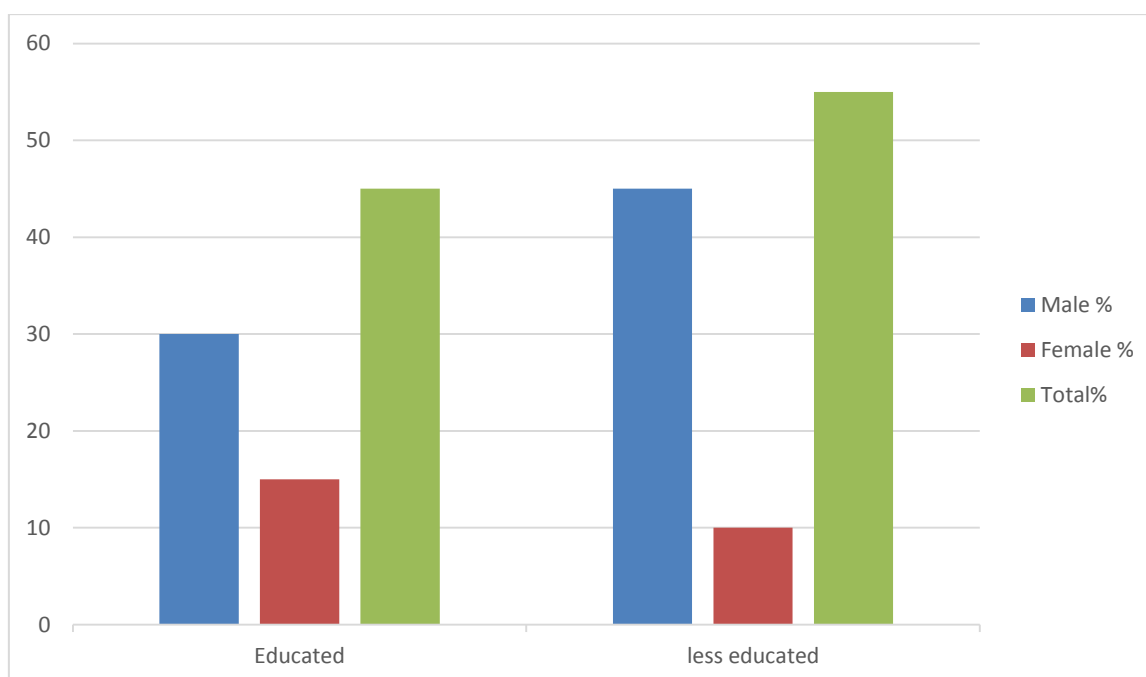
In this research age was asked to identify the differences in language use between young sellers and older ones. The sample was divided into two groups; the first one contained sellers aged from 18 to 29 years old, and the second group represented sellers from 30 to 45. The above mentioned graphs shown that the majority of sellers are mainly younger (75%). In the first group, males represent (55%) while females represent (20%). However, sellers aged between 30 and 45

years old represent only (25%) from the population. This group contains (20%) males and just (5%) females. Therefore, this results stress the idea that men are more interested in the field of commerce. In fact the question about age was handed to sellers in order to know whether age affects the use of code switching or not. Further questions will state more details about this factor.

**Table.2.3.** Sellers' level of education

Level of education \ gender	Male	Female	Total
Educated	30%	15%	45%
Less educated	45%	10%	55%

**Graph.2.3.** Sellers' level of education



In this study, the level of education is determined by the success in baccalaureate exam. Thus, educated informants are those who got their exam, while the less educated are the ones who failed in the baccalaureate exam. Uneducated



persons are the ones who can neither write nor read. However, in our sample, all participants are either educated (45%) or less educated (55%). Educated males represent (30%) and females constitute (15%). Whereas, the less educated men form (45%) and females (10%) from the total population. In fact, the participants' level of education varies from primary school to university studies. In our work, the level of education appears as a significant factor in determining the abilities of sellers in switching between codes. More details about the crucial role of such factor will be presented in the following parts.

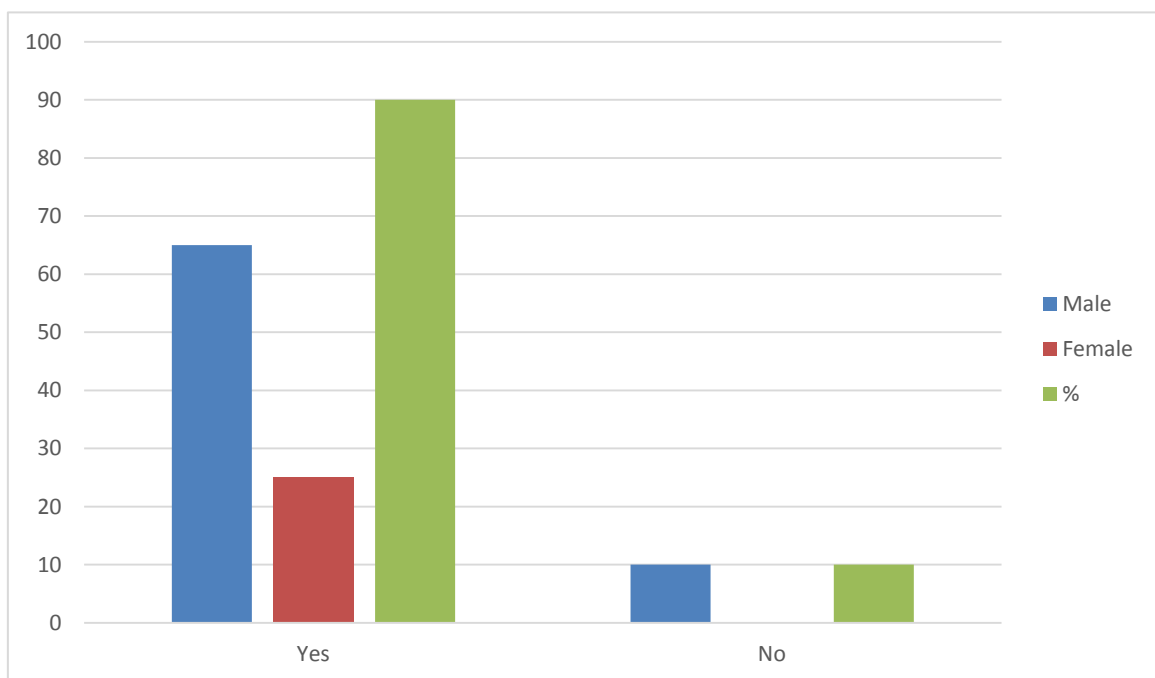
## Part 2. Sociolinguistic questions

**Q.1)** Do you speak French in your everyday conversations?

**Table.2.4.** The use of French in daily conversations

The use of French	Male	Female	%
Yes	65%	25%	90%
No	10%	/	10%

**Graph.2.4.** The use of French in daily conversations



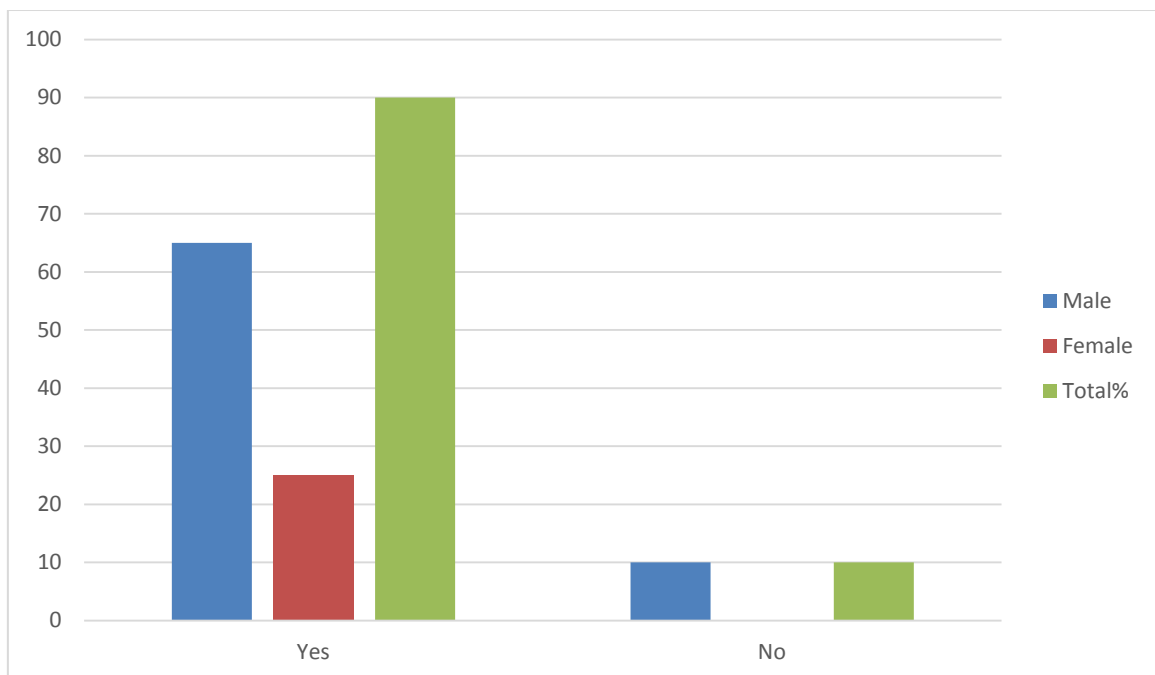
This question aims to figure out the presence of the French language in sellers' linguistic repertoire. The above graphs shown that the majority of the participants(90%),men and women, speak French in their daily conversations. On the other hand, only four men aged between 35 and 45 years old (10%) declared that they do not use French in their discourses. They prefer to speak their native code, Algerian Arabic, as they could not express themselves in French as a consequence of their low level in such foreign language. However, the ones who speak French, they are educated persons since they can speak French frequently either at work or in any other situation.

**Q.2) Do you switch between Algerian Arabic and French?**

**Table.2.5.** Code switching between AA and French

CS between AA and French	Male	Female	%
Yes	65%	25%	90%
No	10%	/	10%

**Graph2.5.** Code switching between AA and French



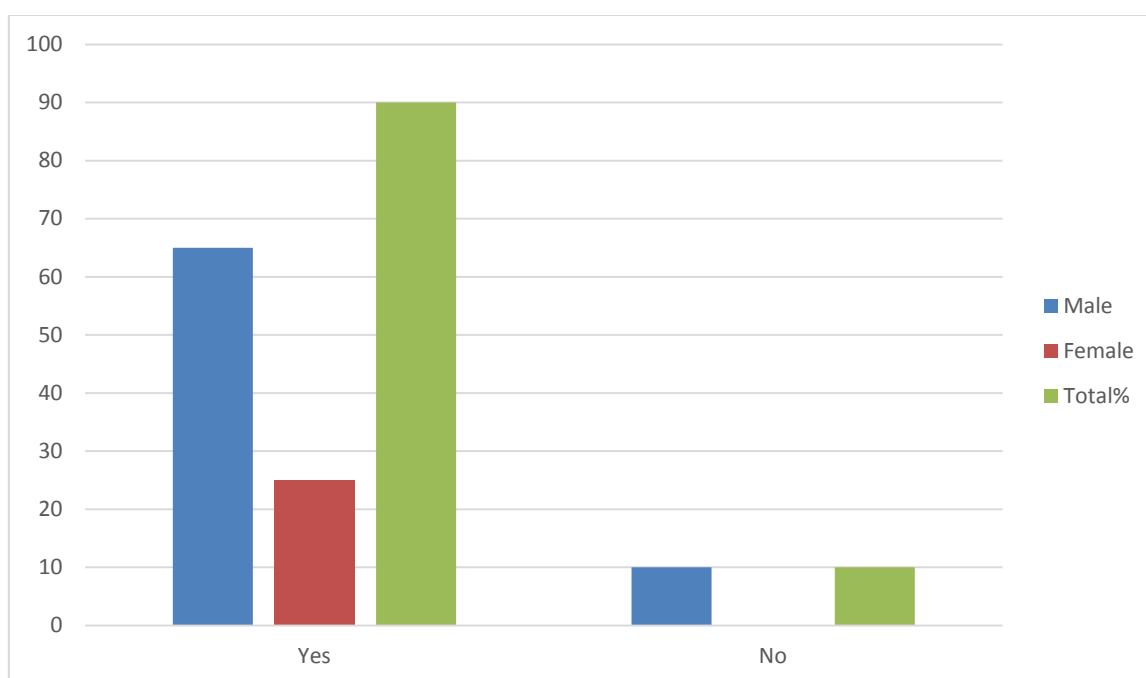
In this question, the respondents have been asked to report whether they admit or deny using Algerian Arabic/French code switching. Therefore, the results of this question are related to the previous one since the majority of the participants (90%) confirmed the use of French in their conversations, which certainly indicated the occurrence of code switching between Algerian Arabic and French. Whereas, the same participants(10%) who neglected the use of French in their speech were the ones who did not switch between the two codes. In a similar manner, this result creates a difficulty in drawing a line between code switching and other related phenomena as borrowing. The fact that hundreds of French single words are adopted and used by sellers regularly, these words are understood even by sellers who do not speak French. Such terms are not counted as code switching, for example, there are specific words used by sellers in their work as; (la taille) size. Some colours that have no equivalent in AA as (grenat) dark red, (bleu nuit) dark blue, (beige). Therefore, participants cannot distinguish between code switching and borrowing, for them using a borrowed word means that they speak French language because they are ordinary sellers and are not aware about sociolinguistic matters.

**Q.3) Do you think that French is necessary for communication at work?**

**Table.2.6.** The necessity of French at work

The necessity of French at work?	Male	Female	Total%
Yes	65	25	90
No	10	/	10

**Graph.2.6.** The necessity of French at work



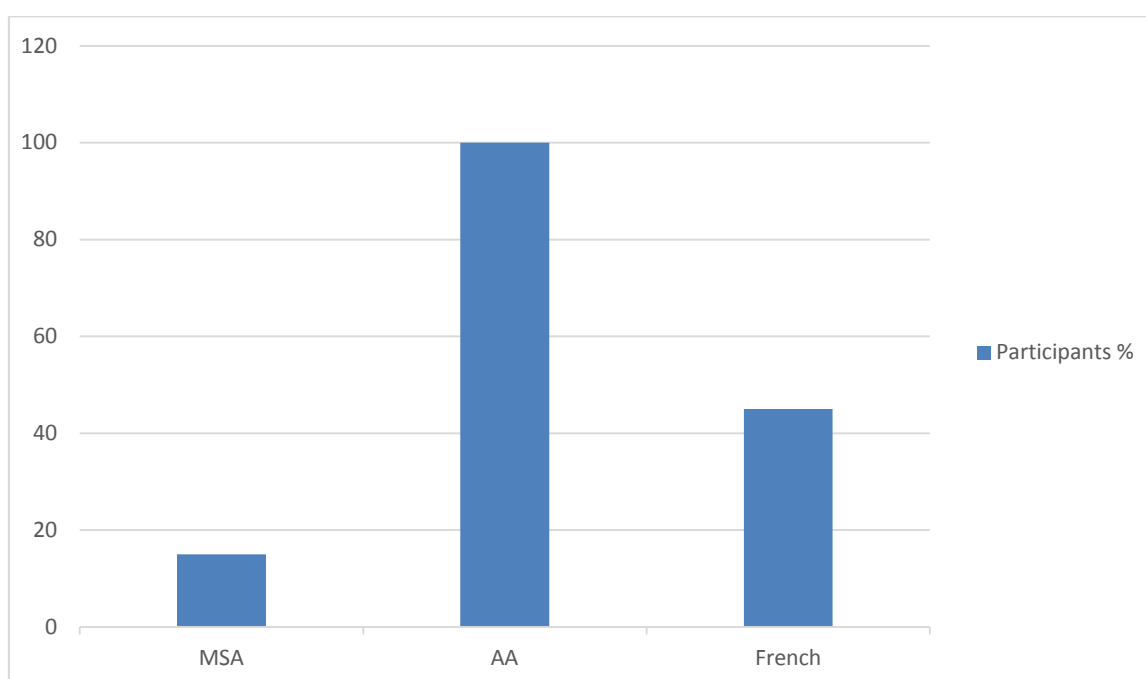
Through this question we aimed at investigating if the setting and context may influence the way of speaking, and if it may incite sellers to shift from one code to the other. The above graphs shown that the majority of sellers (90%) considered French is necessary for communication at work, while others (10%) expressed the opposite. Therefore, the present results attest the findings of the previous questions. Participants who frequently speak French and had the ability to code switch, they considered French as a useful means to interact with different customers. On the other hand, the other group of sellers relied only on the use of Algerian Arabic at work, consequently they did not take into consideration the situation where they work and which appropriate code would be employed. They avoided the insertion of a foreign code because of their low level of education, or they are educated but have negative attitudes towards the use of French. Hence, the findings of this question indicated that the setting or the context demands the use of the French language besides the Algerian Arabic code. This supports the idea of Wardhaugh (1996) which explained that the use of code switching depends on the situation.

#### Q.4) Which code do you master more?

**Table.2.7.** The code mastered more by sellers

Code	Participants %
Modern Standard Arabic	15%
Algerian Arabic	100%
French	45%

**Graph.2.7.** The code mastered more by sellers



The results indicated that all the participants (100%) mastered the Algerian Arabic variety. A small group (15%) mastered Modern Standard Arabic to some extent. In similar context, (45%) participants mastered the French language. In fact, the latter two groups represent the educated class. The data show that all the sample acquired Algerian Arabic as their mother tongue, while MSA, the official language, was learned at school. In the same context, French was acknowledged as the first foreign language at school as well. The frequency of respondents who mastered French was too small in comparison with the frequency of participants who had the ability to speak and switch between Algerian Arabic and French (90%) as the two

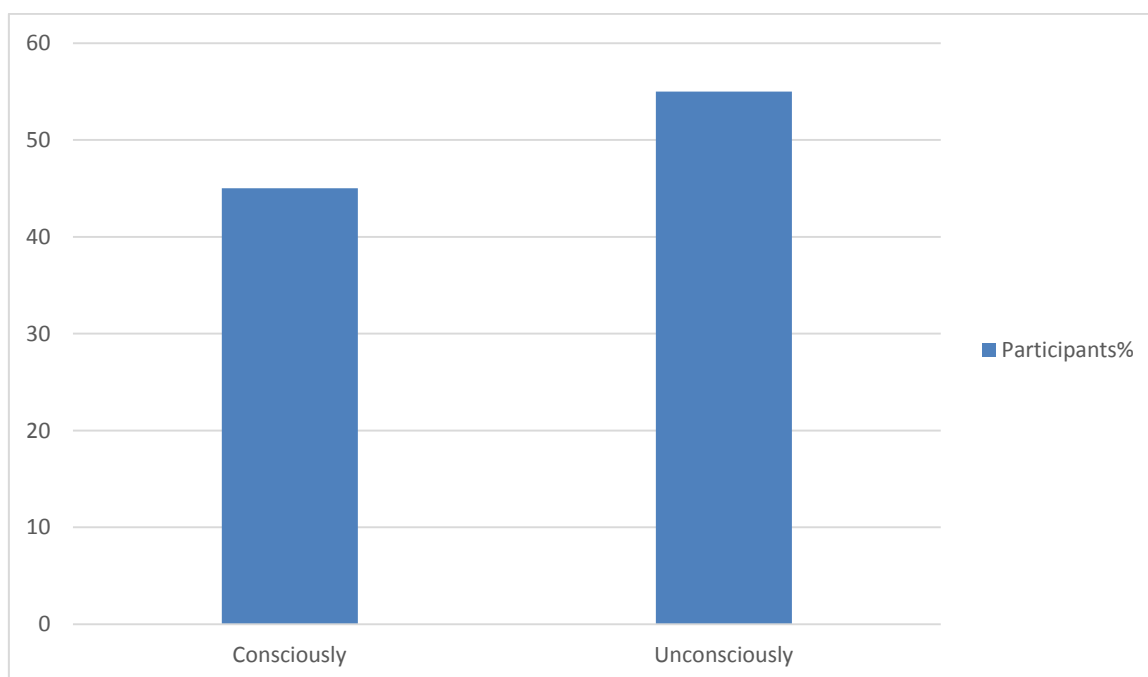
first questions revealed. This finding would stress the already mentioned idea which stated that participants could not distinguish between code switching and the use of borrowings in their conversations.

**Q.5) In which state of mind do you code switch?**

**Table.2.8.** CS in relation to the state of mind

State of mind	Participants%
Consciously	45%
Subconsciously	55%

**Graph.2.8.** CS in relation to the state of mind



We insisted on asking such question to show if participants are aware of switching back and forth between two codes in their daily conversations. The result, as it is shown in the graphs, demonstrated that about (55%) of participants switched between French and Algerian Arabic without paying attention. Thus, the process was done unconsciously, particularly, by less educated participants whose speech is always a mixture of borrowed words or phrases for the purpose of communicating their thoughts. On the other hand, the educated group (45%) were aware of themselves when they shifted from one code to the next. They consciously used

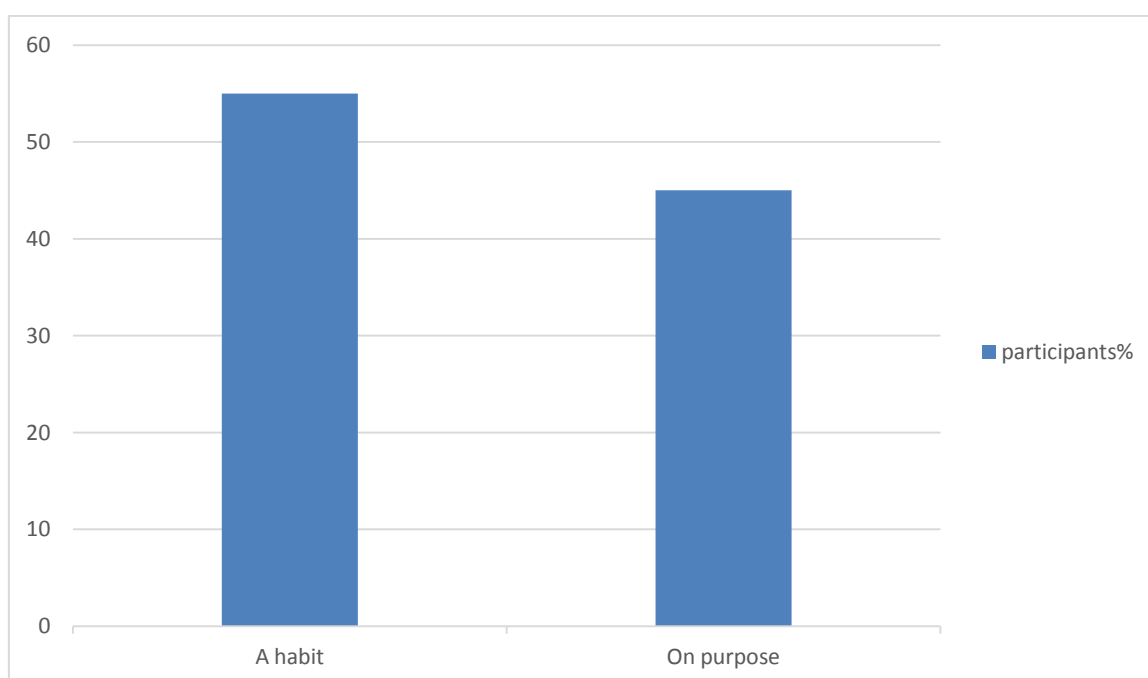
French instead of Algerian Arabic or the reverse in order to accomplish some specific goals.

**Q.6)**Is switching back and forth between codes: a habit or done on purpose?

**Table.2.9.** CS is a habit or done on purpose

Is code switching:	Participants %
A habit	55
Done on purpose	45

**Graph.2.9.** CS is a habit or done on purpose



This question was submitted to the sample to know if the process of code switching was done on purpose or just habitually. In fact it is related to the previous question. The results stated that the majority of the informants (55%) code switch habitually, as they unconsciously shifted from one code to another one in the same strength of speech. Moreover, they stressed on the point that the reason of such habit traced back to the colonial period when French overlapped with the Algerian dialects, and the influence was and still deep till nowadays. However, another group of informants (45%) code switch in their conversations for different purposes as the previous question revealed. In fact, they did not neglect that they switch back and

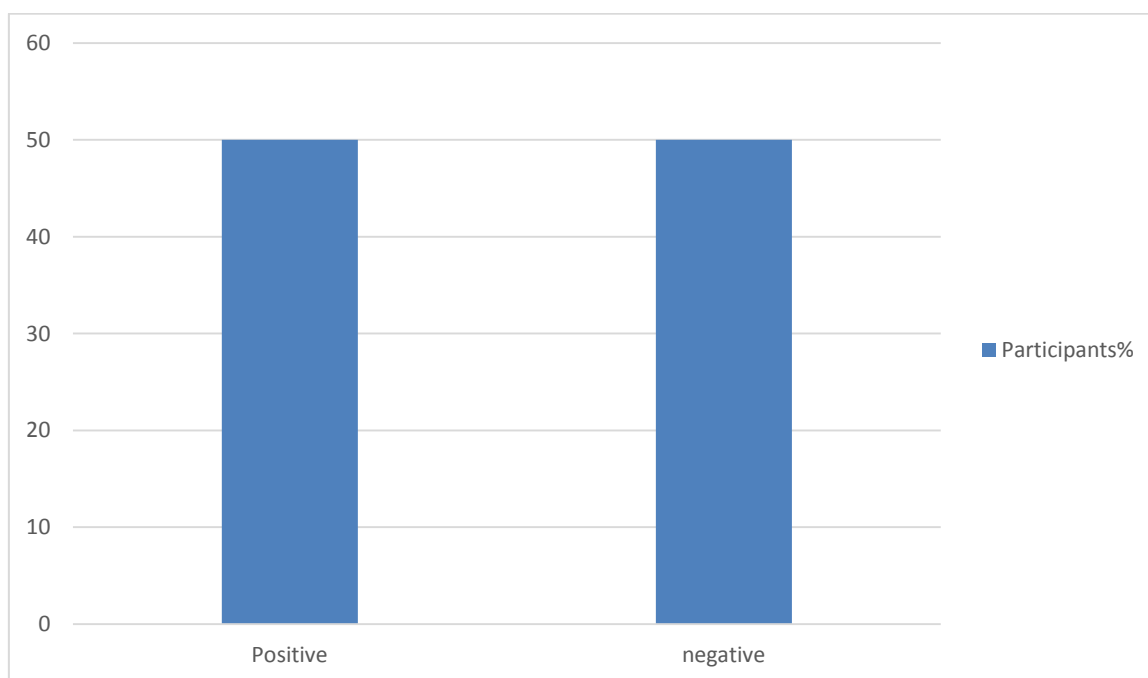
forth habitually in daily conversations, but in specific situations as work they switched to reach specific communicative purposes.

Q.7) What are your attitudes toward switching between Algerian Arabic and French?

**Table.2.10.** Attitudes toward AA-French CS

Attitudes toward AA- French CS	Participants%
Positive	50
Negative	50

**Graph.2.10.** Attitudes towards AA-French CS



The question seven aims at identifying the attitudes of sellers towards the switch between their mother tongue and the colonial language. Therefore, the views of the whole sample was divided between supporters and opponents to the idea. Half of the sample (50%) had negative attitudes towards shifting between the two codes according to several reasons. They agreed on the fact that code switching had negative effects on the speakers' identity and personality. They said that they are Muslims and their first language is Arabic; the language of religion and the holy



book, they have to improve their level in Arabic not in the foreign language. All in all, these negative attitudes toward the use of French is related to the heaviness history (colonialism). In contradiction, the supporters of this idea (50%) had positive dimensions towards code switching. They considered the use of a foreign language may help to facilitate interaction and build close relationships with different customers, particularly in their field of work.

**Q.8) Why do you switch between Algerian Arabic and French in your work?**

The question was set to investigate the reasons that lead sellers to switch between codes. 40 participants (30 men and 10 women) answered this question and different answers were reported. The majority of respondents said that code switching occurred habitually in their conversations as it was stated previously. Furthermore, all sellers agreed on one reason for which they were urged to shift from one code to the other, that is, to attract customers' attention and to facilitate speech with them. More importantly, code switching may occur, in particular, when products are imported from abroad and their names are related to the language of the producing country. These names have no Arabic equivalents, so sellers need to switch to fill lexical gaps in the target code. However, in this case we can notice that these foreign terms are included as borrowings, since such foreign words are adopted and widely used by both educated and less educated sellers as part of the Algerian Arabic linguistic vocabulary.

In addition, they code switch to transmit the message clearly. Sometimes they repeat the same sentence in two codes in order to make the information well understood. Also, they tend to switch when they face educated or bilingual customers as the case of immigrants or foreigners. Then, a group of sellers reported that they use code switching for professional duty, as traders, they have to use the code that most correspond the situation are in, the topic and the interlocutors or customers are facing every day.

The findings indicate that the use of code switching between Algerian Arabic and French by sellers in their daily conversations is related to professional needs and practical objectives. Bear in mind that the social factors mentioned above; age,

gender and the level of education are found to be significant to a certain extent. Youngers employed French frequently and switched from Algerian Arabic to French correctly because they are educated. Some of them have their licence and master degrees. Whereas, the older sellers who have low level of education, they often code switch, mix or borrow words for certain purposes. In our case, we did not speak much on gender, i.e., if women code switch more than men or the opposite, because our sample contain more men than women according to this field of work which is controlled more by men. As a consequence, we cannot generalize the views about who code switch more men or women.

#### **2.4.2 Analysis of Note-taking**

The use of questionnaire supplied our research with quantitative and qualitative data that were analysed through the use of numbers and frequencies. However, it was so complex to identify how code switching occurred in sellers' conversations, as it was difficult to draw a line between code switching and other phenomena as code mixing and borrowing. For that reason we selected additional tool, note-taking, in order to collect more qualitative data. We were presenting in different clothing shops where we were listening to different conversations between sellers and their customers.

The following utterances were taken from natural conversations of sellers that took place in four shops for the purpose of analysing the codes spoken by sellers in their daily conversations with different customers. These notes have been gathered and analysed in an attempt to detect how sellers code switch and for what function.

Conversation **A** happens between a young seller (S) aged between 23 and 26 years old, and a woman (customer) aged between 30 and 40 years old. The customer (C) wants to buy a coat.

S: [tfaɖli *madam*, Zabna salɣa Zdida *avec des prix raisonnables*] 'welcome madam, we bring a new commodity with reasonable prices'.

C: [*Merci beaucoup, ʕdʒabni had le manteau. Il est simple mêmela couleur bleu nuitestrès belle*] ‘thank you so much, I like this coat, it is simple and its colour blue is very nice’

S: [*Oui Madame ila ʕadZbak vouspouvezl’essayer*] ‘yes madam if you like it you can try it’

C: [*Dacord, ʕhal le prix djalu?*] ‘ok, how much is it?’

S: [*Cinq mille dinars (5000) w fihmusaʕada*] ‘five thousand dinars with help’

C: [*Mercic’estgentille*] ‘thanks, that’s sweet’

In this conversation, we noticed that the seller switched between Algerian Arabic and French. He inserted French expressions to the speech in order to facilitate communication with customer who spoke French very well, she was seen as an educated woman. As a consequence, the seller use French to build a relation with his customer and to attract her attention.

Conversation **B** occurs between two young ladies aged about 22 years old in a shop of women’s clothes. One of them is a seller (S) and the other one is a customer (C). They are university students. The conversation was about buying a trouser.

S: [*Marḥbabik, rana dajrindes promotions 50% ila ʕadZbatek kaΣ ḥadZa nethallaw fik*] ‘welcome, we offer discounts (50%), if you like something we will help you’

C: [*Merci beaucoup masoeur. ʕdZabni cepontalonsʕhal le prix?*] ‘thank you sister, I like this trousers, how much is it?’

S: [*kantrōis mille dinars (3000) w radinah b deux mille dinars (2000), ilrestequesa*] ‘it was three thousand dinars and it becomes two thousand dinars, it still just this one’

C: [*bien, je veux l’essayer!*] ‘well, I want to try it!’

S: [*Il y a aucunproblème, tfaɖlila cabanew saji fi ʕaṭrak*] ‘no problem, go to the cabin and take you time’

During this conversation, we observed that the two ladies switched back and forth between Algerian Arabic and French. In fact, this switch shows that the two participants are educated and master the French code since they uttered not only words but also meaningful sentences. However, if we focus more on some French words as ‘pantalons’, ‘le prix’, ‘cabane’ are terms that have their equivalents in the source language, but the seller prefers to use foreign terms in order to attract the customer attention.

Conversation **C** takes place in a shop of men clothes, it is between a young seller and customer.

C: [Salam ʕalajkom]

S: [ʕaljkomsalam, marħba bikxoja] ‘welcome brother’

C: [jsalmak, xoja ʕaʕnijogging slim noir] ‘thanks, brother, I want jogging slim black’

S: [smaħli xoja, noir mabʕaʕakajan Figrix] ‘sorry brother, only gray remains’

In this conversation, the use of Algerian Arabic is much more frequent than French. The participants talked naturally, their use of French is restricted to name the colours as ‘grix, noir’. Also, they employed a borrowed word ‘jogging’ which has no equivalent in Arabic. We can notice that both seller and customer had a low level of education and they acknowledged few French words for the purpose of filling a linguistic gap in either codes.

Conversation **D** occurs in a shop of the bride clothes between an old seller aged between 35 to 40 years old and a young bride aged 25 years old.

C: [ħad le caftan fih les couleurs et les tailles?] ‘there are colours and sizes in this dress?’

S:[oui fihquart (4) couleurs; bleu, saumon, beige et noir mais les tailles jδZostandard] ‘ yes, there are four colours blue, saumon, beige and black but the sizes are standard’

C: [*dacord, cette robe blanche*Σḥal takriḥa ?] ‘well, this wight dress, how much is it?’

S: [*huit mille dinars* (8000) mṣaḥalbarnus, taZ, *et bouquet de fleurs*] ‘eight thousands with its barnos, the crown, and flower bouquet’

During this discourse, many terms are uttered in French because they have no equivalents in Algerian Arabic, in particular, colours (saumon, beige) , or may have their equivalents, but sellers are not aware of them, so they prefer to use French words because they are known by everyone. Also the items ‘robe blanche’ and ‘caftan’ are uttered in French since they are imported from abroad and do not exist in our culture. For that reason, they have no equivalent terms in Algerian Arabic. In this case, the words ‘robe blanch’ ‘caftan’ are cultural borrowings rather than code switching. The sellers of such clothes used such French names spontaneously in order to facilitate communication and to sell their products.

These conversations are mainly characterized by the presence of two codes; Algerian Arabic and French. Thus, it confirms that code switching phenomenon occurs in sellers daily conversations. What we can also notice, is that, in almost all these discourses, sellers open the conversation with Algerian Arabic and then switch to French through the insertion of words, expressions and sentences, in particular, when they speak about colours, sizes and prices. Despite the fact that all these subjects have their equivalents in Algerian Arabic, sellers in clothing shops prefer the use of French ones. This proves that sellers rely much on the language which attract customers.

## **2.5 Conclusion**

The phenomena of Algerian Arabic –French alternation in clothing shops in Remchi takes mainly two forms. Code switching is the first form that requires the introduction of French sentences or expressions into the speech. Whereas, the other form is borrowing, which demands the insertion of French terms that have no equivalents in the Algerian dialect. Thus, code switching and borrowing are two common phenomena appeared in the speech of sellers. The analyses of data collected demonstrates that sellers code switch in their daily conversations due to

the situation, the topic (selling clothes) and their different customers. This proves that code switching is used as a communicative strategy.

# **General Conclusion**

## **General conclusion**

Code switching is a sociolinguistic skill involves switching back and forth between two codes. Algerian speakers tend to use French besides their mother tongue, Algerian Arabic, in their everyday interactions.

This research was designed to investigate a small population in Algeria, where code switching is widely used. The research took place in Remchi, a western town, where we investigated the language spoken by sellers of clothing shops from a sociolinguistic perspective in order to identify the reasons of code switching in such field of work.

The research work was divided into two chapters. The first one dealt with theoretical considerations on code switching and other related sociolinguistic phenomena. Also, it presented an overview about the Algerian sociolinguistic situation in relation to its history. The second chapter was devoted to the practical part in which data were gathered through the use of questionnaire and note-taking. Furthermore, the obtained data were carefully analysed and interpreted during the same section.

After the analysis and interpretation of data collected from different research instruments, the two hypotheses put forward were confirmed. The results revealed that the alternative use of Algerian Arabic and French in sellers' daily conversations was to enhance mutual understanding, and to build a close relationship with their customers. Moreover, French was functioning as an additional mean to communicate besides Algerian Arabic. In the day-to-day conversations, sellers switched between the two codes, often mixed them or employed borrowed words as a strategy to negotiate, convey meanings and get closer to their customers' speech. In addition, this work shown that code switching used as a communicative strategy to reach particular goals in interacting with customers. The factors that motivate sellers to code switch are the identity of the customers such as the immigrants, lack of competence in either codes and familiarity of French words. Sellers frequently borrowed words more than code switched which reflected the sellers' low level of education.



However, borrowing did not always indicate the level of education since almost many imported clothes had foreign names, so sellers found themselves obliged to use the borrowed term in order to fill the lexical gap when there was no equivalent in Algerian Arabic. Meanwhile, the results revealed that two general trends of attitudes toward AA/Fr code switching can be distinguished. Some had positive attitudes, they routinely switched codes for the purpose of facilitating interaction with others. They view AA/Fr code switching sign of openness and a source of enrichment, and levelled against AA/Fr code switching are emotionally rather than factually based. They view language change as a negative process, that is, the domination of French on the one hand, and the loss of identity as well as their native tongue on the other hand. they equated French with trends and fashion styles. Whereas, the criticisms

Investigating a specific phenomenon in the Algerian society represented a high challenge due to the obstacles could face the researcher. It is ethical to mention that in this research, we had only skimmed superficially to the issue under investigation because we could not cover every single aspect in this multidimensional topic. Moreover, the limitation of data was attributed to the small sample population being chosen. Also, the inability to cover all clothe shops in Remchi which prevented us from generating the findings of our work on all the Algerian sellers. Bear in mind that we were constrained by time, it was too short period to finish the work.

This work was a trial to contribute to the current debate surrounding the phenomenon of code switching in Algeria, in particular, in the commercial field. In fact, this small study was an attempt to identify some reasons of such phenomena within a specific group of informants “sellers of clothing shops” in Remchi. Further researches on identifying the reasons of code switching in sellers daily conversations in different shops in Remchi and Algeria as a whole will be of higher interest. Also, grammatical constraints that may affect the use of code switching should be taken into consideration in future researches.

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# Appendices

## QUESTIONNAIRE

This questionnaire is developed in order to conduct research on Algerian Arabic and French Code Switching in sellers' daily conversations in Remchi. Please, you are kindly requested to answer the following questions.

### \*Personal information:

Age:

Sex:

Educational level:

### \*Sociolinguistic questions:

- 1) Do you speak French in your everyday conversations?  
Yes            No
- 2) Do you switch between Algerian Arabic and French?  
Yes            No
- 3) Do you think that French is necessary for communication at work?  
Yes            No
- 4) Which language do you master more?  
Modern Standard Arabic            Algerian Arabic            French
- 5) In which state of mind do you switch code;  
Consciously            unconsciously
- 6) Is switching between codes:  
A habit            done on purpose
- 7) What is your attitudes towards switching back and forth between codes?  
Positive            Negative
- 8) Why do you switch between these codes?

## **Le questionnaire**

Ce questionnaire est développé pour faire une recherche sur l'alternance entre l'Arabe Algerien et le français dans les conversations de vendeurs.

### **Information personnel :**

Age :

Sexe :

Niveau d'instruction :

### **Les questions :**

1) parlez-vous le français dans vos conversations ?

Oui            non

2) basculez-vous entre l'Arabe Algerien et le français ?

Oui            non

3) pensez-vous que le français est nécessaire pour la communication au travail ?

Oui            non

4) quelle langue maitrisez-vous le plus ?

Arabe standard modern            Arabe Algerian            Français

5) dans quel état d'esprit changez-vous la langue ?

Conscient            inconscient

6) pensez-vous que l'utilisation de l'alternance codique est :

Une attitude            pour un objectif

7) quelle est votre attitude vis-à-vis de l'alternance codique ?

Positive            négative

8) pourquoi changez-vous entre les deux codes ?



## الاستبيان

تم انشاء هذا الاستبيان من اجل اجراء بحث حول التناوب اللغوي بين اللهجة الجزائرية (الدرجة) واللغة الفرنسية في المحادثات اليومية للبااعة . من فضلكم الرجاء الإجابة على كل الأسئلة بكل مصداقية.

### معلومات شخصية:

السن:

الجنس:

المستوى الدراسي:

### الأسئلة:

(1) هل تتحدث اللغة الفرنسية في حياتك اليومية؟

نعم لا

(2) هل تنتقل من اللهجة العربية الى الفرنسية؟

نعم لا

(3) هل تعتقد ان اللغة الفرنسية لغة ضرورية في العمل؟

نعم لا

(4) ما هي اللغة التي تتقنها أكثر؟

اللغة العربية الفصحى اللهجة الجزائرية الفرنسية

(5) في أي حالة ذهنية تقوم بتبديل اللغة؟

اراديا لا اراديا

(6) هل الانتقال من لغة الى أخرى؟

عادة لهدف معين

(7) ما هو موقفك اتجاه الانتقال من لغة الى أخرى؟

إيجابي سلبي

(8) لماذا تنتقل من لغة الى أخرى؟

## *Algerian Arabic/ French Codeswitching in Tlemcen: Case of Sellers in Remchi*

### المخلص:

معرفة أكثر من لغة تؤدي بمستعملها الى التغيير من لغة الى أخرى اثناء نفس المحادثة. هذه الدراسة تبحث عن مختلف الأسباب وراء ظاهرة التناوب اللغوي في الحوارات اليومية للبااعة. جرى هذا البحث في مدينة الرمشي في أماكن معينة "محلات بيع الملابس" اين تمارس ظاهرة التناوب اللغوي بشكل كبير. من خلال تحليل و مناقشة المعلومات المتحصل عليها، تظهر النتائج انتقال الباعة من استعمال اللهجة الجزائرية العامية الى اللغة الفرنسية اثناء الحديث و أيضا استعمال كلمات مستعارة من اللغة الفرنسية من اجل تسهيل الكلام و جذب انتباه الزبائن. ان العوامل الاجتماعية مثل السن، الجنس و المستوى الدراسي تلعب دورا مهما في اختيار اللغة و تحديد انطباعات الباعة حول ظاهرة التناوب اللغوي.

**الكلمات المفتاحية:** التناوب اللغوي بين اللهجة الجزائرية و اللغة الفرنسية، حوارات الباعة

### Résumé :

La connaissance de plus d'une langue mène l'utilisateur de cette langue à alterner d'une langue à l'autre dans la même conversation. Cette étude examine les raisons derrière ce phénomène de l'alternance de code dans des endroits spécifique « magasins de vêtements » dans la ville Remchi où l'alternance codique est largement pratiquée. A travers l'analyse des données collectées, les résultats révèlent que les vendeurs alternent entre l'Arabe Algérien et le français dans les conversations quotidiennes. Ils utilisent aussi fréquente des mots empruntés au français afin de faciliter la communication et attirer l'attention de leurs clients. En plus, des facteurs sociaux tels que le sexe, l'âge, et le niveau d'instruction jouent un rôle important dans le choix de langue, et pour identifier les attitudes des vendeurs vis-à-vis du phénomène de l'alternance de code.

**Les mots clés :** AA/Fr Alternance codique, les conversations du vendeurs.

### Summary:

The knowledge of more than one code leads language users to shift from one code to the other during the same conversation. This study investigates the different reasons behind the phenomena of code switching in sellers' daily conversations. The research took place in Remchi in specific areas "clothing shops", where code switching is widely practiced. Through the analyses of data collected, the results reveal that sellers switch between Algerian Arabic and French during their discourses, and they frequently use borrowing words from French in order to facilitate communication and attract the attention of their customers. Furthermore, social factors as gender, age and the level of education play a crucial role in language choice and in identifying sellers' attitudes toward code switching phenomenon.

**Key words:** AA/Fr Code Switching, Sellers' conversations.