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**ALGERIAN ARABIC/FRENCH CODE SWITCHING IN
TLEMCEM SPEECH COMMUNITY: MOTIVATIONS AND
FUNCTIONS**

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Dedication

I dedicate this milestone in my life

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Abstract

This research was conducted to understand code switching between Algerian Arabic and French. The aim is to study and analyze the speech behavior of men and women in Tlemcen speech community, with a focus on the emergence of French in interpersonal interactions. In other words, the current study examined the linguistic phenomenon of AA/French code switching among the inhabitants of Tlemcen. The overall aim of this survey is therefore to describe the AA/ French code switching among people in Tlemcen speech community by examining the way they use both languages and identifying the grammatical types of change in their codes and the reasons for this behavior. this dissertation, the methodology is based on using a single research tool to obtain data, namely: a questionnaire. This study showed that code switching is a conversational strategy used by residents of Tlemcen, depending on their French proficiency and other social variables such as subject, situation and environment.

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List of Acronyms

AA : Algerian Arabic

CS : Code switching

CM : Code mixing

H : High variety

L : Low variety

ML : Matrix Language

MSA : Modern Standard Arabic

FR : French

TA : Tlemcen Arabic

AD : Algerian Dialect

List of Arabic and French Phonetic Symbols

Short vowels	Long vowels
[a]	[a:]
[i]	[i:]
[u]	[u:]

CONSONANTS

ظ	ض
ح	خ
ط	ظ
ء	

GENERAL INTRODUCTION

Sociolinguistics is the study of the relationship between language and society. It deals with how people use language in different social situations. Language is a mode of communication that produces speech and expresses emotions between people in different environments. Each linguistic community has a variety of languages, which can be named dialects, accents, registers...etc. Language choice changes in different situations. Bilinguals people alternate between two or more languages when speaking. Algeria is a complex situation, where Standard Arabic, Algerian dialect, Berber and French. In the Algerian society, the Algerian dialect may be banned in some cases, for example, when talking to educated people.

This study spots the light on the sociolinguistic phenomenon known as code switching among Algerians, will focus on Tlemcen speech community. The aim is to know the reasons that steer Tlemcen people to code switch.

Questions are as follows:

1. What are the attitudes of Tlemcen people towards Arabic / French code switching?
2. Why do they code switch between Arabic and French?

To answer these questions, the following hypotheses are formulated:

1. People in Tlemcen have positive attitudes towards Arabic/French CS because it is frequently used in everyday communication.
2. The use of Arabic /French CS depends on the the situation.

This research work consists of three chapters:

Chapter One is the theoretical part. It Consists of explaining linguistic phenomena from different perspectives, namely code mixing, borrowing...etc. In addition, there is a clear explanation of bilingualism and diglossia. Related to code switching, these two functions exist in different communities Algerian society. Was influenced by colonization with certain rules. Social impact and individuality, education controlled by the French.

Chapter two is devoted to the analysis of code switching and its related Phenomena in the Algerian context. Several historical, socio-cultural and political facts are therefore taken into account. They have led to the classification of Algeria as a bilingual country. It also sheds light on the patterns and types of borrowing and code mixing in the Algerian context.

Furthermore, diglossia is a language phenomenon of the entire Arab World, including Algeria. The chapter concludes with a brief discussion of the main reasons that lead people to code switch, especially in Tlemcen. It also takes into account people's attitudes towards AA, MSA and French.

To investigate more on code switching in Algeria, particularly in Tlemcen, the third chapter has been added. The purpose is to provide answers to the research questions by applying the instruments selected. This chapter begins with an overview of the languages in Tlemcen speech community. Then, it defines the research instruments used for data collection and, at the end; it analyzes and interprets the results.

CHAPTER ONE

Theoretical Foundation

of the Study

1.1 Introduction

Language contact phenomena have been analyzed from a variety of perspectives and have been widely discussed in the literature of sociolinguistic. Among these phenomena, the emergence of code switching. Before defining CS, the term code here refers to two genetically unrelated languages, Algerian Arabic and French. However in other studies, the term code refers to both a linguistic variety and dialect in a language or languages.

This chapter begins with an overview of CS, then we move to introduce bilingualism. The Study focuses on defining the term CS and its related phenomena namely borrowing and code mixing, It aims at identifying the purposes of CS. In addition, it sheds light on different types of CS, including its patterns (situational, metaphorical, and conversational) as well as its forms (intrasentential, intersentential, tag switching). Finally, it represents the functions of CS, including the conversation analysis and Markedness Model.

1.2 Bilingualism

The concept of Bilingualism seems at first sight to be non-problematical. According to Webster's dictionary (1961) bilingual is defined as "having or using two Languages especially as spoken with the fluency characteristic of a Native speaker , a person using two Languages especially habitually and with control like that of a native speaker" and Bilingualism as "The constant oral use of two languages

In the popular view being bilingual equals being able to speak two languages perfectly, this is also the approach of Bloomfield(1935:56) who defines bilingualism as the “native-like control of two languages”. In contradistinction to this definition which includes only “perfect bilinguals”. McNamara (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.

Between these two extremes one encounters a whole array of definition as , for example the one proposed by Titone(1972) for whom bilingualism is the individuals capacity to speak a second language while following the concept and the structure of that language rather than paraphrasing his or her mother tongue. bilingualism and multilingualism phenomena are devoted to the study of production , processing, and comprehension of two languages respectively. They lead to switching or mixing from one code to another in very short utterances to create a new phenomenon called code switching.

1.3 Types of Bilingualism

Bilingualism can be divided into categories, and these categories are discussed by Weinreich (1968,P,9-11).There are three types of bilingualism,coordinate bilingualism, compound bilingualism, and subordinate bilingualism.

A-the coordinate bilingualism, in this type, people learn languages in different contexts and the words of the two Languages are kept separate and each word has its specific meaning. An example of this is when children in Cameroon learn English at schools.

This can also be called subtractive bilingualism.

B-compound bilingualism, here, a person learns two Languages in the same context, where they are used simultaneously, resulting in a fused representation of the two Languages in the brain. This is the case when children are raised by bilingual parents or those from two different linguistic background .

C-subordinate bilingualism, the linguistic elements of one of the speaker's languages can be used stronger, that is, people who have learned a Second Language but cannot understand it without the help of their first language (mother tongue).

Here are some examples of the three types of Spanish and English bilingualism:

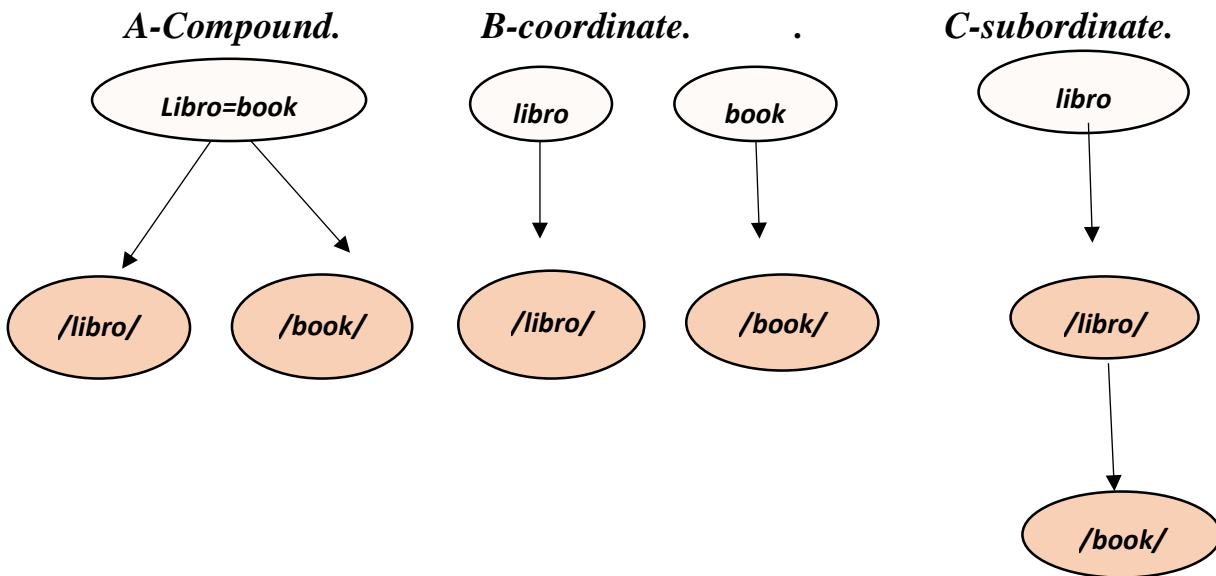


Figure 01: Three types of Bilingualism

However, societies have more than one language, but researchers still trying to figure out how people store two or more languages in their brains. This question touches on the psychological aspects of human being, and when a person who grows up speaking one language but never learns another sees him as a monolingual.

1.4 Code Switching (CS)

Code switching refers to bi/multilinguals mixing of two or more languages in conversation, often without changing the interlocutor or subject. Such mixing can occur at any level of the linguistic structure, but within a single sentence, phrase or word.

Code switching and code mixing are commonly used throughout the world. Both occur when two languages are used spontaneously in a sentence or utterance. Many scholars have attempted to define code switching, among them are Amuda (1989) and Belly (1976).

Hymes (1974, p,103) defines code switching as a “common term for alternative use of two or more Languages, varieties of Language or even speech style”.

Bokamba(1989, p.278),On the other hand, defines code switching as the cross sentence mixing of words, phrases and sentences from different grammatical (sub)systems across sentence boundaries within the same speech event.

According to Myers-scotton (1993, p. 47) , code switching refers to the use of two or more Languages in the same conversation, usually within the same conversationalturn, or even within the same sentence of that turn. CS is when a speaker moves from Language A to Language B.

1.5 Code Switching VS Code Mixing

Hudson(1999, p ,53) defines code mixing as a kind of linguistic cocktail of a few words of one language, then a few words of the other, then back to the first for a few more words and so on.

In Fact, some scholars, such as Kachru (1983), treat these phenomena as separate processes. However, other scholars such as Eastman (1992) and Scotton(1992) argue that there is no difference between the two. There are different points of view on distinguishing code mixing and code switching (CS). Some linguists have used CS as a generic term for both phenomena, For example, scotton(1992) uses these terms interchangeably. Bhatia’(1992) also uses code mixing as a cover term for code mixing and code switching..

In this respect, Clyne (2003, p.75) distinguishes between the processes and said; we should reserve CS for the transfer of lexical items up to whole segments of speech; but we should adopt different terms or trans version cases where the speaker completely posses into the other language. There are other like Muysken (2000) who uses CS for alternation i.e., when speakers alternate between Languages in the same conversation.

Code switching as Gardner-chloros (2009) mentions, has gained larger investigation in the language interaction phenomenon. Among most of the linguists, there are no general consensus or agreement on maintaining or not the distinction between the language contact phenomena. Other Scholars, like Hill (1980, p.122), reject the distinction between CS and CM and use the term interchangeably without seeing any difference between them. According to Scotton (1992), the borrowed and code switched forms behave in the same way morphosyntactically in the matrix language, for this, they should not be seen as distinct processes.

Eastman (1992, p .1) claims that efforts to distinguish CS,CM and borrowing are doomed. After all, there are more similarities than differences between the two concepts.

Code mixing refers to the most advanced degree of bilingualism to the extent that it requires considerable competence in the simultaneous processing of the grammatical rules of both languages. Only highly proficient speakers can be well engaged in code mixing production and this refers to the degree of bilingualism involved in the production of CM sentences.

In conclusion, code switching and code mixing can be attributed to a speaker's personal style, they vary from person to person because it is not a uniform phenomenon.

1.6 Reasons of Code Switching

This part explains why people switch codes. A speaker can switch from one code to another to show solidarity with a social group, discuss particular topics, express emotions and affections, impress or persuade an audience.

1.2.1 show Solidarity

Holmes (2000,p.5) mentions in her book "Introduction to Sociolinguistic" that, "a speaker can switching to another Language as a sign of recipient group membership and shared ethnicity". Code switching can be used to express solidarity between different or the same ethnic groups.

1.2.2 Discuss Particular Topics

Topics of discussion seem to be an important reason that leads bilingual speaker to code switch. Janet Holmes says "people can change their code in Language event to discuss specific topic" (Holmes 2000, p. 6).Therefore, depending on the subject, speakers tend to use multiple Languages within the same utterance. Bilingual people often tend to speak in one Language rather than another on a particular topic. Eunhe Kim gives the following examples of a Korean-English bilingual speaker:

For example,"a Korean-English bilingual talks about memories in Korean , she / he may talk about the memories in Korean since his / her experience with Korean society trigger him / her to speak Korean"(kim 2006, p. 7).

in the previous example, bilingual speaker find it more ‘nostalgic’ to discuss his / her memories ok Korea in Korean than in English.

1.2.3 Affection

Code Switching can be used by speakers to express certain emotions and attitudes. Speakers can switch codes to express happiness, excitement, anger sadness and many other emotions. Holmes (2000) says ‘A Language switch....is often used to express disapproval so a person may code switch because they are angry.

Holmes gives an example of code switching to express affection:

In the town of Oberwart two little Hungarian-speaking Children were playing in the woodshed and knocked over carefully stacked pile of firewood. Their grandfather walked in And said in Hungarian ‘[Szo! ide dzumi! Jeszt jeramunyi mind kettutoko,no hat akkor] (Well come here! Put all this away, both of you, well Now). When they did not respond quickly enough he switched to German‘[Kum her!]’ (Come here).(Holmes 2000 , p. 11).

In the example above, the grandfather used German to express a more honest and angry attitude to express his anger at his child’s behavior.

1.2.4 Persuade Audience

Holmes describe the term 'Metaphorical' switching as code switching for rhetorical reasons (Holmes 2000).CS is usually used in Language and rhetoric to attract attention and persuade the audience. Adina Nerghes comments on the impact of CS in persuasion and its ability to attract the audience attention by saying: "code switching will draw the participant's attention and will enhance their motivation to carefully scrutinize the message presented" (Nerghes2011,P,9) .when speakers use code switching for persuasion and rhetoric, they improve their ability to reach their goals and persuade their audience. This is because, as mentioned, CS can confer credibility on the speaker by attracting attention and reflecting a particular socioeconomic identity.

Nerghes (2011, p. 9) said that "Code Switching is an effective strategy that can lead to the system processing of information, especially when associated with strong arguments".

1.7 Markedness Model

Gumperz's exploration of code switching as a form of international communication has been built upon by Myers Scotton with her "markedness model". The markdness model (MM) of language choice, developed and promoted by Carol Myers Scotton. considers the markedness model as "an explanation accounting for speaker's soci-psychological motivations when they engage in CS (Code Switching). Myers Scotton also includes sociopragmatic explanations of CS in her theory when she points out that all speakers' intentions are achieved in the same way by the whole speech community since they all share the same "Markedness judgment" that enable them to

recognize marked and unmarked code choice. Markedness model is also based on the Cooperative Principle (CP) which was proposed by the philosopher

Grice(1975).

Grice argues that speakers intended to be cooperative when they talk. He formulated the principle of cooperation that underlies conversation, as follows:

“Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged”(Grice1975, p. 45).Grice cooperative principle is a set of norms to be expected in conversations, it consists of four maxims which are maxim of quality, maxim of quantity, maxim of relation , maxim of manner that must be followed in order to be cooperative and understood,

A successful communication does not depend only on what we are saying, but also on how we are saying something.

1.8 Types of Code Switching

Researchers have attempted to categorize the location of the switch, resulting in various distinct classifications and sub-classification

1.8.1 Poplack’s Classification

Poplack(1980) identifies three types of code switching based on where they occur in the sentence.

i. **Inter-sentential switching:**

In this type, Language changes occurs between sentences or clauses. That is, the speaker uses one complete sentence or phrase in one Language and another complete sentence or phrase in the other language. In this way, changes occur at sentence or phrase boundary. This type of switch is more common among fluent Bilinguals.

ii. **Intra-sentential switching:**

Intra-sentential code switching is a type of CS. Yule (2014) describes it as a sentence in which words are switched to another Language or secondary Language of the speaker. Scotton also explains that there is an alternation between two complete sentences or phrases, it is Inter-sentential switching. However, if the switch occurs in the same sentence or clause, the result is an Intra-sentential CS.

iii. **Extra-sentential or tag switching:**

This is switching a single word or Tag phrase (or both) from one Language to another. This type is common in Intra-sentential switches; this involves inserting tags of one language into utterances of another Language. For example, how Turkish students use some boundary words like ama(but) or yani(I mean) while speaking English.

1.8.2 Bloom & Gumperz's Categorization

From another perspective, Bloom and Gumperz(1972) distinguish two forms of code switching: “*Situational*” and “*Metaphorical*” CS. The First type, switching occur due to changes in circumstances, in other words, CS is triggered by changes in social variables such as Setting, participants, topics, etc. In this case, bilinguals can choose one Code in one situation and another code in different one. However, Metaphorical CS has to do with the speaker's motivation for code switch, including the ability to use both Languages to achieve a particular communicative effect.

Wardhaugh (2006) on the other hand, explains CS categories differently, as he suggests that the term “*Situational*” occurs when the language used change according to the situations in which the interlocutor find themselves, they speak one Language in one situation and another in a different one .i.e. in a single conversation, students from Thailand usually speak English when they discuss with lecturer or English students, but they may switch to Indonesian or Patani-Malay to discuss with their friends from Thailand. “*Metaphorical*” Code Switching when shifting to a new subject necessitates a shift in Language utilized. Some topics can be discussed in bothcode. In “*metaphorical*” Code Switch, the switch, here, is used to redefine the situation, i.e. from most Formal to most Informal, Official to Personal, Serious to Humorous, and

Politeness to Solidarity

1.9 Borrowing

Bilingual and multilingual speakers use words from another language to bridge language gaps, convey meaning, describe, or express certain ideas when they do not find the corresponding word in their mother tongue. This switching phenomenon is well known as borrowing.

According to Holmes(2001), borrowing refers to the use of words from the native language when speaking in a second language. That is, if the speaker does not find a suitable word in a second language and return to the first language.

Many scholars distinguish between borrowing and code switching. For example, Gumperz(1982) argued that CS involves sentence fragments belonging to a language while borrowing mean following different morphological and syntactic rules of another language.

Furthermore, Weinreich(1968) argues that borrowing is used for prestige most of the time, speakers might not think of borrowings since they do not exist in their native language, they just find them more appropriate and prestigious than the words that exist in their native language. borrowings occur when the speaker cannot find the correct words in their mother tongue to accomplish a conversation.

1.10 Types of borrowing

Edgar(1990 :409) mentions that Borrowing involves two processes : Substitution and Importation, which are the basis of classification of the types of borrowing. There are three types of borrowing which Haugen(1950 :59f) has called them “ Loan words”, “Loans shifts” and “Loan blends”.

The First type, called “loan word” or “lexical borrowing”, are words that are borrowed from one language and adopted by another. When languages come into contact in various ways, such as through trade, cultural exchange, or colonization, they often borrow words to fill gaps in their vocabulary. For example: ‘Tsunami’(from Japanese):borrowed to describe a powerful oceanic seismic wave. ‘Yoga’(from Sanskrit):borrowed to describe a spiritual and physical discipline originating in ancient India.

The Second type,” Loan shift” is the transformation of the meaning of native morphemes into foreign style without introducing foreign morphemes. The type of

“Loan Shift” can also be called “semantic extension" There

are two kinds of Loan shifts:

A. loan translations, words or phrases borrowed from another Language.

B. Semantic loan, substitution motivated by the similarity of forms between foreign patterns and native exchanges, for example, the word “Carro” means “Car” or

“Automobile” in Portuguese.

C. The Third type, Loan blends is a mix of forms and words consisting of two sections in different Languages. This style is primarily used in announcement, business, and product name. For instance, the word “Free Dent” is a name of Gum contain two different Languages, French (dent)-(tooth) and English free)

Borrowing helps people to facilitate communication with people from different societies especially in culture and business. People can understand each other through sharing different ideas in different Languages.

Key reasons behind the success of global brands and products such as Food and Perfume...etc.

1.11 Diglossia

Is a term used to define a communication situation in society that involves exchanging two remote codes, Diglossia consists of two variants of the same Language, a “High” and a “Low”, with the “High” variant being more grammatically complex than “Low” variant”.

Diglossia refers to the coexistence of two Languages in the same community, it was first introduced by Ferguson (1959, p. 336) in his article “Diglossia». Diglossia is stated by Ferguson 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 spoken purposes, but is not used by any sector of the community for ordinary conversation.

1.12 Types of Diglossia

Diglossia contains many properties. According to Romaine (1994, p .46), the High and Low varieties are distinct, one is used in Formal setting and the other In Informal and everyday conversations.

A-High variety, denoted by the letter H. it is used in formal settings such as: university, public meetings, lectures, sermons...etc. A high variety is not acquired at home, it is taught at institution, and an example of children starting to read and write can be mentioned here, showing that these children learn to see standard Language instead of local vernaculars.

B-Low variety, denoted by the letter L. Everyone uses it in Informal situation; it is used in our daily conversations, at home, with family, on the street or with friends in the Market. Lower varieties are often obtained at home and used as Mother Tongue.

In Diglossic society, there is no acquisition of high as a mother tongue because the spoken variety is low. It is a unique breed used at home and everyday conversation.

Going to school is the best way to achieve high variety in these societies. On the other hand, in an English-Speaking society, all people have the opportunity to learn two Languages at the same time, simply because in such a society, both variants are used in both Formal and Informal situations. Ferguson mentioned and set by Fishman five distinct regions where high and low varieties differ:

Function: Both high and low variety work differently, each variety is used in it specific area.

Prestige: The high variety is more prestigious than the low variety and it is used in religion, education, and literature. While the low variant is used at home, with friends, on the street...etc.

Literary heritage: Both prose and poetry in diglossic language are in high variety, while in low variant it is not written.

Acquisition: L variety is the first type learned; it is the mother tongue, the language of the home. The H variety is acquired through schooling. Thus, while linguists will insist that the L variant is primary, Indigenous scholars only consider the H variant to be a language

Standardization: Native grammarians create dictionaries and grammar books with high variety, so they are standardized, but those with low variety are not standardized.

Stability: Diglossia is a stable phenomenon; it has been the same for centuries.

Grammar: The high variety have more complicated grammar than the low variety.

Lexicon: One variety may contain vocabulary that the other variety lacks, and vice versa.

Phonology: High variant and low variant phonological systems are poorly understood and cannot be easily separated.

13 Conclusion

To conclude, Bilingual ability is the basis of code switching. As Hymes mentions, CS is based on the ability to properly speak two or more different languages. Code Switching differs from lexical borrowing because it is based on linguistic ability, but borrowing is the result of the lack of lexical terms in a particular language. CS is motivated by many factors including his five factors; Solidarity, topics, affection and persuasion.

This Linguistic phenomenon can be used to indicate convergence or divergence with others through language or speech or to reflect a particular socioeconomic background. Speakers can also switch codes to indicate a particular attitude or position, depending on the topic they are talking about. In addition, Code Switching can also be triggered by the urge to express a particular emotion or attitude or by the urge to persuade and attract the attention of the audience.

CHAPTER TWO

Sociolinguistic situation
in Algeria.

2. Sociolinguistic Situation in Algeria

The current Language situation in Algeria is characterized by a continuum of Arabic and local colloquial languages. Sometimes it is hard to decide where one starts and the other ends, The language spectrum is characterized by a mixture of language varieties with resemblance and similarities of different kinds.

The typical forms attested elsewhere are less problematic. These are Classical Arabic, literary Arabic, Modern Standard Arabic, Educated Arabic and Modern most common Arabic Dialects. Dialects are typically characterized by doses of Arabic, and French are evident on a lexical level with some traces of Spanish in the Northern dialect,

Western Algeria, perhaps traces of Maltese or Italians in the Central Algeria and North Eastern Coast

At various times in its history, Algeria was the target of many invasions and conquests, favoring the settlement of many peoples and the establishment of different cultures, civilizations and languages.

Algeria was initially marks by the presence of the Berber, followed by the Carthaginian civilization established by Phoenician trades who come to North Africa. After Carthage was successively defeated by the Romans in the Punic wars, it refused, and the Romans took control of the area. Six centuries later, the Vandals replaced the Roman Empire in Algeria. Berber, Punic and Latin were the common Languages of the time.

After more than a century of settlement, the Byzantines ended Vandal rule. A few years later, the Arab invasion ended Byzantines control. The purpose of the Arab conquests was to implement and introduce the Arabic language and Islam. At the end of the 15th century, Algeria was colonized by Spain, and the Ottoman Empire followed after a considerable time, coming to the rescue of Islam and placing Algeria under Turkish protection from over 300 years until 1830.

Turkish rule was ended by the French who occupied Algeria from 1830 to 1962.during which time they were able to influence Algerian society on a cultural and linguistic level. Due to the different civilizations established in Algeria, the initial and later inhabitants were exposed to different languages; this makes Algeria a bilingual Country. Of all the Languages mentioned above, only three still have a profound influence on Algerian society: Berber and its variants, standard and colloquial Arabic, and French.

2.1 Languages of Algeria

Like most Maghreb countries, Algeria has always been characterized by the presence of many Linguistic varieties. The languages of today's Algeria may be classified as follows:

Arabic

Can be expressed as the following:

2.1.1 Standard Arabic

It is the official language of all Arab countries. It is used in formal and official forms, both oral and written. The wide variety of Arabic Languages across the Arabic world are divided mainly into Eastern and Western colloquialisms. The fact that spoken oriental Arabic is heavily influenced by English goes back to the English colonization of Middle Eastern countries, and their economic relations with English spoken countries.

The deep influence of French on the Maghreb dialect of Arabic is related to the fact that some North African countries were colonized by France and the economic and cultural exchanges between these countries and France. These influences and differences are reflected in a variety of contact phenomena and processes, including phonological and morpho-syntactic adaption of some borrowings.

Modern Standard Arabic can be roughly classified as a modern version of classical Arabic, with additions from foreign Languages that are suitable to the scientific and technological needs of modern life. In this sense, Ennaji(1991, p. 9) states

Modern Standard Arabic is standardized and organized to the extent that it can be understood by different Arabic speakers throughout the Maghreb and the Arab world at large. It has the characteristics of a modern language serving as the vehicle of a universal culture.

2.1.2 Algerian Arabic

Algerian Arabic is the Mother Tongue of most Algerians. It represents language in everyday use; it exists in various forms and consists of regional variants. We can distinguish three major regional varieties: the Eastern variety, the Western and the Central. Algerian Arabic reflects the folk culture and oral heritage of popular songs, stories and idioms. Taleb Ibrahimi (1995, p.116-117) says that :

¹“These Arabic dialects constitute the mother tongue of most Algerians (at least for those who spoke Arabic originally) the language of first socialization, of the grassroots community. It builds the imaginary and emotional world of the individual.”

2.1.3 Educated spoken Arabic

The phenomenon of Diglossia has produced an intermediate variant known as “Educated Standard Arabic”, it can be used by educated people to communicate in semiformal situations such as job. It is a modernized and simplified version of standard Arabic used for formal written and spoken communication in the media, politics and business.

¹ Ces dialectes arabe constituent la langue maternelle de la plupart des Algériens (du moins pour ceux qui parlaient Arabe à l'origine), la langue de première socialisation de la communauté de base. Cela construit le monde imaginaire et émotionnel de l'individu. (Taleb Ibrahimi 1995, P, 116-117).

2.1.4 French

The widespread use of the French in various domains of education, journalism mass media and home, shows that this Language has deep roots at both formal and informal levels, and that despite being an official Language, it remains an important Language in Algeria. Despite its marginalization and government's concentrated efforts to eliminate them. It cannot be denied that many Algerians speakers have been influenced by French culture and Language. Describing the

Language situation in Algeria, Bouhdiba (1998,P,1-2) claims that French is “strongly implanted at the lexical level”.

A large number of adapted and non-adapted French Borrowings can be found in the spoken expressions of many Algerian speakers. Algerian Arabic (AA) was influenced by French, as some Algerian sociolinguists such as Bouamrane (1986) who uses the term ‘Franc-Arabic’ when referring to AA.

In Algeria, it does not sound strange at all for people to say utterances that contain a lot of French words:

1) i.e: /ʒætni/une crampe/f/mon coeur la nuit passée (I had a heart attaque last night).

The French influence on Algerian speech can also be seen in their frequent use of «ready-made» phrases such as: "C'est bon"(it's alright).which can be employed in sentences like:

2) "c'est bon / sə ggamtha /(it's oky, i fixed it).

Although Algerian went through an "Arabization" process after independence with the aim of implanting Arabic in Algerian society, French may still be one of the Languages of Education in Algeria. The rich specialized registers it possesses, give it a considerable prestige in society and make of it Language of Modernity.

Taleb Ibrahimi(1995,p,108) : " The language of modernity, technology, the language of social progress, the language of openness to the world".

In fact, it is a technical Language in the sense that courses at scientific and technical universities such as Medicine and Architecture are taught in French because the relevant technical terms are available in this Language. In a sense, it is also a Language of social promotion.

2.1.5 Berber

This section aims to present some general information on Berber. One of the most controversial questions about Berber is whether it is a language or not. If we look at a language from a linguistic point of view as "any language system capable of communicating between individuals", then Berber is a language because it meets these

criteria, but if we think "a language is standard", then we cannot talk about Berber because it has not yet achieved standard status. Many Berber experts have contributed to its standardization process during the development of dictionaries and grammar books.

The Berber are diverse ethnic group, whose ancestors once inhabited much of North Africa, from the Atlantic coast of Mauritania to the Red sea. Despite blending with others, they retain a certain numerical conformity and specific cultural identity racial group. To fully understand the Berber population of present-day Algeria (and the Maghreb region in general), the Phoenicians, Greeks, Carthaginians, Romans, Byzantines, and Turks tried to occupy the Berber territories, but only the Arabs managed to conquer their lands and integrate with them in the 7th century causing a profound changes in their culture and Language and introducing them to Islam. In the 11th century, large scale migrations of Large Arab tribe (especially the Banu Hilal tribe) into North Africa created large Arabic-speaking groups.

This is seen as a turning point in the Arabization of the region to gain respectable social status, Berber speakers gradually turned to Arabic, which at the time had religious, scientific and literary prestige. Some have done this from time immemorial; for example, the village of Sened in Tunisia was still predominantly Berber-speaking in the early 20th century, but is now exclusively Arabic. The language term Arabic influence is reflected in most Berber varieties to that extent, Chaker (1996, p .17) writes that

"Arabic is the only non-indigenous language firmly and clearly established in the Maghreb".

Because of the variety of Linguistic features shared by Berber, Arabic, Hebrew, Ancient Egyptian and other African Language from Chad and Nigeria, Cohen(1924, 1947 and 1975) and Bloomfield (1933). Many Scholars have spoken of the connection that exists between these languages and indicate that they belong to the Hemitic-Semitic language family. Modern Berber is also believed to be descended from Libyan, the language of the ancestors of the Berbers who lived in North Africa in ancient time.

2.2 Language phenomena in Algeria

2.2.1 Bilingualism in Algeria

To talk about bilingualism in Algeria, one has to trace the history of this country. Berber and Arabic were the only languages spoken until the French colonized the country in 1830, and introduced their culture and Language. Today Algerian bilingualism can take different forms namely MSA/AA MSA/Berber MSA/FR AA/FR Berber/FR bilingualism.

Achouch(1981) explained that bilingualism in Algeria was a successive bilingualism, since most Algerians learn a second Language after the age of three, an exception made for speakers who born in bilingual families, they can develop both languages at the same time resulting a simultaneous bilingualism. In addition, there are dominant bilinguals, those who only learned French during the colonial period and speak French better than other languages. However , unlike the pre-independence generation

where Arabic was the main Language, there are a balanced population of bilinguals who speak both Languages equally.

Bilingualism is a special case in Algeria because it takes different forms and it is practiced at various degrees of proficiency. With the arrival of the French and their settlement in Algeria, the linguistic context was to change. The French decided to introduce French Language at the same time as Arabic. For this, places where Arabic was taught such as Mosques, Zawiya, and Madrassa were closed and replaced by French schools. In addition, they limit access to only a small group of Algerians, generally who had financial means.

This was especially true of Napoleon III. the case of "setting up co-educational schools to prepare Algerians for both French and Arabic", what he meant was the politics of assimilation by applying the idea of "*complementarity*" between Languages, not domination or "Bilingual Education". (Zoulikha Bensafi 2011, p . 834).

As a result, the imperial schools were established for the purpose of teaching French and Arabic. The result of these schools was the creation of the first bilingual elite in Algeria, they were mainly administrative known as "Qadis" who deal with issues related to Muslim law and civil code (Zoulikha Bensafi, 2011, P . 835). These schools of assimilationist paved the way for the opening of other schools, which were named "Collège Franco-Musulmans". this contributed to the status of the Arabic schools Madras at that time, which developed into the continuation school of "Ecole ArabeFrancaise". this also promotes the development of Bilingualism in Algeria.

The policy continued from 1944 to 1946 as the French government planned to train natives to help them become teachers in schools called " Ecoles Indigenes" other schools such as "Ecole Gourbis" were also established. It has also reformed teaching Materials and Curricula. All of these decisions contribute to the establishment of bilingual education . according to Zoulikha, this is the final step in the integration of the French and Algerian education systems and integration of Bilingualism.

2.2.2 The bilingual context after the Algerian independence

After Algeria's independence, Algerian President Houari Boumedienne implemented the Arabization policy in 1968. In this sense, he notably stated:

"Without restoring that basic and vital element which is the National Language, our efforts will remain useless, our personality is incomplete, we are a body without a Soul."(Lamia Ali Chaouch , 2006, P. 18).

Ahmed Djabri defines Arabization as follows:

"Arabization means replacing French with Arabic. It means making Arabic the official Language for all social, cultural and economic activities. More broadly, it means instilling Arab-Islamic culture and values in the new Algerian generation, and it means also that Arabic Language would gain its legal position which it lost to the French Language for many years" (Ahmed Djabri;1981:P9).

As a result of all this, Algerian society was split into two groups, the Arabophones who believed that Arabization was a good reform, and Francophones who criticized Arabization and believed that bilingualism was important to Algeria. Given that French was the gateway language to modernity (Fatima Zohra Boubekeur, Soumia Benmokrane(2017, P . 24-25). Another result was the decline of French relative to Arabic, affecting its use in Algeria. In fact, French came to be associated with the Language of the ex-colonizer and also as a means of contact with the western world ,its position was also threatened by the growing importance of English in the world and Algeria's need to adapt to it.Emphasizing the different Language policies of France in the Maghreb, espacially in Algeria, Ennaji(1991) argues that:

In Algeria, by contrast, France position has become a paradoxical matter of dispute for historical reasons. Because France attempted to assimilate (Algeria more than Morocco and Tunisia) into the French cultural community, officials in independent Algeria are hostile to the French Language and want it to be replaced by the national Language, Arabic.

2.2.3 Code Switching

Various languages exist in the Algerian language community, different forms of Arabic: Classical Arabic (CA) has evolved into Modern Standard Arabic (MSA) and Algerian dialect Arabic (ADA or AA), in addition to French and Berber versions. Thus, an Algerian speaker may choose a code or prefer to switch from one type to another or mix them in different contexts depending on a number of factors. In this regard, Auer (1984, p . 1) stated that "a population speaking at least two languages is likely to code switch". This combination of different types of languages in the same sentence, a

component or even a word has proved to be very interesting to most linguists. As a result, many CS studies emerged in the 1970s to explore the rationale and motivations of CS.

In most bilingual communities in Algeria, where members actively use both languages, *i.e.* AA and French, the frequency of alternating between the may depend on the languages skills of the individual. the person, the situation, the recipient, the subject, because it can be a question of style within its idiomatic frame work. As stated earlier, Algerian bilingualism exists in two forms, AA-French bilingualism and Berber-French bilingualism .The present study revolves around the first category as it is the practice of most Algerians, including case study and selected sample. In fact, the interlacing of Arabic and French can refer to the simultaneous use of AA and French among bilinguals in Algeria in order to fulfil certain purposes such as filling a linguistic or conceptual gap, this gap can be caused by a lack of vocabulary or semantics. in colloquial Algerian Arabic. The dialectical nature of AA narrows its scope of use, and so French often comes as a rescue to solve this communication problem.

To illustrate, the following excerpt is taken from a conversation between two teachers from Tlemcen High School that was recorded without their knowledge .

(French words are italicized)

A: *Bonjour, ça va?* Kiri:k ?

(Good morning, how are you doing?)

B: *ça va l'hamdulla:h, toujours m'ça la préparation ntaḥ l'CAPEST* (It's alright thanks God, still with the preparation for my CAPES exam.)

A: rabbi jḥawnek *mais* smaḥt belli kajən *une grève la semaine prochaine.*

(May Allah help you but I have heard that there would be a strike next week.)

B: yih *même* ana smaḥt biha *mais je pense* ḥna *les stagiaires* maḥi *concernés, en plus* ana ḥandi tarsam had lḥam manḥadḥ nḥarek.

(Yes, even I've heard about it but I think we, the trainees, are not concerned, in addition, I have my CAPES exam this year. So, I can't participate.)

A: *Oui, je comprends* ḥandek saḥ *en tous les cas bon courage!* wila ḥtadzit keḥ ḥædzə ḥ ḥi là. (Yes, I understand, you're right. In any case good luck! And if you need anything I'm here.)

B: *Merci beaucoup* rabbi jdzazi:k.

(Thank you very much. May Allah reward you.)

From the conversation above, one notices such a complex interweaving between AA and

French that the resulting code can be considered "one-third CS" (Dendane, 2007:145). In some exchanges it seems difficult to decide whether AA is the base language i.e. Matrix language (ML) or Embedded language ('EL) like in the first part [*bonjour, ça va? Kiri:k?*] the speaker switches intersententially, i.e. at the boundary of a sentence, but the change here has a functional purpose and the word [kiri:k] means the same as 'ça va?' is used as speech strategy (Gumperz, 1982) of repeating a message to emphasize or clarify it. However, as opposed to the French phrase "readymade" "ça va?" is used frequently, the French greeting "bonjour" is not always accepted by Algerian speakers can renegotiate its use by answering [salam], the Muslim greeting or the usual Muslim greeting meaning "Peace be upon you." the intrasentential or mixing appeared in the first utterance of B with the insertion of the French words and expressions "ça va", "toujours" and "préparation" in the same sentence. In addition, the excerpt shows a tag switching or extra-sentential switching in the use of the conjunction "mais" and the adverb "même" to mean 'but' and 'even' respectively. The insertion of such words is widely used in the Algerian language community, and some of them have no equivalent in the Algerian dialect, such as the adverb "déjà" meaning 'already'. Also, speaker "A" used a very common Arabic phrase [kajən], equivalent to "to have", before an entire French sentence beginning with a noun, which is linguistically inappropriate but actually in the Algerian dialect is very common. Also, speaker "A" uses the French expression [ʃɥi la], from "je suis là", here I am. In fact, using [ʃ ɥi la] instead of "je suis là" can be interpreted as the "Law of Least Effort," which states that speakers tend to pronounce a word with less energy. In fact, the expression "je suis là" is written with [ʃ ɥi la] produces the [ʃ] sound by omitting the [e] sound, "j'suis là" and

then detonating the [ʒ] sound. Other similar examples include the French expression " *je ne sais pas*", often taken as [ʃʒepa] meaning "I don't know".

As mentioned above, the use of CS in the Algerian context, and more specifically in Tlemcen speech community, is widespread spread among people with varying amounts of French use within AA. The way people work with two codes reflects varying degrees of bilingualism, especially second or foreign language proficiency. AA/French switching can thus be classified along a continuum that Dendane (ibid.: 147) calls the 'CS continuum'. Dendane (ibid.) all linguistic dialogues that contain few switching operations. This type of CS have two meanings. The speaker has little knowledge of French and is therefore either unable to construct French expressions and sentences, or avoids doing so because of a negative attitude towards the language.

There are three types of code switching, inter-sentential CS, intra-sentential CS, and Tag switching. Each type has some manifestations:

Inter-sentential CS: Appel and Muysken(1987:118) define this type as switching between two Languages in the same discourse. switching occurs after a sentence in the first Language and the next sentence begins in the new Language.

Myers scotton(1997:03) states that 'Inter-sentential CS involves switching from one Language to another between sentences, i.e between whole sentence or multiple sentence.

For example: mateb'awch dey3o lwa'et, nous avons beaucoup de choses a faire.

/matebaʊf dəjfo: lwaʔt, nu: avons boku dʔ fo:z a faire/

Do not waste time, we have a lot of things to do.

Another example: ila ʒejbek had srawel, tu peux le prendre.

/ʔilaʒabek had srawal, tu peux le prendre/ If you

like this trouser, you can take it.

Intra-sentential CS: Myrers(1997:04) states that ‘switching occur within the same sentence or sentence fragment’

The best-known example of Algerian society is switching between Arabic and French

For example :

s’il te plait zefetli les leçons ta3lbareh.

sil te ple zefetli: les leçons təʃ lba:reh/

Please send me the lessons of yesterday.

Another example : Oulha demain tahbet l’université.

ʔulha: demə tahpat l’université/

Tell her to go to the university tomorrow.

Tag switching: Changes in tag phrases or words from Language B to Language A. Here bilinguals use another Language or some utterances to express ideas or tag questions. This type is considered very useful, and perhaps the speaker expresses it subconsciously or trying to add variety to the discussion.

For example: Algerian dialect and French

Makountch m3ahoum ana, c'est l'essentiel.

/makuntʃ mʃa:hum ana, c'est l'essentiel/

I was not with them, that's what matters.

2.2.4 Borrowing

There are three types of borrowing which Haugen (1956:59f) has called them: “loan words”, “loans shifts” and “loan blends”.

1. *Loan words:* resulting from a morphemic importation adopted from other language.

For example:

<i>words of French origin</i>	<i>Algerian Arabic</i>	<i>English</i>
Baguette DE Paine	Bagita	Loaf of bread
Cuisine	Couzina	kitchen
Table	Tabla	table
Banque	Bnka	bank
Place	Blasa	place
Valise	Veliza	suitcase
Opération	/barasju:n/	Operation
Sac a dos	/sakodo/	Backpack
Serviette	/serbita/	Towel
Tablier	/tabli:/	Pinafore
Les taches	/əttafa:t/	Spots
Veste	/vista/	Jacket

2. Loan shift: is a native morpheme whose meaning changes to foreign style without importing foreign morphemes.

For example: the word ‘coffee’ from the French word ‘café’.

There are two types of Loan shifts:

1. Loan translation: also known as calque or literal translation, refers to the process of borrowing words or phrases from one language to another while retaining the original word order or structure. Here are some examples of loan translation from French and English:

French: Tête-a-tête

English: Head-to-head

Meaning: a private conversation between two people.

French: gratte-ciel → English: skyscraper

2. Semantic loans: shape between the foreign pattern and the native exchange. For example in German the word 'realisieren' means in English Language 'realize' (to become aware). Another example, in Portuguese language the word 'carro' means in English language 'car' or automobile.

3. Loan blends: occurs when speakers of one language take words and concepts from another and use them with the structure of their native language. This style is mostly used in **announcements and business**. And **product names**, for example:

Free-Dent is a name of Gum contains of two different languages,

French(dent) (tooth) and English (free). **سوبر مارشي**(supermarchi):this blend combines the Arabic word "سوبر" (meaning,super) with the French word 'marché'(meaning, market) to create **سوبر مارشي**

2.2.5 Diglossia

Diglossia is a prominent linguistic phenomenon in Algeria, characterized by the coexistence of two distinct varieties: Modern Standard Arabic (FusHa) and Algerian Arabic (Darja). FusHa, the High variety, is used in formal domains such as education, government, and media, while Darja, the Low variety, is employed in everyday conversations and informal settings. FusHa serves as the normative and prestigious form of Arabic, taught in schools and used in official contexts, while Darja reflects the linguistic diversity and regional variations of Algeria. Alongside these Arabic varieties, French also plays a significant role due to the country's colonial history. This complex linguistic landscape shapes language attitudes, identity, and social dynamics within Algerian society, reflecting the functional division and interactions among the different linguistic varieties.

In Algerian society, different types of diglossia can be observed, each characterized by the specific language varieties involved and their functions within the community.

Here are three types of diglossia found in Algeria, along with examples:

1.Arabic-French Diglossia

This type of diglossia involves the coexistence of Arabic and French in different domains of language use. Arabic, specifically Modern Standard Arabic (FusHa), is used in formal, official, and religious contexts, while French is commonly used in administrative, educational, and professional settings. For example, Arabic is used in informal speeches, religious sermons, and legal documents, while French is used in government offices, universities, and business transactions.

2. Arabic-Algerian Arabic (Darja) Diglossia

This type of diglossia involves the distinction between Modern Standard Arabic (FusHa) and Algerian Arabic (Darja) within the Algerian context. FusHa Arabic is used in formal education, media, and official domains, while Algerian Arabic (Darja) is the predominant variety used in everyday conversations and informal contexts. For instance, FusHa Arabic is taught in schools, used in textbooks, and employed in official speeches, while Darja is used among friends, family members, and in casual social interactions.

3. Arabic-Berber Diglossia

Algeria has a significant Berber-speaking population, and diglossia can be observed between Arabic and Berber languages, such as Kabyle or Chaoui. Arabic, particularly FusHa, is used in formal domains, while Berber languages are used in specific regions and among the Berber-speaking communities. In these communities, Berber languages are employed in daily conversations, cultural events, and traditional practices, while Arabic remains the language of education and official communication.

2.3 Attitudes towards code switching in Algeria

The phenomenon of code-switching is common in North African countries. Some scholars have conducted a lot of research and investigation on the languages used in these countries, as well as the language variants that are different from other countries and causes of code switching. Algeria is one of the countries whose main reason is colonization. After the French invasion, trying to make Algeria French and omit Arabic (Algerie Française), the French colonists tried to teach only French to Algerian children. After independence, Algeria faced the greatest difficulties in the following areas: Political, economic and Social all this revolved around the question of what language could be the official and proper language to unify the Algerian state. So, until now, Algerians have been considered bilingual. Today, the official language of Algeria is Modern Standard Arabic, and Algerian dialects and Berber are the mother tongue of more than 99% of Algerians. French is considered the second language of the government, Culture, news and other fields. Other reasons for code switching are not only colonization, but also the era of rapid technological change; French courses in schools and universities also provide students with exposure to French culture. French is fully considered the lingua franca of Algeria. In this society, the French language found in every work place and departments, most transactions and agreements and for this people resort to use French language because this situation forces them to speak French, such as in banks, the most used language is French. Some speak French instead of Arabic to elevate the cultural aspect, especially women are known with their prestige.

The Algerian dialect is a colloquial mode of communication, so people tend to use some French words, but MSA is only used by the clergy in mosques and schools. Malika Rebai Maamri is an author of "French Syndrome in Algeria" French in Algeria this year, she states that "classical Arabic is not mastered even at higher education level" and "dialectical Arabic cannot express things in writing".

Arabic language is a symbol of Islam and the Arab culture of the people of Algeria, but unfortunately very few people can speak this language and teach it to the next generation. Not only French mixed with Algerian dialect, but also some English words and Spanish words are also used by people, English words like "I love you", these words often used by people to express their feelings, and Spanish words , such as: "bola" means :the ball.

Now in Algeria we find French words everywhere and probably English There is also Spanish, especially in store and mall announcements, such as a shoe store marked "top shoes" or a clothing store marked "elegance", so people feel that these words are appropriate for their services, but this usage weakens Arabic.

2.4 Conclusion

This chapter discusses the phenomenon of code-switching, its causes, and history. Some scholars have given an argumentative view on the causes of code switching. Thus attributing certain aspects and goals. Diglossia and bilingualism are two distinct variants, where diglossia is the ability to switch from one language to another, dialect, and bilingualism associated with two different languages from different environments. Algerian society involves these three phenomena: code switching, diglossia and bilingualism. The main goal of each function is related to the conversion between French and Algerian dialects and the reasons behind them.

CHAPTER THREE

Practical part

3.1 Introduction

In Algeria, people everywhere and in all circumstances, especially in term of culture, regard French language as a prestigious or superior mode of communication, but Algerian society is split into two cultures, switching from Algerian dialect to French and from Berber to French. French influence on Algerian civilization during the colonial period until today, most of them constantly use French expressions like mother tongue or other situations, to express certain topics of high value.

This practical chapter is divided into five parts, begins with a linguistic overview of Tlemcen speech community then the instruments used to collect data, in addition to explain the procedures followed. Finally, analyze and interpret the collected data.

3.2 The linguistic profile of tlemcen speech community

Tlemcen, a city located in Northwestern Algeria, The different AA variants with French are spoken to varying degrees. They can also insert everyday interactions. However, unlike other Algerian Arabic dialects, Tlemcen Arabic(hereafter referred to as TA) is notable for its unique phonological feature, namely the replacement of the MSA phoneme /q/ [qaf] with a glottal stop[ʔ] in most (but not all), words including /q/.this urban variant is only used in Tlemcen town by inner-city residents, while people from rural areas of Tlemcen use the other AA varieties.it is also used by women more than men as a dialect of prestige associated with femininity.

Regardless of its phonological and morphological characteristics, TA has been influenced by many languages in the historical inheritance of many races and civilizations, this creates a mix of different linguistic varieties such as Spanish and Turkish, But French is more commonly spoken among TA speakers than those using the rural variety. The reasons may be related to the social, cultural and educational upbringing of each group.

3.2 Data collection

Data collection is an important research process which include selection and sampling of participants or data sources.

The sample was randomly selected and included both genders of different age groups and levels of education. All participants speak the Algerian dialect as their native language and French is being learned as a second language. When collecting data, all involved know that the focus is on how they talk to others, not what they say.

In fact, researchers try to be neutral and objective when collecting data.

3.3 Questionnaire

Questionnaire is the main tool in this research work and contain a series of questions aimed at gathering information on a specific topic. A questionnaire is like a piece of paper that participants answer orally and then fill out. A survey can be closedopen ended questions, such multiple choice as yes or no questions, or open-ended questions, such as questions about thoughts or points of view. The main objective in this study is to know how Tlemcen people deal with the phenomenon of code switching in their daily life and their attitudes toward CS between Algerian dialect and French and if they use French language as something normal like the mother tongue or if they simply use it in situations where they need to switch between them.

The questionnaire have been chosen for Tlemcen people, it help to collect data easy and facilitate to gain time for analyzing data, and making the questions engaging and varied lead to obtain more views and examples. There are 12 questions in questionnaire tool.

3.5 Results

In Tlemcen,27 questionnaires were given to 27 the original inhabitants of tlemcen, including 20women and 07 men. The age of the participants varied from 22 and 35 years old. Also, they had a different educational background. For clarity, all these social factors are listed in the tables and graphs below.

Part 1. Personal questions

Table.3.1Gender

Gender	Number of participants	Total %
Male	06	22.2%
Female	21	77.8%
Total	27	100%

Graph.3.2.Gender

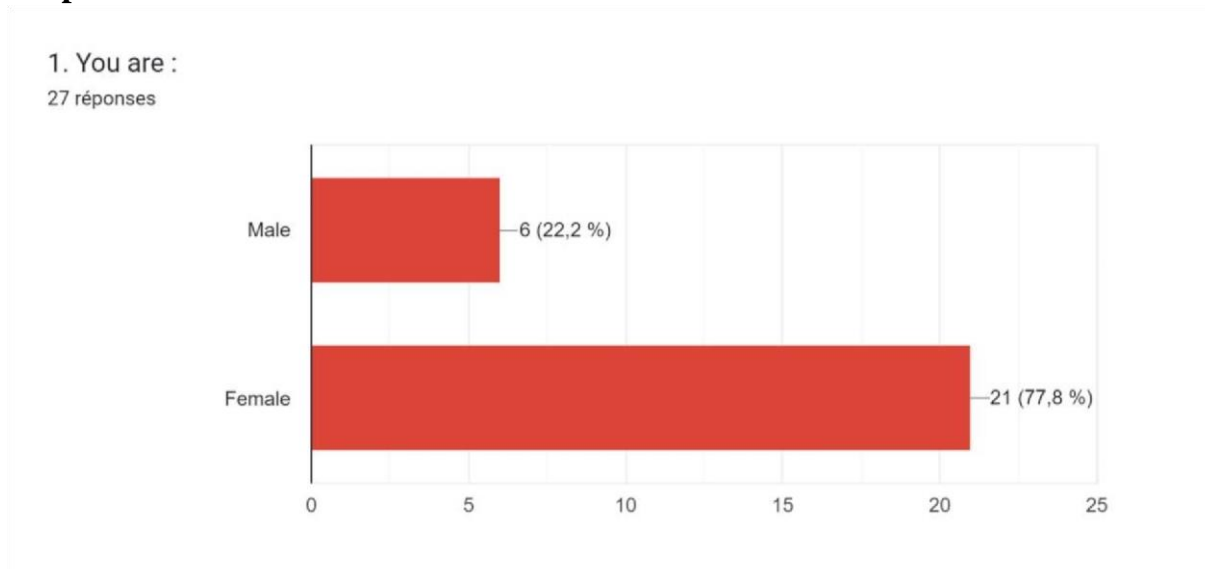


Figure 01: This figure represent gender

The question about gender was asked to see whether gender influenced participants' language choices and attitudes towards using code-switching. In our case, the examined sample consisted of (22%) males and only (77%) females. This clearly shows that women are more interested in code switching than men.

Part 2.Sociolinguistic questions

Q.1)Do You speak French?

Table.3.1. the use ofFrench Language

Very well	Well	Little bit	Badly
25.9%	29.6%	40.5%	4%

Graph.3.1.

2. Do You speak French?
27 réponses

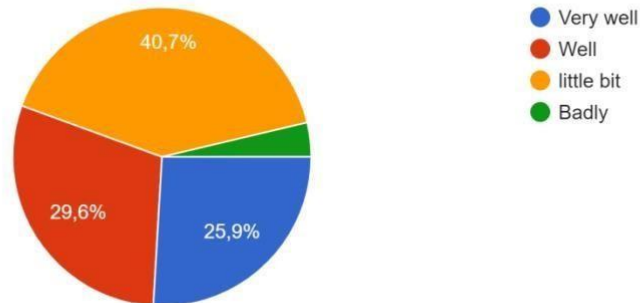


Figure 01: the percentage of the use of French language

in this part the participants have been asked if they use the french language and the result It was as follows,the majority of them use the French language. 25% use it perfectly, 29% well, 40% acceptable and only 4% of people who do not master this language.

Q.2) which language do you use more?

Table.3.2 The use of French and Arabic Language

Arabic	French
92.6%	7.4%

Graph.3.2.The use of French and Arabic

3. which language do you use more?
27 réponses

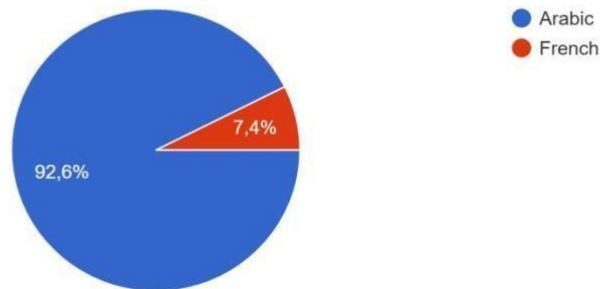


Figure 02: the most used language

This question aims to find out the presence of French in Tlemcen linguistic repertoire. The graph above shows that the majority of participants (92%), both male and female speak Arabic in everyday conversations, they prefer to speak their native language but only non original inhabitants but the original inhabitants of Tlemcen use French in their daily conversations or they switch between Algerian Arabic and French. However, the ones who speak French language the majority they are educated persons because they usually speak French at work or other situations.

Q.3) Do you switch between Algerian Arabic and French?

Table.3.3.Code switching between AA and Fr

CS between AA and French	Male/Female	Men/Female
Number of participants	15	13
Yes often	55.6%	/
Yes sometimes	/	48.1%
No	0%	0%

Graph.3.3.Code switching between AA and French

6. Do you mix Algerian Arabic and French?
27 réponses

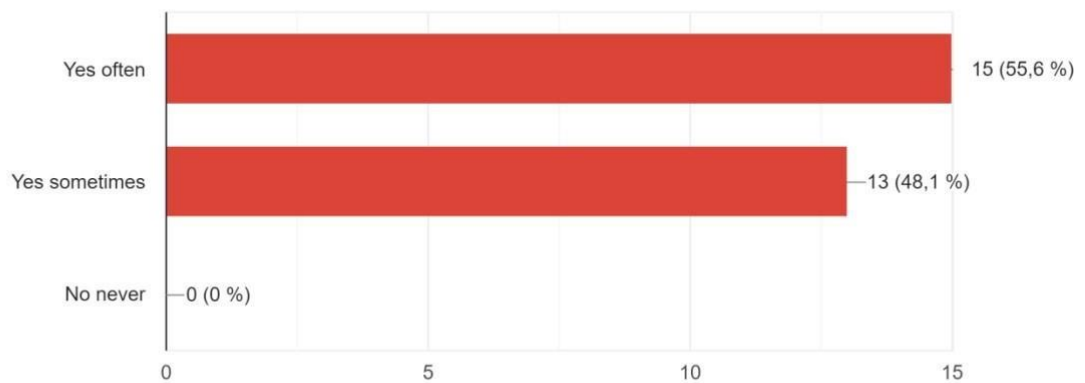


Figure 03: Mix between AA and French

This question asks respondents whether they admit or deny the use of Algerian Arabic/French code switching. The results of this question are therefore related to the previous one, as the majority of participants men and women (55%) confirmed using French in their conversations, which certainly indicates a code-switching between Algerian Arabic and French. In contrast, the same participants (48%) confirmed using code switching but when it is necessary.

Q.4) Do you think it is necessary to use the French language? Yes or No? if Yes, Why?

Table.3.4. The necessity of using French

The necessity of using French	Male	Female	Total%
Yes	20%	65%	85%
No	15%	/	15%

Graph.3.4.The necessity of French

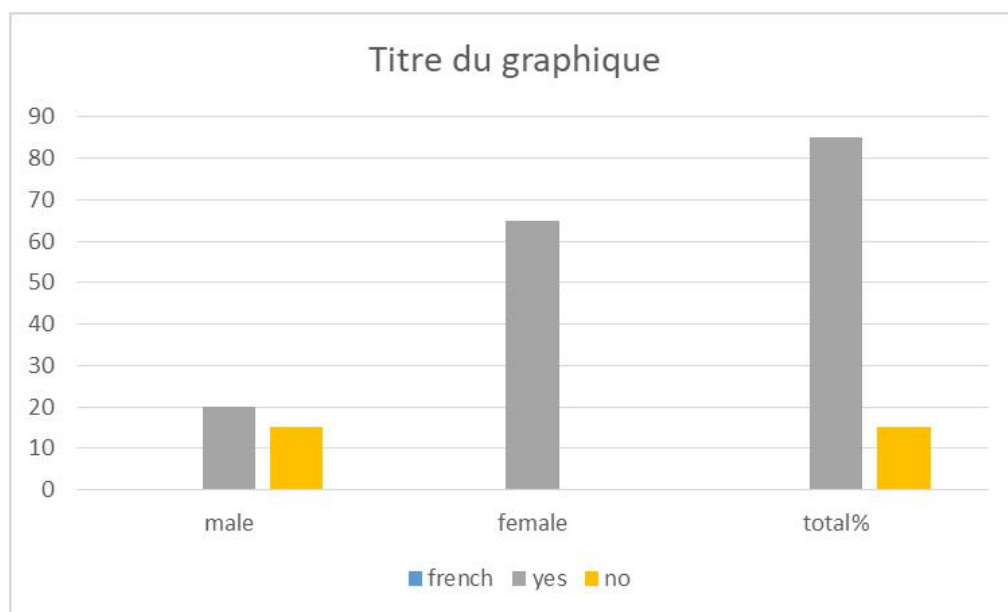


Figure04:the necessity of using the French language

The above graphs shown that the majority of Tlemcen people (65%) women and (20%) men considered French is necessary for communication while (15%) men expressed the opposite. Therefore, the present results confirmed the previous questions.

Participants who frequently speak French and had the ability to code switch, they considered French as a useful means to interact in different situations and in different domains. On the other hand, the other group of men relied only on the use of Algerian Arabic without the necessity of French, So they didn't take this into account Situations where they will work and what equivalent code will be used. They avoid the insertion of foreign code because of their low level of education, or they are educated but their attitude towards the use of French negative. So the results of this question suggest that

the environment or context requires the use of French alongside Algerian Arabic code, this explained the idea of Wardhaugh (1996) the use of code switching depends on the situation.

Q.5) Which languages do you find more convenient for communicating at work?

Table.3.5. The most used language at work

The most used language at work	Arabic	French
Number	11	16
Total%	30%	70%

Graph.3.5. The most used language at work

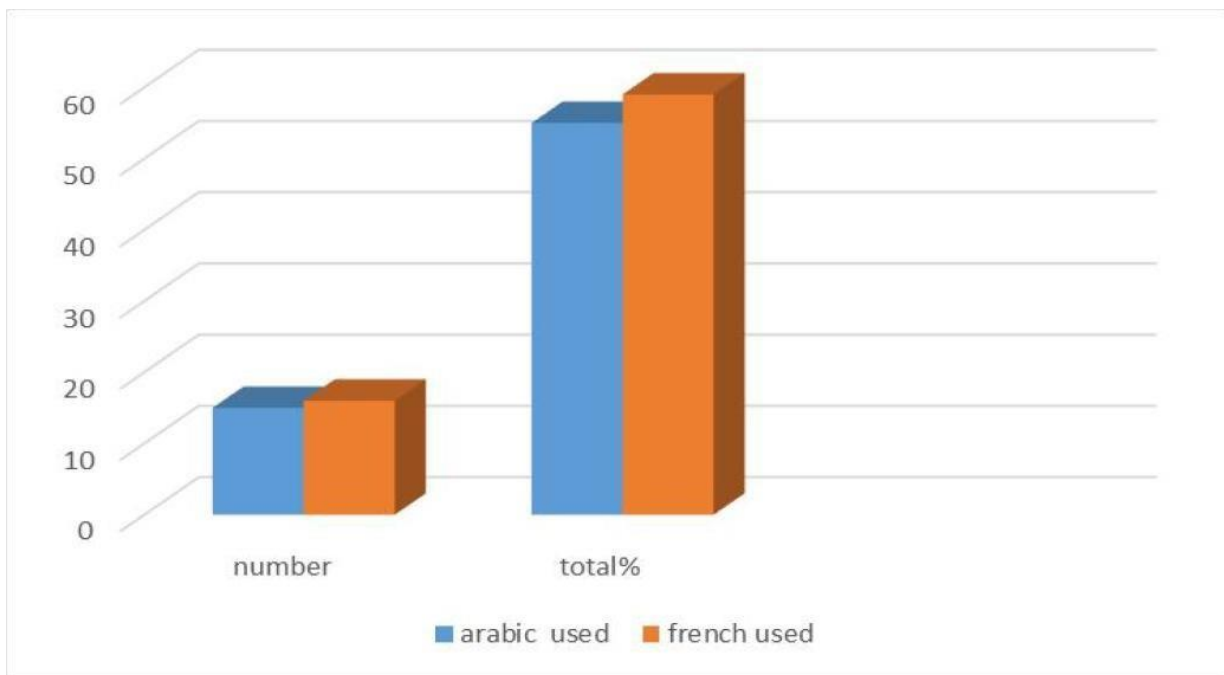


Figure 05: Language used at work

This question proves that although there are some people who do not encourage the use of the French language, and this is due to many reasons, it is the most used language in work more than Arabic, and the graph above confirmed this result.

Q.6) when you code switch between Arabic and French, is that depending on:

Table.3.6. code switching between AA and French

CS between AA and French depending on:	Total%
Situation	70%
Subject	30%

Graph.3.6.code switching between AA and French

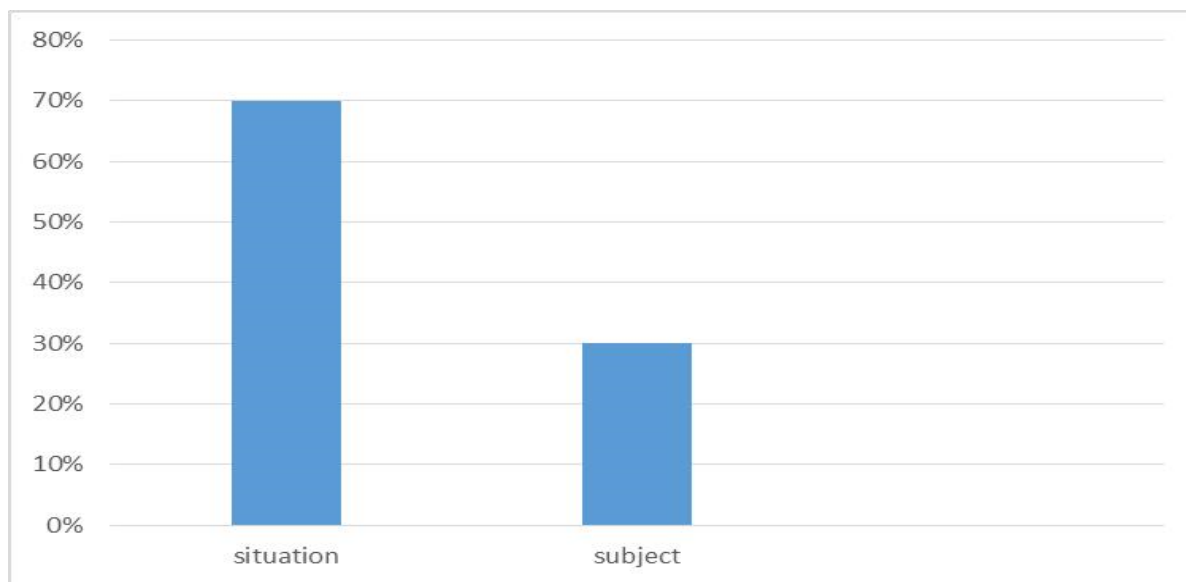


Figure 06: the participants who use the French language according to the situation or subject

The results indicated that a large group of participants use the French language according to the situation they are in, and not only in specific topics, and this confirms the importance of changing the code in our conversations between Arabic and French. And with this result, You see what Wardhaugh said ‘that the use of code switching depends on the situation’, and therefore the French language is not used for prestige but it is an indispensable language in our daily conversations.

Q.7) When do you switch, is it for :

Table 3.7. switching from AA to French

Switching from AA to French, is it for:	You have a good competence in both codes	Showing your social statue	Or others
Total%	40%	37%	23%

Graph.3.7. switching from AA to French

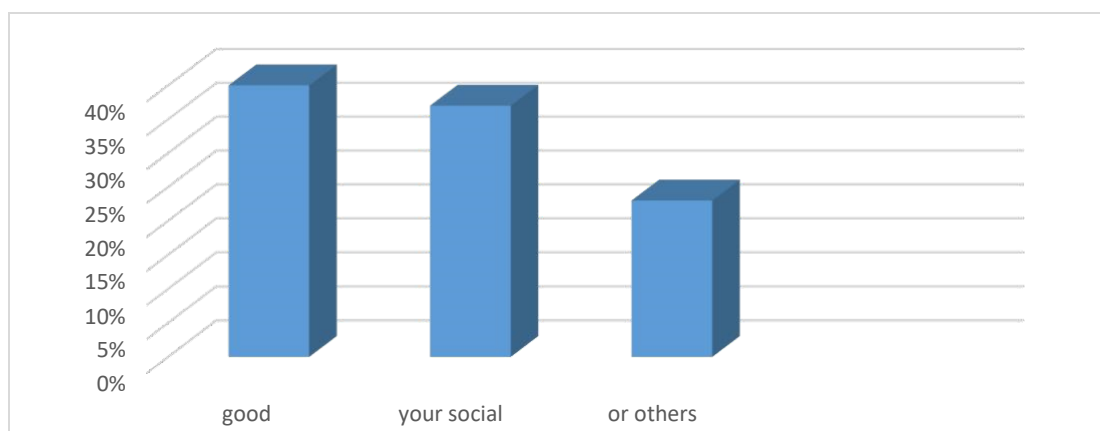


Figure 07: the switch between Algerian Arabic and French

We chose this type of question to find out the real reasons that drive the residents of Tlemcen, especially the original ones, to switch the code between AA and French, and the result was (40%) of the participants, the reason that prompted them to switch the code is having a good competence in both codes, (37%) to show their social status and (25%) chose personal answers such as growing up in a bilingual society, to fill in some gaps in conversations or to emphasize a point, and sometimes to express certain ideas you code switch from AA to French, and one of them said it was an involuntary act, and this means that it happens unconsciously since our Algerian dialect is a mixture between Arabic and French. And these were some of the participants' answers about this phenomenon present among the residents of Tlemcen and the reasons that lead them to code switch.

Q.8) How do you consider people in your environment who switch between Arabic and French

Table.3.8 People who code switch

People who code switch	Cultivated	Intelligent
Number	21	06
Total%	88%	12%

Graph.3.8. People who code switch

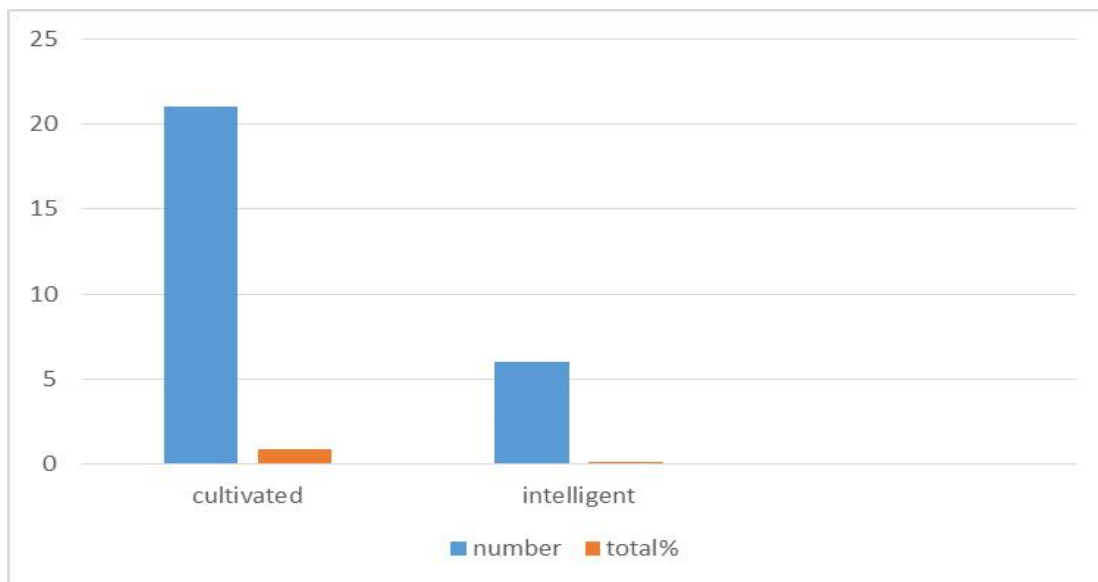


Figure 08 : People who code switch between AA and French

This question was submitted to the sample to know how each one consider people in heir environment who switch between Arabic and French.the results stated that the majority(88%) consider cultivated people and (12%) intelligent people Thus, switching. the code has nothing to do with the smartness, but the majority say that it is a symbol of a person's culture, because the French language is not a language that everyone masters

Q.9) Where do you speak French most?

Table 3.9. The use of French language

The use of French language	Home	University	With your friends	At work
Number	05	07	07	08
Total%	18%	25%	25%	32%

Graph.3.9. The use of French language

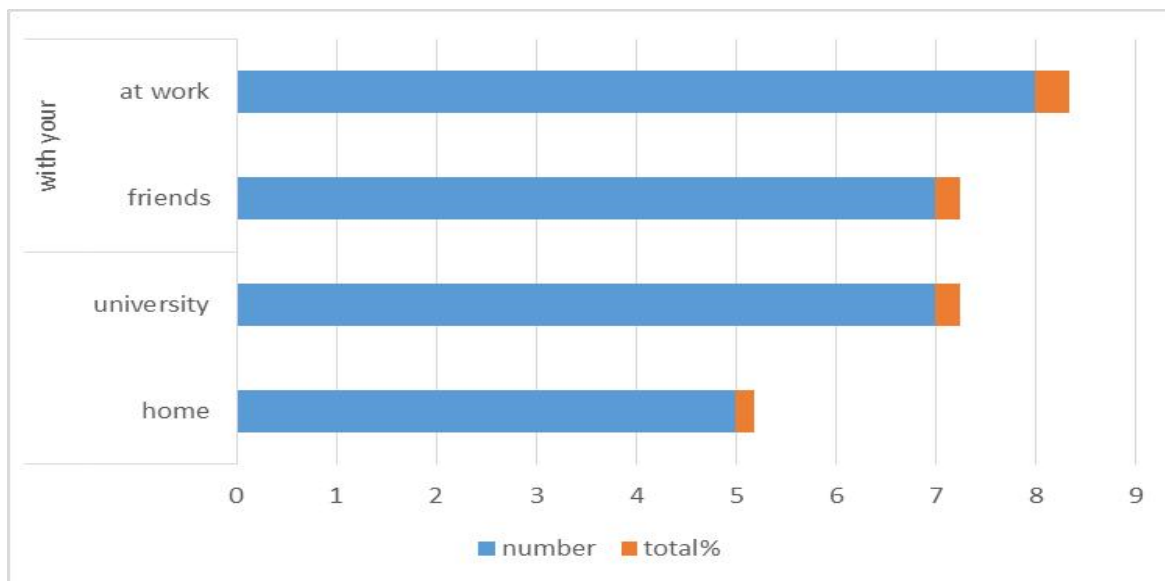


Figure 09: Places where they use the French language

The ninth question aims to determine where the French language is used extensively, and the result is that all the possibilities presented indicate that this language is indispensable in the conversations of the participants wherever they are.

Q.10) Is switching back and forth between codes a habit or done on a purpose ?

Table 3.10. CS is a habit or done on purpose

Is code switching:	Participants%
A habit	60%
Done on purpose	40%

Graph.3.10 CS is a habit or done on purpose

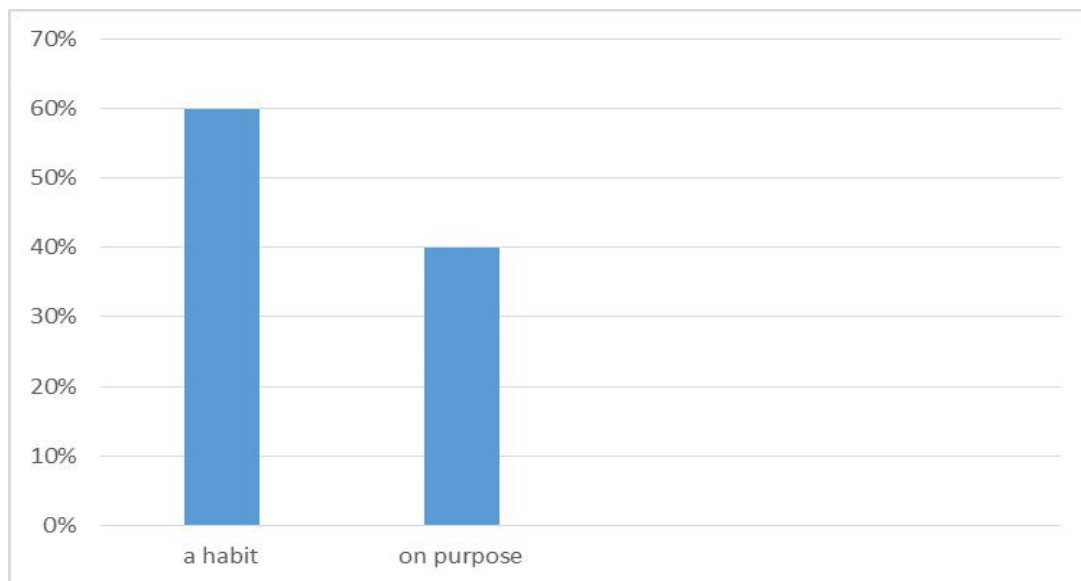


Figure 10: The use of CS as a habit or done on purpose

This question was asked to determine whether code switching process was done on purpose or habitual. The results stated that the majority of the informants (60%) code switch habitually. Furthermore, they emphasized that the reasons for this dates back to colonial times, when French overlapped with the Algerian dialect and had far-reaching influence. However, different groups of informants (40%) code switch during conversations for different purposes, In fact, they did not ignore that in daily conversations, they habitually switch back and forth. In fact, they did not ignore that in daily conversations, they habitually switch back and forth but in specific situations as work they switched to reach specific communicative purposes.

Q.11) Attitudes toward AA-French CS

Table.3.11.Attitudes toward AA-French CS

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

Graph.3.11Attitudes toward AA-French CS

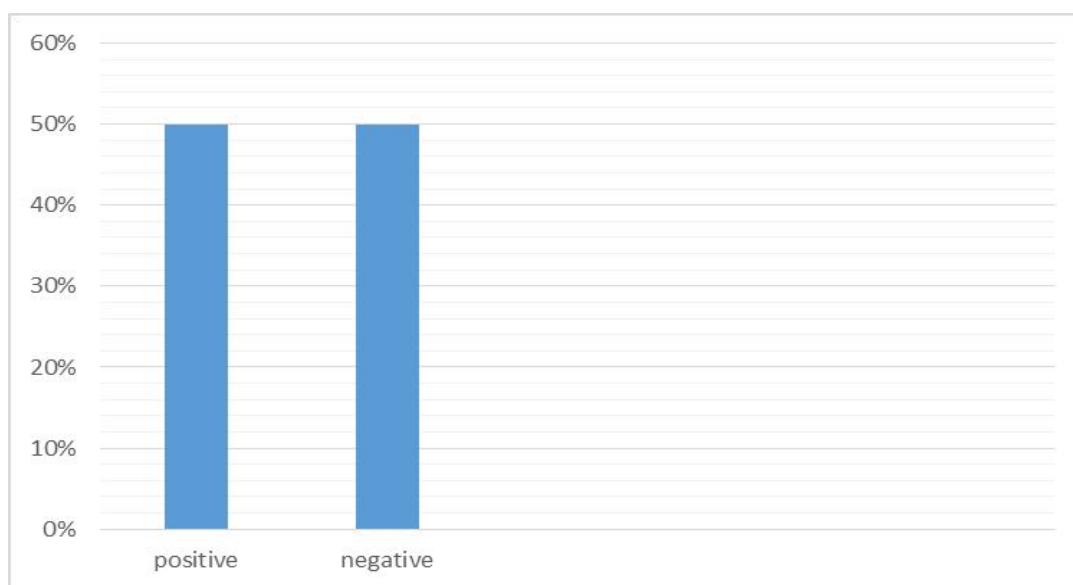


Figure 11: Attitudes toward CS

This question aims to determine the attitude of Tlemcen residents toward switching between their native and colonial languages. The opinion of the entire sample was thus split between supporters and opponents of this idea, Half of the sample (50%) had a negative attitude towards switching between the two codes for various reasons. They agreed that code switching affects the identity and personality of the speaker. They said

they are Muslims and their native language is Arabic.the language of religion and the holy book, They need to improve their level of Arabic, not of foreign languages .Overall ,these negative attitudes towards the use of French are related to to the heaviness history (colonialism).In contrast, supporters of this idea (50%)had Positive dimensions of code switching. They felt that using a foreign language reflects higher linguistics ability and intellectuality.it helps a person to be more expressive since each language has its own definitions and meaning also it helps with communicating with people from other social contexts and places.

3.8 Conclusion

The phenomena of Algerian Arabic –French alternation in Tlelmcen 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. As we saw in Chapter three, some opinions vary from person to another, and our goal is to reach on our aim in terms of the range of using French and Algerian dialects , we have seen that the alternation between the Algerian and French dialects is due to different situations, in some cases people are forced to change the code and some of them take this as a normal or habitual situation or some they use one of the two languages and using the Algerian dialect instead of French. The objective of this study was to see if the inhabitants of Tlelmcen used French as part of their speech as Algerian dialect or they just learn it to communicate in different situations in which they are obliged to speak in French.

GENERAL CONCLUSION

Code switching is the sociolinguistic skill of going back and forth between two codes. Algerian speakers tend to use French beside to their mother tongue Algerian Arabic in everyday interactions. The aim of this research is to study a small Algerian population where code switching is widespread. The research took place in Tlemcen, where we investigated the languages spoken by the original inhabitants of Tlemcen from a sociolinguistic perspective in order to identify their reasons for the code switching.

The research work has included three chapters to meet research needs related to research questions and hypotheses. Chapter one, provided researchers with key concepts of code switching, and Chapter two, applied them to the Algerian context. In addition, in Chapter three, these resources were investigated among Tlemcen residents.

After analysis and interpretation of data collected by various research tools, the two proposed hypotheses were confirmed. The results showed that the alternating use of Algerian Arabic and French in the daily conversations of Tlemcen residents improved mutual understanding. In addition, French served as an additional means of communication alongside Algerian Arabic. This study demonstrated that code switching can be used as a communication strategy to achieve specific goals when interacting with people. The factors that motivate them to code switch are the educational level, lack of competence in one of the two codes, to fill in some gaps in their conversations or to

emphasize a point, and sometimes it happens unconsciously since the Algerian Arabic is a mixture between AA and Fr. on the other hand the results showed that there are two categories with different point of views about the attitudes toward AA and Fr code switching. Some had a positive attitudes and switched codes regularly to facilitate interaction with other , They see AA/Fr code switching as a sign of openness and people who code switch were classified as a cultivated persons . And the second category sees language change as a negative process. French dominance on the other hand , loss of identity as well as their native tongue on the other hand.

This work attempts to contribute to the current debate surrounding the phenomenon of code-switching in Algerian, especially in Tlemcen. In fact, this small study attempted to identify some of the reasons for this phenomenon in a group of original inhabitants of Tlemcen. Further Researches to determine why people code switch in everyday conversations in different places and in different situations. Furthermore, grammatical limitations that may affect the use of code switching should be considered in future investigations.

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Appendices

Questionnaire

This Work is in sociolinguistic field ,its aims to find out why Tlemcen people switch between Algerian Arabic and French.

➤ **Personal information**

Male:

Female:

Educational level:

➤ **Sociolinguistic questions:**

1)Do you speak French?

Very well Well Little bit Badly

2) Which language do you use more?

Arabic French

3) Do you think it is necessary to use the French language?Yes or No? if Yes, Why?

Yes No

4) where do you speak French most?

Home University With friends At work

5) which languages do you find more convenient for communicating at work?

Arabic French

6) when you code switch between Arabic and French, is that depending on:

The situation The subject

7) when you code switch between Arabic and French, is that depending on:

You have a good competence in both codes

Showing your social statue

Or others

8) How do you consider people in your environment who switch between Arabic and French?

Cultivated Intelligent

9) Do you switch between Algerian Arabic and French?

Yes often Yes sometimes No never

10) Is switching back and forth between codes a habit or done on a purpose?

A habit Done on a purpose

11) Attitudes toward AA-French CS

Positive Negative

Questionnaire

Ce travail est dans le domaine sociolinguistique, il vise à comprendre pourquoi les Tlemcenien basculent entre l'arabe algérien et le français.

➤ **Informations personnelles:**

Homme :

Femme :

Niveau d'instruction :

➤ **Questions sociolinguistiques:**

1) parles-tu français

Oui Non

2) Quelle langue utilisez-vous le plus?

Arabe Français

3) Pensez-vous qu'il est nécessaire d'utiliser la langue française ? Oui ou Non ? si oui, pourquoi ?

Oui Non

4) Où parlez-vous le plus français ?

Maison Université Entre amis Au travail

5) Quelle langue trouvez-vous la plus pratique pour communiquer au travail ?

Arabe Français

6) Lorsque vous changez le code entre arabe et français est celle qui dépend de:

La situation Le sujet

7) Lorsque vous changez de code entre l'arabe et le français, est-ce que cela dépend de :

Vous avez une bonne maîtrise des deux codes

Montrez votre statut social

Ou d'autres

8) Comment considérez-vous les personnes de votre environnement qui alternent entre l'arabe et le français ?

Cultivé Intelligent

9) passez-vous de l'arabe algérien au français ?

Oui souvent Oui parfois Non jamais

10) Le va-et-vient entre les codes est-il une habitude ou est-il fait dans un but ?

Une habitude Faite dans un but

11) Attitudes envers AA-French CS

Positif négatif

استبيان

هذا العمل في المجال الاجتماعي اللغوي ، ويهدف إلى فهم سبب تحول سكان تلمسان بين العربية الجزائرية والفرنسية

المعلومات الشخصية

ذكر

انثى

مستوى التعليمي

الأسئلة

1) هل تتحدث اللغة الفرنسية
نعم لا

2) ما هي اللغة التي تستخدمها الاكثر؟
اللغة العربية الفرنسية

3) هل تعتقد انه من الضروري استخدام اللغة الفرنسية؟ نعم او لا؟ إذا نعم فلماذا
نعم لا

4) اين تتحدث الفرنسية أكثر؟

المنزل مع الاصدقاء الجامعة العمل

5) ماهي اللغة الملائمة للتواصل في العمل؟

اللغة العربية الفرنسية

6) عندما تقوم بالتبديل اللغوي بين العربية و الفرنسية فهذا يعتمد على:

الوضع الموضوع

7) عند التبديل اللغوي بين العربية والفرنسية، هل يعتمد على:

لديك إتقان جيد لكلا الرمزين

لإظهار حالتك الاجتماعية

أو غيرها

8) كيف تنظر إلى الأشخاص في بيئتك الذين يتناوبون بين العربية والفرنسية؟

متقنون انكفاء

9) هل تتحول من العربية الجزائرية إلى الفرنسية؟

دائماً أحياناً أبداً

10) هل الانتقال بين لغة و أخرى، عادة ام لغرض معين؟

عادة لغرض معين

11) مواقف تجاه تبديل اللغوي بين العربية والفرنسية

إيجابي سلبي

Algerian Arabic / French code switching in Tlemcen Speech Community: Motivations and Functions

ملخص :

اتقان اكثر من لغة تؤدي بمستعملها الى انتقال من لغة الى اخرى في محادثات اليومية. هذه الدراسة اعطت فرصة لمعرفة الاسباب الحقيقية وراء ظاهرة التناوب اللغوي في حوارات سكان الاصليين لتلمسان. جرى هذا البحث في مدينة تلمسان اين تمارس ظاهرة التبدل اللغوي بين اللهجة الجزائرية العامية و اللغة بين العامية الجزائرية و الفرنسية بكثرة. من خلال تحليل و مناقشة المعلومات المكتسبة تظهر النتائج ان السكان الاصليين لمدينة تلمسان ينتقلون بشكل كبير الفرنسية في حواراتهم اليومية و ايضا في اماكن مختلفة حيث يقومون باستعارة كلمات فرنسية لتسهيل الكلام مما ادى بالبعض الى تصنيفها كلغة البريستيج. ان العوامل اللغوية مثل الجنس و المستوى التعليمي يلعبا دورا هاما في اختيار اللغة التي يتم التحدث بها.

الكلمات المفتاحية: سكان تلمسان، العربية الجزائرية العامية، التبدل اللغوي، اللغة الفرنسية

Résumé :

L'usage de plus d'une langue amène ses utilisateurs à passer d'une langue à L'autre dans les conversations quotidiennes. Cette étude a permis de connaître les Véritables raisons du phénomène d'alternance codique linguistique dans le parler de tous les jours des habitants originaire de Tlemcen. Cette recherche a été menée dans la ville de Tlemcen, où le phénomène d'alternance codique entre le dialecte algérien et la langue française est largement pratiqué. En analysant et en discutant les informations acquises, les résultats montrent que les habitants originaires de la ville de Tlemcen passent du dialecte au français dans leurs conversations quotidiennes. Les résultats montrent aussi que les locuteurs empruntent des mots français pour faciliter la communication. Les facteurs linguistiques et le niveau d'éducation jouent un rôle prépondérant dans le choix de la langue parlée.

Mots-clés : Les habitants originaire de Tlemcen, dialecte Algérien, changement de langue, la langue française

Summary :

Fluency in more than one language causes its users to switch between languages in day-to-day conversations. This study made it possible to know the real reasons for the phenomenon of linguistic alternation in the dialogues of the original inhabitant of Tlemcen. This research was carried out in the city of Tlemcen, where the phenomenon of code switching between the Algerian Arabic and the French language is widely practiced. By analyzing and discussing the information acquired, the results show that the native inhabitants of the city of Tlemcen switch AA to French in their daily conversations and also in different places, because they borrow French words to facilitate communication, which has led some to class it as the prestige language. Linguistic factors and the level of education play a major role in the choice of the spoken language.

Keywords : Original inhabitant of Tlemcen, Algerian Arabic, code switching, French.

